THE CEREMONIES OF THE ROMAN RITE DESCRIBED

ADRIAN FORTESCUE

Roy Lawrence Webber
ἡ αὐτοῦ βιβλός
June 1927

The CEREMONIES *of* THE ROMAN RITE DESCRIBED

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THE CEREMONIES *of the* ROMAN RITE DESCRIBED

BY ADRIAN FORTESCUE

IN ACCORDANCE WITH THE RUBRICS OF LITURGICAL BOOKS, THE DECREES OF THE CONGREGATION OF SACRED RITES, THE CODE OF CANON LAW, AND APPROVED AUTHORS · CONTAINING ALL SUCH CEREMONIES AS MAY OCCUR IN A PARISH CHURCH, THE RULES FOR PONTIFICAL FUNCTIONS AND DIRECTIONS FOR THE ADMINISTRATION OF SACRAMENTS, WITH PLANS AND DIAGRAMS BY THE AUTHOR AND WITH A PREFACE BY HIS EMINENCE

CARDINAL BOURNE

ARCHBISHOP OF WESTMINSTER

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PREFACE BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER

THE Catholic Church has surrounded all the acts of Divine Worship with a definite ceremonial to ensure on the one hand their due accomplishment, and on the other to safeguard the external reverence that should accompany them. She never employs ceremonial for the sake of the ceremony itself. Each separate rite has grown out of the twofold object that we have enunciated, even though in the process of time the origin, and the history of the development, of such rite may long have been forgotten.

The Church is the guardian of all these sacred rites. To her it belongs to sanction a further development of them, to curtail such as may have become purposeless, or to impose new conditions heretofore uncalled for. Thus there has grown up a great body of legislation, controlled and regulated by two of the Roman Congregations, those of the Rites and of Ceremonial. Numberless commentators have written on the history of the ceremonies, while many others have treated them from the purely practical point of view.

A "Ceremonial" in the latter sense calls for frequent revision if it is to be thoroughly in accord with the most recent legislation of the Holy See. Thus even the pages of the present work, as they issue from the press, call for modification in accordance with the new "Codex Iuris Canonici."

For a long time past the Clergy in England have been without a Manual of Ceremonies, in their own tongue, possessing any claim to accuracy or completeness. They have been obliged to fall back upon excellent Latin or French treatises which often do not take account of local circumstances, and are in many cases almost useless to the devoted laymen upon whose zealous help the proper carrying out of our liturgical functions so greatly depends.

This pressing want has now been fully supplied by the learned compiler of this manual of "The Ceremonies of the Roman Rite," and by the publishers who present his work in such satisfactory form. We are assured by those who have carefully read this Ceremonial that it has been very accurately compiled, and that it will most

efficiently fulfil its purpose. With great confidence, therefore, we commend it to the study and use of all, both Clergy and Laity, who need such a guide in our English speech.

FRANCIS CARDINAL BOURNE

Archbishop of Westminster

Feast of Our Blessed Lady
de Mercede
September 24th, 1917.

AUTHOR'S PREFACE

THE origin of this book was an attempt to prepare a new edition of Dale's well-known translation of Baldeschi.[1] *The publishers having suggested that an edition of that book, revised and brought up to date, be desirable, I began the work. When I had already done a considerable part of it, I realized that there was so much to change in it that, on the whole, it would be simpler to write an entirely new book. Unwillingly one speaks ill of a work which has for so many years been the chief guide to Catholic ceremonies in England. The old Dale-Baldeschi has certainly filled a very large part, and not altogether a bad part, in the education of our clergy. Yet, when it is examined in the light of what are now the standard authors, it is seen to contain so many faults that one is surprised that it so long held its place. To justify the abandonment of all connection with Dale, which became my final determination, I must mention the chief of these faults.*

In the first place, the original Italian Baldeschi is by no means the ideal book for us in England. The edition translated by Dale was published in 1839.[2] *In spite of some not very thorough attempts to bring it up to date, the book still bears the stamp of that time. Now a great deal of water has flowed under the bridge of Sant' Angelo, and there have been many decisions of the Congregation of Rites, since* 1839. *Moreover Baldeschi, then Master of ceremonies of St. Peter's, considers nothing but the needs of his own city. His book is redolent, not only of Rome, but of Rome in the palmy days of the Papal State. For instance, he never supposes that the bishop at a pontifical function is the Ordinary. His bishop is always one having no jurisdiction, celebrating at a faldstool—naturally; at Rome there are many bishops, pontifical functions are common; but the only Ordinary is the Pope, nor does anyone else use a throne, except Cardinals in their titular churches.*[3] *But in England, in the vast majority of cases, the bishop who celebrates or assists at a function will be the Ordinary. Again, Baldeschi considers all the local Roman customs always. His High Mass begins normally without the* Asperges

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[1] Ceremonial according to the Roman Rite, *translated from the Italian of Joseph Baldeschi, by the Rev. J. D. Hilarius Dale, eleventh edition (the last)*, *Burns and Oates*, 1913.

[2] *G. Baldeschi, Ceremoniario della s. Basilica Vaticana:* Esposizione delle sacre Ceremonie, *Rome*, 3 *vols.*, *small* 8*vo*, 1839.

[3] *Dale did eventually supply the ceremonies of some pontifical functions at the throne.*

ceremony, which he puts apart at the end of his book as a special rite. The Asperges *modifies the manner of entering the sanctuary at the beginning of High Mass. In an English church, not a cathedral, it will very rarely happen that High Mass begins without the* Asperges. *His rite of Benediction is the local Roman one, different in several points from ours. This too he puts at the end, as a function for special occasions. In England it is the invariable evening service, after Mass the best known of all to our people. Baldeschi describes only the Roman way of celebrating a sung Mass without deacon and subdeacon, a bare little service which rarely occurs there. In Rome the deacon and subdeacon, procured with no trouble at all, are the first requisite for any solemn office. In the great majority of English churches these ministers can hardly ever be procured, even in a large church with a competent choir and many servers. So the form of* Missa Cantata, *rare in Rome, is the usual one here for Sunday Mass. Naturally, Baldeschi knows nothing of our special English rites and customs, of the rules of our English Ritual, of the* Ritus Servandus *for Benediction and so on, which in this country have the force of law. For our circumstances especially the order of his book is most inconvenient.*

All these defects remain, and there are further ones, in Dale's translation. For one thing, Dale has not translated the whole book. The original Baldeschi consists of three parts. The first of these, the basis of the whole, is about Low Mass. Dale has left all that out, and has translated only the second and third parts. Yet no ceremonies are of such importance to a priest as those for saying Low Mass. A book of ceremonies ought certainly to begin with an accurate description of these. There are definite errors in Baldeschi, which Dale has left. For instance, for some reason he makes the assistant priest hold the little hand-candle (scotula) all through pontifical High Mass at the faldstool. This is a mistake. No other author, no liturgical authority says this; nor is it done at Rome or anywhere. To these Dale has added errors of his own. On page 214 *of the last edition Dale makes the subdeacon at the Palm Sunday procession strike the door of the church* "with his foot." *I wondered where he got this extraordinary idea, till I looked at Baldeschi. There the text is:* "col suo piede," *meaning, of course, with the foot of the cross. I wonder how many English subdeacons have kicked the door of the church on Palm Sunday because of this blunder. During eleven editions of the book no one has corrected it. Another argument against Dale's translation is the amazing*

language he uses. It is said that the test of a good translation is that it should read like an original work. According to this ideal Dale comes off very badly indeed. He has such a mania for using Italian words and Italian forms that a great part of his book is not really English at all, can hardly be understood till one has translated it back into Italian. Not only does he use an Italian name on every possible occasion;[1] *when the words are English he translates with ruthless exactness all the gorgeous phrases of Italian grand style.*[2]

So, with these reasons for rearranging the order of the book, for adding large portions which it did not contain, for writing again in English Dale's magnificent Italian phrases, for leaving out much that could never be wanted in this country, finally the reasonable plan seemed to be to give up any further attempt to correct Dale-Baldeschi, and frankly to make a new book.

When that decision had been reached, it is astonishing how little of Dale remained, even as a source to consult. All through there are now later and better authorities, notably Martinucci, in the new edition by Menghini, and Le Vavasseur. So, very little of the book from which I set out will be found here.

Once it was settled to write a new book, the whole question of order, especially the question how much to include, arose.

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[1] *Predella, zucchetto, bugia, cotta, etc.; then genuflexorium, denudation (he means stripping) of the altar. His rage for Italian goes to such a length that he spells* "berretta" *each time.*

[2] *For instance in Dale you do not bow to the celebrant, you* "proceed to make the customary salutation"*; you do not stand, you* "retain a standing posture." *Everyone* "observes" *to do everything: you observe not to kneel, you observe to retain a kneeling posture. The M.C. does not tell a man to do a thing, he apprizes him that it should be performed. The celebrant* "terminates" *the creed; he genuflects in conjunction with the sacred Ministers—then he observes to assume a standing posture in conjunction with them. The M.C. goes about apprizing people and comporting himself till he observes to perform the customary salutation. The subdeacon imparts the Pax in the same manner as it was communicated to him. Everyone exhibits a grave deportment. Imagine anyone talking like this. Imagine anyone saying that you ought to exhibit a deportment. Of course we have* "ascend" *every time, the blessing is always* "benediction," *harmful becomes* "deleterious," *and so on.*

It is impossible for any book of ceremonies to be complete, in the sense of containing all those of the Roman rite. Even the new edition of Martinucci, in its four huge volumes, is not complete. A complete work would include all pontifical functions, the ordination of bishops, priests and deacons, the consecration of churches. Indeed, Papal functions are part of the Roman rite. They too would have to be included, the coronation of a Pope, papal High Mass, the Pope's ceremonies for Holy Week. A complete work would be not a book but a library.

Renouncing, then, any attempt to include everything, this book aims at providing what a priest in England may want. That is its ideal—a church in England served by secular priests. In cathedral churches the Master of ceremonies will certainly have a copy of Martinucci, or of other larger Latin works. Religious Orders which have their own rites have their own rituals.

This idea, of providing what is needed in a church served by priests, neither contains nor excludes all pontifical functions. On the one hand, many of these will practically never occur, except at cathedrals. Those, for instance the pontifical functions for Holy Week, I have left out. Yet there are pontifical functions which may easily occur in other churches of the diocese. Canonical visitation and confirmation occur regularly. It may easily happen that a bishop will sing or assist at Mass or vespers at such a church. The rules for these therefore are given here. But I have not gone into the almost endless complications which occur when one bishop celebrates before another, when the Ordinary officiates in the presence of a papal legate or a cardinal, nor the rules for a diocesan synod. The ceremonies for abbots too belong rather to the special rituals of Regulars.

On the other hand, a great number of things are added here which were not in Baldeschi, some of which have hardly yet been treated in any book of this kind. A detailed account of the manner of saying Low Mass and of serving Low Mass naturally forms the first basis of all. Considering always our English circumstances, I have put the Asperges *before High Mass. Benediction according to the rules of the English* Ritus Servandus *is an important element in an English book of ceremonies. The manner of celebrating vespers and the services of Holy Week in churches where there are neither deacon nor subdeacon, and the* Missa Cantata *are described carefully. A new feature is the rules for administering sacra-*

ments and sacramentals according to the English Ordo Administrandi. *These are of the greatest importance. It is a mistake to judge the importance of a rite by its elaboration. The manner of hearing confessions is less complicated, but considerably more important, than pontifical vespers at the throne. In these shorter rites too the priest must do everything accurately, according to the rubrics, just as much as in the longer ones. It is true that in most cases the rubrics of the Ritual themselves supply an almost sufficient guide. Yet I have found a considerable number of points as to which further notes will be useful.*

The figures throughout the book, showing the position of the various persons who assist, will, I hope, save trouble in realizing moments of ceremonies.

With regard to the language and style something may be said here. Certainly no one will look to a book of ceremonies for fine style. Most of the directions given in this book, with elaborate detail, can be hardly more agreeable to read than a railway guide. Yet it ought to be possible to write even a book of ceremonies in tolerable language. Above all, a book should be written, as far as possible, in one language at a time. In this case the language is English. It is not always possible to use an English word; then another principle occurs. Namely, the language of our rite is not Italian but Latin. When one must use a foreign name for anything, obviously Latin is the language to choose. There is no more reason to interlard the text with Italian than with French. Whenever it seemed possible, I have preferred an English word. Some of these may perhaps at first seem strange to many Catholics; yet they are the good words used by our Catholic forebears. There seems no reason why we should not use them too. Of course, I have always used the words frontal, surplice, hearse, *and so on. These have, in no sense at all, died out among us. I put* hand-candle *for the little candle held near the bishop (the* scotula) *instead of its Latin name.* Bugia *is no more justified than* Bougeoir. Seat *for the celebrant and his ministers occurs, unless there is any doubt as to which seat is meant; then one must fall back on* sedile. Foot-pace *is the old English name for the platform before the altar, called in Latin* suppedaneum. *The Latin word may pass for this; not* predella *in Italian.*

Some Latin words seem inevitable. Capsula, sacrarium, secretarium, ciborium *can hardly be avoided. It is not strange that in the Roman rite some objects should have a*

technical name in the Roman language. In two cases it may seem that the text of the book does not conform to the principle of using one language throughout. These are the words Sanctissimum *and* solita oscula. *For the first I would point out that* Sanctissimum *has a great tradition behind it as a name for the Blessed Sacrament in many European languages. I have used* Blessed Sacrament, *of course, also; but, when one has constantly to speak of it and to repeat the word in little details of ceremony, it is a great convenience to use one word instead of two.* Solita oscula *is a case of what Gibbon calls the decent obscurity of a dead language. The thing itself is not so strange, as every deacon knows; but the constant repetition of the words kissing and kisses is not pretty.*

I speak of the celebrant, *not only at Mass, but at all services. There is not really any necessary idea of sacrifice in this word. We celebrate a feast or an event. Also in this general sense it has the authority of the* Caerimoniale episcoporum,[1] *than which none can be greater. The deacon and subdeacon together are the* ministers. *They are sacred ministers, of course; but again in constant repetition one word is more convenient than two.*

Probably the first impression which these descriptions of ceremonies would produce on a stranger is that of enormous complication. Really this is much less than it seems. In general, actions are far less conspicuous when done than when described in words. Most Catholics hardly notice these things when they go to church. The ministers and servers who do them constantly become so used to them by long habit, that they too do them almost without thought. If one had to write out in detail all the ceremonies of getting up in the morning or of eating one's dinner, these would seem exceedingly elaborate rites. Moreover, whereas the actions of each person must be described separately, each really does his part at the same time; so, again, it is all much simpler to do than to describe. It is worth noticing that, the more exact details of direction are, the less complicated their performance becomes. When each person knows exactly what to do, when they all agree and do their parts confidently and silently, the effect of the ceremony is immeasurably more tranquil than when there is doubt, confusion or discussion. In many cases we may say that it does not so much matter, in itself, in which way a certain action is performed; but it does matter that all concerned should agree to do it in the same way. If only for the

[1] *For instance,* Caer. Ep., *Lib. I, cap. iii,* § 2, *etc.*

sake of this agreement, it becomes necessary to describe in detail some way of doing it. That being so, we may as well describe the right way, according to the rubrics and recognized authors.

The elaborateness, then, of our ceremonies is much less really than it may seem to be from their written description. Yet it may perhaps be admitted that some measure of simplification is desirable. Now that liturgical reform is so much in the air, we may hope for reform in this direction too. The chief note of the Roman rite has always been its austere simplicity. That is still its essential note, compared with the florid Eastern rites. It is surely worth while to preserve this note externally also, to repress any Byzantine tendencies in our ceremonies.

Two points occur which one might hope the authorities would simplify. One is the constant kissing. Certainly this is a very ancient sign of reverence; in some few cases, as, for instance, to kiss the hand of a bishop, no one would wish to see it abolished. But would not the actions gain in dignity if the endless kissing of objects and of the celebrant's hand by the deacon ceased? At such a simple action, so constantly repeated, as the deacon performs incensing, are eight "solita oscula." *He has to kiss the spoon, the hand, the hand, the spoon; the thurible, the hand, the hand, the thurible. If only from the point of view of artistic effect these repeated inclinations of the head are not graceful. If all kissing were reduced to the chief cases of the paten and chalice and, at certain more important moments, of the hand of a bishop, the general effect of a ceremony would be calmer, and the osculum would become a more real sign of respect.*

In the same way, have we not rather too much genuflection? It is true that genuflection to the altar and to the Ordinary has an older tradition behind it than the genuflection to the Blessed Sacrament.[1] *This is the explanation of what must seem so strange at first, that we give exactly the same sign of reverence to a man or a symbol as to Our Lord in the Holy Eucharist. As a matter of fact genuflections to persons and symbols are survivals, now accidentally identified with later reverence paid to the Sanctissimum. However, since the genuflection to us now has become the recognized sign of adoration of Our Lord really present, it does seem strange to see everyone, except the celebrant, make exactly the same sign when the*

[1] *People genuflected to an altar for centuries before there was a tabernacle on it.*

Blessed Sacrament is not on the altar. And to a bishop—would not a low bow be more in accordance with the natural sentiment of modern people? Of course, we know that to kneel before kings and emperors was long the common custom. That being so, we maintain that we ought to pay at least the same reverence to the bishop who reigns in the place of Christ Yet now, in the world, such signs are dying out. To modern people they begin to seem a little Byzantine.

The same principle seems to apply to lamps before altars. Here too we have what is really quite an ancient symbol, by no means originally a sign of the Holy Eucharist. During the early centuries there were crowds of lamps before altars and no tabernacle. Yet, now to us, the sanctuary lamp has become the chief sign of the Real Presence. Unless we find some other sign for that, is it not a pity to use the same symbol whether the Blessed Sacrament be there or not?

But the object of this book is not to criticize nor to discuss the reason of our ceremonies; it is to tell how they should be performed according to the present rules.[1] *Only here and there have I tried to give some point to a long list of details by explaining the meaning of them in a note.*

The authorities for such a book as this are, first, the rubrics of the liturgical books, the decisions of the sacred Congregation of Rites and approved authors, of whom below, pp. xxiii-xxviii.

Even so, some matters of detail remain open. They are neither many nor important. No rite in Christendom is so uniform as that of Rome. Yet, in spite of the enormous list of decisions of the Congregation, there are points still undecided; nor do the approved authors, by any means, always agree among themselves.

In cases of doubt the next standard is custom, *recognized and approved by the bishop of the diocese. This means, for us here, custom in our English dioceses. It is a mistake, from the point of view of Canon Law, to take the local customs of the city of Rome as our standard. The authority to us is the decisions of the tribunals, and of the S.R.C., which have delegate authority from the Pope. We may indeed envy those citizens whose Ordinary is the Pope himself; but they do not from that fact acquire any more authority over their fellow-*

[1] *Needless to say, I have given the rules for all these things exactly as they stand now. One may express one's hope for changes; till the authority of the Church sees fit to make such changes we must obey the rules exactly.*

Catholics in England than have Catholics of any other city. Custom, which in Canon Law plays so important a part, means always the custom of the place in question. The immediate *authority for an English priest is his own bishop. We need not fear, in following our own bishop, that we shall ever be in opposition to the wishes of the central authority. So, in many details, notably in matters affecting non-liturgical services in the rules of the Ritual, our standard is not Roman custom but that of our own dioceses. God forbid that any of us should encourage nonsense about a national Church. There are, in the Catholic unity, no national Churches. There never have been. But the diocese, the ecclesiastical province, are real unities inside the great unity. This book then will, it is hoped, give no encouragement to that excessive and uncanonical Romanizing, which, instead of going to legitimate sources of Canon Law, follows the easier path of ignorant copying of everything done in that city. When, as happens not unfrequently, the local Roman custom differs from the rubrics of liturgical books or the rules of lawful liturgical authority, far from abandoning the rules ourselves, we should rather regret that they are not always obeyed exactly in Rome.*

Among the friends who have helped, very materially, in the preparation of this book there are two to whom I owe very special thanks indeed. One, who wishes not to be named, read through the whole book with untiring patience and made a great number of suggestions, corrections and improvements. Then the Reverend HERBERT F. HALL, *Master of Ceremonies at the Westminster Cathedral, was so kind as to make yet another revision of the whole book. He too was able to supply a great number of corrections of detail from his practical knowledge. I cannot make Father Hall responsible for any mistakes that may yet remain; however, the great care and accuracy with which ceremonies are carried out at the Cathedral under his direction encourages me to hope that no very serious error will be found after his revision. And I am most grateful for his kindness and pains. I have also to thank the Very Reverend Mgr.* HENRY BARTON BROWN, *Rector of the Catholic church at Royston, who has given me valuable information about the rights of Prelates of the Roman Curia and lent me his collection of Decrees of the S.R.C. for an unlimited time. My* LORD *of* CAMBYSOPOLIS, *Auxiliary of Westminster, has been most kind in supplying information and lending me books.*

Most of all do I owe thanks to my LORD CARDINAL OF WESTMINSTER *for the great honour he does to me, and to the*

book, by writing a preface to it. For the rest, the book will be fortunate if it is of use to the Catholic clergy in England, very fortunate if it succeeds in taking something like the same place as the Dale-Baldeschi it succeeds.

Letchworth, All Hallow, 1917.

The Codex iuris canonici Pii X pontificis maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus (*Rome, Vatican Press*, 28 *June*, 1917) *is undoubtedly the simplest and most convenient summary of Canon law yet issued. Among other advantages, it is divided into Canons, numbered straight through, from* 1 *to* 2414. *This allows great simplicity in quoting it. It is quoted here as* Cod., *with the number of the Canon. At the beginning of the code are six canons forming the "normae generales." The second of these is: "For the most part the code makes no rule concerning the rites and ceremonies which books approved by the Latin Church order for the celebration of the holy sacrifice of the Mass, for the administration of sacraments and sacramentals, and for other sacred functions. Wherefore all liturgical laws keep their force, unless they are expressly corrected in the code." Canon* 253 *confirms the authority of the Congregation of Sacred Rites.*

In preparing this second edition I have had the advantage of notes on many points sent by readers of the book. I am grateful to all who have taken this trouble in its interest. Indeed, I will always be grateful for corrections or suggestions.

Of all who have helped to improve the book for this edition I owe most thanks to the Reverend Ernest O'Hea, *Master of Ceremonies of Saint Edmund's College, who has been through the book with the most scrupulous care, verifying every reference, controlling every statement, taking far more pains over it than most people would take for a book of their own.*

Several correspondents have asked why I use the forms "mantellettum" in the neuter and "mozzetta" in the feminine. The answer is simple and, I think, adequate. These are the forms in the Caerimoniale episcoporum, *invariably. Neither is a pretty word, nor is either real Latin at all. But there is no English name for them. The mantellettum is, of course, the old English chimere, grievously curtailed; and the mozzetta might be called a cape. But I do not think such names would be understood. So I fall back on such Latin as there is for them, and take it from the chief and unquestionable authority.*

Adrian Fortescue.

Letchworth, Michaelmas, 1918.

NOTE ON THE BOOKS QUOTED

OBVIOUSLY the first source of all for a book on Ceremonies is the liturgical books themselves, the rubrics of the *Missal*, *Breviary*, *Pontifical*, *Ritual* and *Caerimoniale Episcoporum*,[1] then the *Memoriale Rituum* of Benedict XIII,[2] the *Instructio Clementina*[3] for the Forty Hours, our own *Ritus Servandus* for Benediction and Exposition of the Blessed Sacrament.

Of no less authority are the decisions of the Sacred Congregation of Rites. These are now collected in six volumes:

Decreta authentica Congregationis Sacrorum Rituum sub auspiciis S. D. N. Leonis Papae XIII, Rome, Propaganda Press, large quarto, 1898-1901. The first three volumes contain answers of the Congregation, numbered now from 1 to 4051, dated from May 1588 to 15 December 1899. The older numbers are added in brackets to each. Vol. IV contains the Instructio Clementina, with Gardellini's commentary and further Suffragia and Adnotationes to decrees. Vol. V contains an excellent index. Vol. VI (1912) continues the decrees to 1911 (nos. 4052-4284) with an index.

Later decrees of the S.R.C. must be sought in the *Acta Apostolicae Sedis*, now published at the Vatican Press. This collection, containing all the contemporary documents, decisions and pronouncements of the Holy See, began in 1909. Each year forms one volume. It succeeds a long series of Bullaria, collections of Acta of the same kind and official periodic publications, being far better arranged than any that went before it.

The four provincial synods of Westminster (1852, 1855, 1859, 1873)[4] include decrees on liturgical matters which have force of law in the English provinces.[5]

Yet all the official documents still leave many questions of detail open. The rubrics of the liturgical books are always very summary, even those of the *Caerimoniale Episcoporum* leave much detail undecided; the decisions of the S.R.C. are answers to such questions only as happen to have been sent. So the next source consists of the "probati auctores."

For the purposes of a practical book of ceremonies it is not necessary to go far back for authorities. The early Roman *Ordines*, accounts of rites in the middle ages, and so on,

[1] For these see pp. 18-19; for the English Ritual, pp. 392-393.
[2] See p. 261. [3] Pp. 361-362.
[4] I quote from the second edition: *Decreta quatuor conciliorum provincialium Westmonasteriensium*, 1852-1873, 2nd ed., Burns and Oates, no year of publication.
[5] All rules, rubrics and decisions about rites or ceremonies are merely special cases of Canon Law. It is Canon Law which commands us to add Alleluia to versicles in Eastertide and to wear a black chasuble at Mass for the dead, just as much as it is Canon Law which forbids a bishop to take money for presentation to a benefice.

though of the greatest importance to the student of historic liturgy, are of little use if you want to know how things should be done now. All that remains from that time is given again in modern books. Indeed, supposing that the book is a good one, the latest is always the best for practical purposes. It will contain all that is in the earlier ones, and will be up to date with the latest decrees. The practical liturgist need not go further back than the XVIIIth century. There we come to works that still have authority for practical matters. In 1628 Bartholomew Gavanti published a large treatise on the rubrics of the Missal and Breviary. This was re-edited, with copious additions, by Cajetan Merati. The edition I have used is:

Thesaurus sacrorum rituum auctore rev. Patre D. Bartholomaeo Gavanto cum novis observationibus et additionibus R. P. D. Caietani Mariae Merati, 2 vols., folio, Venice, 1762. It is a storehouse of notes on the rubrics. Merati adds at the end the rites of diocesan synods and canonical visitation. Like many books of that date it suffers from too much subdivision. It has parts, titles, paragraphs and further divisions by letters of the alphabet. Also it is extremely difficult to see where Gavanti speaks and where Merati. Merati has some system of renumbering his additions, right athwart the numbering of Gavanti's paragraphs, which is most confusing.[1] So I quote generally the page, in this edition (1762). The importance of this work is due to the fact that it is still a recognized authority to the Congregation of Rites itself. Constantly they model their answers on Gavanti-Merati. The same may be said of Bauldry, *Manuale sacrarum caerimoniarum*, one vol., quarto, Venice, 1778.

What Gavanti-Merati and Bauldry did for the Missal and Breviary Joseph Catalani has done for the Pontifical, Ritual and Ceremonial:

Rituale Romanum Benedicti Papae XIV perpetuis commentariis exornatum, auctore Iosepho Catalano, 2 vols., folio, Rome, 1757.

Pontificale Romanum prolegomenis et commentariis illustratum, auctore Iosepho Catalano, 3 vols., folio, Rome, 1738-1740.

Caerimoniale Episcoporum . . . commentariis illustratum, cura et studio Iosephi Catalani, 2 vols., folio, Rome, 1744, with illustrations showing how fine were the Roman vestments as late as the middle of the XVIIIth century. The bishops and clergy all wear beards.

There are, of course, other works of that date which may be consulted with profit; but of the older authors Gavanti-Merati, Bauldry and Catalani should be sufficient.

[1] After using the book almost every day for a year I have to confess that I still do not understand the arrangement of its paragraphs.

Among the quite modern writers perhaps Martinucci holds the chief place. His book has just been re-edited by Mgr. Giambattista Menghini (who has himself written valuable books on ceremonies): Martinucci Pius, Apostolicis Caerimoniis Praefectus,[1] *Manuale Sacrarum Caerimoniarum in libros octo digestum*; edito tertia quam I. B. M. Menghini, Apostolicarum Caerimoniarum Magister, emendavit et auxit, four vols., large 8vo, Regensburg and Rome, Fr. Pustet, 1911-1916. Almost everything is here. The first two volumes contain the ceremonies for priests, the second two those of Pontifical functions. Martinucci and his editor are almost excessively complete, even at the cost of enormous repetition. For each service they go over the whole ground again; even for so small a difference as the assistance of a bishop at High Mass in cope and mitre or in cappa, we have the whole ceremony over again, from the list of things to prepare to the departure of the bishop. Undoubtedly this is a most valuable book for consultation. At the same time, it is one of the most difficult books to use that I have seen. Never was a book published with less concession to the convenience of the reader. In the first place, it has four volumes. Why are they not numbered I, II, III, IV? Instead, they are numbered: Pars prima, Vol. I; Pars prima, Vol. II; Pars secunda, Vol. I, and Pars secunda, Vol. II. That is why throughout I have to refer to "Martinucci-Menghini, I, 1" or I, 2, II, 1, etc., then the page. This book also is divided up into a bewildering number of subdivisions: Liber, Titulus, Caput, Articulus, and then paragraphs. It takes five different numbers to give a reference to it. I ignore this, as far as possible, and quote by page.

But the chief defect of the book is that, in spite of all that division there is no attempt at an intelligent arrangement of the matter. The author goes straight through every little detail, never giving a general heading, except that of the whole function, never telling the reader what is going on, or what it is all about. Clearly he scorns any idea of making the directions attractive or even reasonably intelligible. One does not, of course, expect dissertations on the history, symbolism or mystic meaning of the rites. But he should at least tell us what is going on at the time. For instance, in the course of High Mass, continuing in the same pitiless detail, he says what the thurifer does, where the acolytes go, what the subdeacon does, how the deacon behaves. But there is never a hint that the meaning of all this is that they are going to sing the gospel. The book goes straight on, page after page, in little paragraphs, like a forest you cannot see for the trees. This makes it a most difficult book of reference. If you want to see what the assistant priest does when the bishop comes

[1] *Sic.* This odd nominative absolute stands thus on the title.

to the throne at the end of High Mass, the only sure way is to read Lib. v, Cap. vi, Art. iii right through. It consists of 31 large pages and 161 paragraphs. In the course of this reading you will eventually find what you want—if you are careful to skip nothing.

An author ought, of course, to arrange his matter in some kind of organic scheme, to make it like a growth, instead of an interminable ribbon. To read his endless pages is like travelling by a very slow train, stopping at every small station, and never quite knowing whither you are travelling all the time. But for one thing, I think the book would be almost impossible to use. I discovered this and recommend it to others. He prints the texts spoken or sung in italics. By noticing these you will see about how far he has got in the ceremony.

For these reasons Haegy's edition of Le Vavasseur, less pretentious, will be found more practical: *Manuel de Liturgie et Cérémonial selon le rit romain*, par le P. Le Vavasseur, dixième édition, revue et augmentée par le R. P. Haegy, Paris, Lecoffre (Gabalda), 1910, 2 vols., small octavo.

This is a most excellent book. It suffers a little from the same defect of having too many subdivisions: part, section, chapter, article and paragraph; so again I quote it simply by volume and page. It is most complete, contains all a priest can want in full detail, and is far more intelligently arranged than Martinucci. There are occasionally notes about the meaning of the rites; throughout the author lets the reader understand what is going on. He also gives complete references to decrees of the S.C.R. and other authorities—there are no references at all in Martinucci.

Les Fonctions Pontificales selon le rit romain, par le R. P. Le Vavasseur, troisième édition, revue et augmentée, par le R. P. Haegy, Paris, Lecoffre (Gabalda), 1904, two volumes, uniform with the former. This book, arranged exactly like the other, gives all the Pontifical rites in the same way. On the whole, if a priest needs one work of the kind I recommend Le Vavasseur-Haegy much more than Martinucci-Menghini. In quoting, "Le Vavasseur" alone means his Manuel de Liturgie, "Fonctions Pontificales," this second work.

J. B. De Herdt, *Sacrae liturgiae Praxis iuxta ritum romanum*, 3 vols., Louvain, Joseph Vanlinthout, ninth edition, 1894. A good sound book, not altogether exhaustive, even for priestly functions, and rather old-fashioned now, but reliable as far as it goes. This has played a great and most useful part in the education of clergy abroad, in France, the

[1] It is a bad French habit not to add the Christian name nor even the initial of an author. Le Vavasseur is a not uncommon name. Which Le Vavasseur is this? The British Museum catalogue in despair treats R. P. as the man's initials.

Low Countries and Germany. In many ways sounder and more reasonable than the Italian authors.

J. F. van der Stappen, *Sacra Liturgia*, Mechlin, H. Dessian, five volumes, second edition, 1904-1911. (Vol. ii is in its third edition.) A large work. The volumes are arranged thus: I is about the Divine Office, II about the rubrics of the Missal, III about celebration of Mass, IV the administration of Sacraments and Sacramentals, V Ceremonial, describing the function of the celebrant and of each minister and server at each service, including those by a bishop (but not the bishop's part). Van der Stappen was auxiliary of Mechlin and a censor of the Roman Liturgical Academy. His book is intended for the instruction of Seminarists. It contains much more than an account of how to perform the ceremonies. He gives full instructions for saying Mass, including all about the prayers said, commemorations, and so on, also for saying the Divine Office. He tells the story of the ceremonies, vestments, altar and furniture of the church and gives a good deal of archaeological information generally, of which parts are a little out of date. It is a thoroughly sound book of great value, again better done than most of those by Italians. But all the plainsong in it is still the bad old Mechlin chant. Van der Stappen makes the whole business of ceremonies intelligible. Part of his work is a defence of the rites from the point of view of antiquity and reasonableness. An excellent book for a priest to consult. Many of his dissertations on moot points are most interesting; his own point of view is always reasonable. The only defect in the work is that it is all arranged like a catechism in the form of question and answer. Nor is the Index satisfactory.

Innocent Wapelhorst, O.F.M., *Compendium Sacrae Liturgiae iuxta ritum romanum*, ninth edition, New York, Cincinnati, Chicago, Benziger, 1915. A useful little book, practical and clear, quite up to date with the latest decrees and well arranged.

J. B. Müller, S.J., *Handbook of Ceremonies for priests and seminarians*. Translated by Andrew P. Ganss, S.J., edited by W. H. W. Fanning, S.J., second edition, B. Herder, 1911. Not altogether without merit.

Caesar Uberti, *Praelectiones sacrae Liturgiae*, 3rd ed., Ravenna, Tip. Artigianelli. Lectures to Seminarists on ceremonies, with historic and symbolic explanations as well as practical directions. A useful little book.

M. Gatterer, S.J., *Praxis celebrandi missam aliasque functiones eucharisticas*, Innsbruck, F. Rauch, 1910, and *Annus liturgicus cum introductione in disciplinam liturgicam*, 3rd ed., Innsbruck, F. Rauch, 1912. Both good.

G. Baldeschi, *Esposizione delle sacre Ceremonie*, Rome, 1839, 3 vols., small 8vo.

I am afraid this must come last among general works. It never had much merit. It was never complete or adequate. Now it is altogether out of date. I have explained above, in the preface, why it seemed necessary to abandon all connection with this book (pp. xiii-xv).

Mgr. Menghini, the editor of Martinucci, has written other works which may be consulted with advantage.

I. B. M. Menghini, *Elementa Iuris liturgici, seu Prolegomena in sacram Liturgiam*, second edition, Rome, Desclée, Lefebvre. Allowing for want of method and incapacity to give an exact reference, there are merits in this book.

I. B. M. Menghini, *Liturgia Eucharistica, seu de Cultu et Adoratione SS. Sacramenti Doctrina et Praxis*, Rome, Desclée, Lefebvre, 1908. This is all about the Forty Hours. He gives the text of the Instructio Clementina with his own commentary. It is a useful book. He calls it "Liturgia," although the Forty Hours is not a liturgical service at all.

I. B. M. Menghini, *Manuale novissimo di ss. Ceremonie*, I, *Il piccolo ministro del Santuario*; II, *Il sacro ministro del Santuario*, Rome, Pustet, 3rd ed., 1912-1913. Excellent little books, short, practical and clear.

I. B. Pighi, *Liturgia Sacramentorum et Sacramentalium*, Verona, F. Cinquetti, 3rd ed., 1903. A commentary on the Ritual, with many useful notes and explications.

James O'Kane, *Notes on the Rubrics of the Roman Ritual*, Dublin, Duffy, 8th ed., s. a. (which is unpardonable in any book). Very good indeed. Contains long explanations of all the Rubrics, not only practical but archaeological and historical. Not always quite up to date, but full of useful matter.

Benedict Ojetti, S.J., *Synopsis Rerum moralium et Iuris pontificii alphabetico ordine digesta*, Romae, ex Officina polygraphica editrice, Piazza della Pigna, 53; three large volumes, 1909-1912. Contains a mass of material for ceremonial and ritual as well as other questions of Canon Law, arranged under alphabetical headings. Very useful for consultation.

The Rite of the ordinary Sacred Canonical Visitation of a Diocese. This is the book published by Cardinal Vaughan when he was Bishop of Salford. It bears on the title-page the statement that it is "To be had from the Bishop's Secretary. Price one shilling." There is no date. The directions are complete and practical. All the music, very badly printed in that detestable old convention of semi-brieves, minims and crotchets for plain-song notes, is Ratisbon, and so useless now.

A few other books of less importance are quoted in the notes.

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Cross-bearer

First and Second Acolytes with their candles

Acolytes without candles

Torch-bearers

Assistants in copes (pluvialistae) at the divine office

Cantor

Assistant Priest

Assistant Deacons

Mitre-bearer

Crozier-bearer

Book-bearer

Candle-bearer

Train-bearer

Server at Low Mass

PART I
GENERAL PRINCIPLES CONCERNING CEREMONIES

CHAPTER I
THE CHURCH AND ITS FURNITURE

IT is not necessary, in a book of ceremonies, to give a full account of rules for building and furnishing churches. Yet, to understand the ceremonies, one must have some idea of the dispositions of the building, and one must know the names of the vestments, vessels and ornaments used. We begin, then, with a summary account of these, as far as they concern the ceremonies.

Normally a Catholic church should be consecrated by a bishop, according to the form in the Pontifical. When a church is consecrated, at least one altar must be consecrated with it. The essential condition for consecration is that the building be a permanent church, both in construction and purpose; that is, it must be solidly built and must be intended to be used always as a church. To turn a consecrated church to another use is sacrilege. It follows that consecration is not allowed till the building is free of debt and mortgage.

In England many churches are not consecrated, but simply blessed. Canon law makes no provision for temporary churches. A building to be used as a church for a time only should receive the simple "Benedictio loci," as in the case of private oratories.[1] A church may be blessed at first, then consecrated later, when it is free of debt.

It makes no difference to any later ceremony whether the church be consecrated or simply blessed.

According to the old principle churches were ORIENTATED, that is, the High Altar was at the East end[2] and the main entrance at the West. In describing ceremonies we speak of the Gospel and Epistle sides of the church and altar. The GOSPEL SIDE is where the Gospel is read at Mass; it is the left side as you face the altar; the EPISTLE SIDE is the right. If the church is orientated properly, the Gospel side will be the North, the Epistle side the South.[3]

The plan of a church varies very considerably according to its size, the architect's design, and so on. There is much latitude in planning a church. A large church will probably have a number of side chapels or side altars, which may be placed anywhere, though in this case, too, the normal principle would be that each altar faces the East, so that the priest look that way when saying Mass. There may also be two or more aisles and a transept.

[1] S.R.C. 4025, ad VI. *Cod.*, c. 227.

[2] It is a very old Christian principle that people turn to the east at prayer; so the priest saying Mass should face the east.

[3] In heraldic language the Gospel side is the *dexter* of the altar, the right of the crucifix as it faces down the church. The Epistle side is *sinister*.

For the purpose of ceremonies we distinguish five parts of the church. Every church, however small, will have these, at least as theoretic divisions. They are the nave, baptistery, porch, choir and sanctuary. The NAVE is that part of the church where the people attend the services. Generally it is arranged in two groups of seats, one on either side, with a passage down the middle. It is not now usual in Catholic churches to separate men from women.

The BAPTISTERY should be, if possible, a separate chapel, or at least railed off from the rest of the church.[1] It may contain an altar,[2] as well as a font. The font[3] should stand in the middle of the baptistery. It is covered when not in use (see p. 394, n. 2).

Beyond the main entrance to the nave is the NARTHEX, or PORCH (sometimes called vestibulum). This has important liturgical uses, and should never be wanting. At the church doors are holy water stoups.

In front of the nave, generally raised by one or more steps, is the CHOIR. This is where the clergy or singers attend in cassock and surplice. It should have seats or stalls on either side, facing each other across the church. In cathedral and collegiate churches the Canons have their stalls arranged in this way.

If the Blessed Sacrament is reserved at the High Altar there is generally a COMMUNION RAIL between the nave and the choir. This should be of a convenient height, so that people can kneel at it to receive Holy Communion. Hanging from it, on the altar side, is the COMMUNION CLOTH of white linen, which people hold under the chin when they make their Communion.

Beyond the choir is the SANCTUARY. Often there is no mark in the building to show the line of separation between the choir and sanctuary. It is indeed better that there should not be a step here, since the ministers have to walk frequently from the choir to the sanctuary. Constantly to step up and down takes from the dignity of the ceremonies, and the step may be inconvenient to ministers in vestments. The sanctuary is merely the end (normally the East end) of the choir near the High Altar. It is counted as beginning about where the seats or stalls of the choir end on that side.

The chief object in the sanctuary is the ALTAR[4] in the

[1] In the rite of baptism the first part takes place in the Narthex ("ad limen ecclesiae" in the English *Ordo administrandi*, rubric 52, p. 13). Then, after the child has entered the church, an exorcism is said "antequam accedat ad baptisterium" (*ib.*, p. 22, No. 12).

[2] The old liturgical books constantly suppose Mass said in the baptistery (for instance, the *Gelasian Sacramentary*, ed. H. A. Wilson, pp. 142-143). The great baptisteries in Italy all have altars.

[3] The Roman Ritual (and our *Ordo administr.*) sometimes calls the font "baptisterium" (rubric 30).

[4] Full information about the altar and its arrangement will be found in Van der Stappen, iii, pp. 17-114. *Cod.*, c. 1197-1202.

middle. Unless the church has separate chapels, each with its own choir and sanctuary, this will be the High Altar of the church. All others are counted as side altars.

There are two kinds of altar, the fixed (altare fixum) and portable altar (altare portatile).

A FIXED ALTAR must be of stone and built into the church, so that it cannot be moved. The relics are buried in it. The whole top (the "mensa") of the altar is of stone and joined by stone to the ground; it is all consecrated as one thing.

In the case of the PORTABLE ALTAR the only real altar is the ALTAR STONE. This is a stone in which relics are placed and sealed up. It is comparatively small, perhaps about one foot square or so, and an inch or two thick. Mass is said on this.[1] The altar stone may be placed on a table of any material. It is not fixed to the table. So in many churches there is what looks like a large wooden altar. Really this is only the framework or stand. In the middle (generally sunk into the wood) is the altar stone, which alone is consecrated. The framework may also be of stone. In this way an altar may be built of stone, used as a portable one, having on it the consecrated altar stone, till the whole can be consecrated as a fixed altar. There is no difference in the ceremonies between a fixed and a portable altar.[2]

There should be some kind of canopy over the altar. This may hang from the roof of the church or may stand on columns. It should cover not only the altar, but also the foot-pace, or at least the priest celebrating. The canopy standing on columns is the CIBORIUM.[3] It is better that the altar do not stand immediately against the wall of the church; indeed, at the consecration of an altar the rubrics require that the bishop go round it.

The altar is raised above the floor of the sanctuary by steps. Every altar should be raised at least one step; the

[1] During Mass the chalice and bread stand on the altar stone.

[2] The older principle was that, as no church may be consecrated unless a fixed altar be consecrated with it, so, on the other hand, an altar may not be consecrated except in a consecrated church. Thus consecrated church and consecrated altar always went together. But the S.C.R. 3059, ad XV (12 September 1857) allows an altar to be consecrated in a merely blessed church. This must mean a church which, although only blessed now, will be consecrated later for certain. Otherwise the altar would have to be desecrated inevitably when the church were adapted to another purpose. A consecrated (= fixed) altar cannot be moved.

[3] Not to be confused with "ciborium" in another sense, namely the little vessel that contains the consecrated Hosts in the tabernacle. The canopy over the altar, whether on columns or hanging, is "baldaquin" in French, "baldacchino" in Italian. There seems no reason for using these foreign words in English. The *Caerimoniale Episcoporum*, Lib. I, cap. xiv, § 1 requires a canopy over the High Altar. The S. Congregation of Rites (= S.C.R.) has frequently insisted on it for the altar where the Blessed Sacrament is reserved (27 April 1697, No. 1966; 23 May 1846, No. 2912; 23 November 1880, No. 3525). For the canopy at Benediction see p. 240.

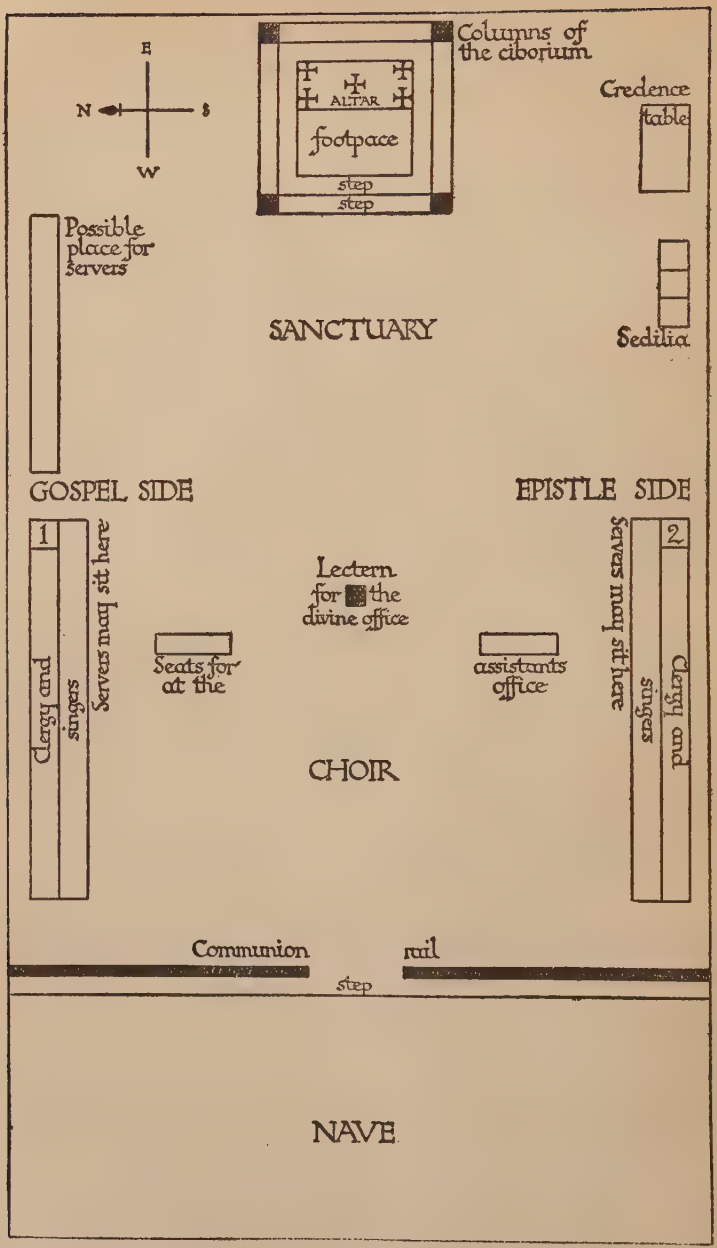


FIG. I. PLAN OF A PARISH CHURCH: CHOIR AND SANCTUARY

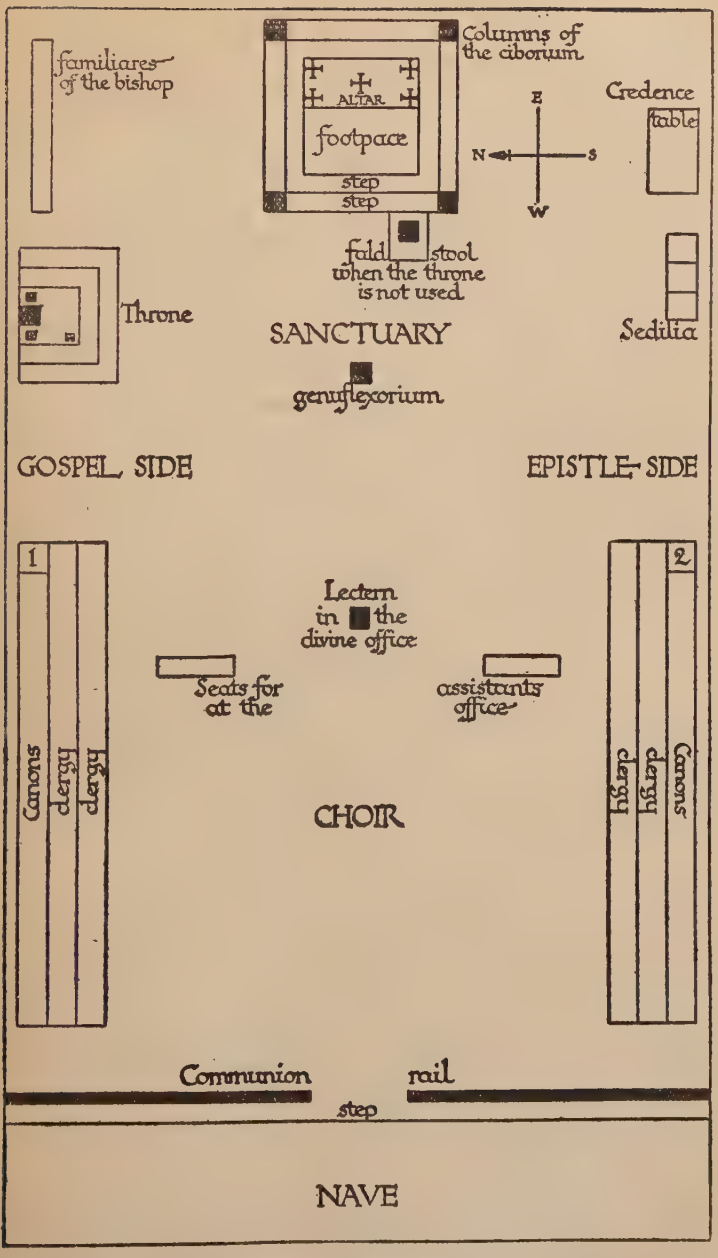


FIG. 2. PLAN OF A CATHEDRAL CHURCH: CHOIR AND SANCTUARY

High Altar will have three or more steps. There should be an uneven number.

The top step before the altar forms a platform on which the celebrant stands while he says Mass. This is the FOOT-PACE or SVPPEDANEVM.[1] It should be as long across as the width of the altar, and so wide in front that the celebrant may genuflect on it without having to put his foot outside it. The lower steps go round the foot-pace, not only in front, but at the sides, so that one can go up to it from either side as from the front. The steps of a fixed altar should be of stone; but the foot-pace ought to be of wood.[2]

On one altar in the church (in smaller churches generally on the High Altar) is the TABERNACLE in which the Blessed Sacrament is reserved.[3] This is a box, with doors opening outwards, in the middle of the altar, leaving enough room in front of it for the vessels and other things used at any ceremony. It must be an iron safe fixed solidly to the altar and so to the ground, or to the wall of the church. Inside, the tabernacle is gold or gilt; it is lined with white linen or silk, and has a corporal on which the ciborium stands. Often at the back of the altar, on either side of the tabernacle, there is one or more raised steps, on which the candles or vases of flowers are placed. These are the GRADINES. Before the tabernacle in which the Sanctissimum is reserved, a lamp should always burn.[4] This generally hangs from the roof. There may be several lamps, uneven in number.

The altar is covered with three cloths. Under these the Pontifical requires that there be a CERE-CLOTH (chrismale) of waxed linen, at least immediately after consecration. The cere-cloth is not counted as one of the three altar-cloths. It is allowed to fold one cloth in two, and so to use it for the two lower altar-cloths. The upper cloth should be as wide as the altar, and long enough to reach to the ground on either side.

In front of the altar hangs the FRONTAL (antependium) of the colour of the office, the same as the celebrant's vestments. The tabernacle must also have a VEIL of the same colour, or of cloth of gold or silver. But, where the Sanctissimum is reserved, the tabernacle veil may not be black. In this case, at Requiems it should be purple. The frontal may then be either black or purple (p. 133). If the altar is of some precious substance it may dispense with a frontal. There is no permission ever to dispense with the tabernacle veil where the Sanctissimum is reserved, though this abuse often occurs at Rome.

On the altar, in the middle, stands a CROSS, sufficiently

[1] Italian, "predella."
[2] S.C.R. 3576, ad I (15 iun 1883).
[3] *Cod.*, c. 1268-1269.
[4] *Cod.*, c. 1271. The glass of the lamp should be white. There is no reason for any other colour. The *Caer. Ep.* requires many lamps in the church, three before the High Altar and at least five before the Blessed Sacrament (Lib. I, cap. xii, § 17). In England we have long prescribed a lawful custom of burning one lamp only before the tabernacle.

large to be seen by the celebrant and people.[1] If there is a tabernacle the cross should not stand in front of it, lest it hinder the opening of the tabernacle doors. It will stand behind or on the tabernacle. The rubric of the missal speaks only of a cross;[2] but in another place it supposes that the cross bear a representation of our Lord crucified,[3] and the *Caerimoniale episcoporum* orders this.[4] On every altar on either side are at least two candlesticks with candles. The High Altar of a church will normally have six larger candlesticks with candles, and in front of these two or three smaller ones. Other candles for Benediction, Exposition, and so on, should be placed there for the occasion only and taken away afterwards.

The rules about candles on the altar are these. At Low Mass two candles burn all the time; according to the rubric of the missal a third should be lit from the consecration to the Communion (see p. 79, n. 2). At High Mass, solemn Vespers, and all such more solemn public functions six candles are lit, three on either side of the altar cross. At Pontifical High Mass by the Ordinary a seventh candle is lit behind the cross (p. 164). At a sung Mass without ministers there may be four or six candles. During Exposition or Benediction of the Blessed Sacrament at least twelve candles must burn on the altar. There may be more.[5] When the Sanctissimum is exposed candles at other altars or before statues and pictures should be put out, at least those which can be seen from the altar.

For other rites celebrated at the altar, such as marriage, blessings, distribution of Holy Communion not in Mass, and for non-liturgical prayers and devotions, two or more candles are lit on the altar.

The proportion of beeswax in church candles is regulated by law. The Paschal candle, the two candles for Low Mass, six for High Mass, and the twelve necessary for Exposition and Benediction must have at least 65 per cent. of real beeswax. All other candles used on an altar must have at least 25 per cent. of beeswax.[6] The firms which provide candles for Catholic churches stamp the percentage of beeswax on their candles.

Flowers on the altar are not necessary. They are not used in the great churches of Rome. But there is no law against them,[7] and in England custom is in favour of their use.

[1] If immediately behind the altar there is a large representation of the crucifixion, this may count as the altar-cross.

[2] *Rubricae generales*, tit. xx. [3] *Ritus celebrandi missam*, tit. ii, § 2.

[4] *Caer. Ep.*, Lib. I, cap. xii, § 11. [5] *Ritus servandus*, p. 13, § 3.

[6] So the bishops of England and Wales on 4 December 1906, following the S.C.R. 14 December 1904.

[7] The *Caer. Ep.* expressly suggests "vascula cum flosculis" as an ornament on the altar (Lib. I, cap. xii, § 12), and Benedict XIII's *Memoriale Rituum* positively requires them throughout (see pp. 266, 281, n. 1, 298, 342).

When the altar is not in use the altar-cloths are covered with another cloth of some coloured material,[1] to keep off dust. This should be removed before every service at which the altar is used.

Near the altar, on the Epistle side, stands the CREDENCE TABLE (credentia, abacus). During Mass this should have a white linen cloth over it. The vessels, and sometimes vestments used at Mass, are placed on the credence table when they are not in use.

On the same side of the sanctuary are the SEATS (sedilia) for the celebrant and sacred ministers. There should be three seats, or a bench with room for three persons.[2] In cathedrals the bishop's THRONE faces the sedilia on the Gospel side. The canopy over it, its covering and cushion are of the colour of the Mass or office, namely, white, red, green, or violet.[3] They should be of silk.[4]

Instead of the throne, a bishop who is not the Ordinary, and sometimes the Ordinary,[5] uses a FALDSTOOL (faldistorium). This is a stool without a back. It consists of a frame of gilt metal or wood, shaped like the letter X, with a seat of leather or cloth stretched across its upper extremities. It can be folded flat. When used as a seat the faldstool has a covering and cushion of the liturgical colour, namely, white, red, green, or purple, as the throne. These are of silk for a cardinal, wool for a bishop.[6]

The bishop kneels, on various occasions, before the altar. According to the *Caerimoniale episcoporum* he kneels at a GENVFLEXORIVM (kneeling-desk, prie-dieu).[7] This has a covering and two cushions, one on which he kneels, the other on which he rests the arms. This covering and the cushions (silk or wool, as before) are, for a cardinal red, or purple for mourning and times of penance, for a bishop green, or violet when the bishop wears black.[8]

For this genuflexorium the faldstool may be, and generally is, used.[9] A carpet should be spread beneath; there are two

[1] Martinucci calls this "tela stragula altaris" and says it should be green "or some other dark colour, never black" (Tom. I, i, p. 103). It is sometimes called "vesperal cloth," though it is not used at Vespers.

[2] *Caer. Ep.*, Lib. I, cap. xii, § 22, prefers a bench, also S.R.C., 14 March 1908. Le Vavasseur, i, 439-440.

[3] Violet is used at the throne when the vestments are black.

[4] *Caer. Ep.*, Lib. I, cap. xiii, § 3. As a matter of fact they are often of some less costly material.

[5] In presence of a higher Prelate (*Caer. Ep.*, Lib. I, cap. xiii, § 4), at Confirmation, etc.

[6] The cushion may be of silk, in any case (Martinucci-Menghini, II, i, p. 34, § 5).

[7] *Caer. Ep.*, Lib. I, cap. ii, § 5, etc., *passim*.

[8] For the colour worn by cardinals and bishops at times of penance and mourning, see p. 13.

[9] Martinucci, II, i, pp. 34-35, § 6. If used as a seat at funeral services, the faldstool is covered with black (*Caer. Ep.*, Lib. II, cap. xi, § 1).

cushions, one placed before the faldstool, on which the bishop kneels; the other lies on the seat, so that he rests the arms on it. It has no other covering. The cushions may be of silk in any case. In this case, they and the carpet should be of the colour of the office.

In cathedrals and churches which possess a faldstool, it is generally convenient to use it for a genuflexorium. When the bishop visits a small church which does not possess a faldstool a chair with a low back, as decent as possible, with a cushion, is prepared on which he will sit, and a kneeling-desk with two cushions. They should be covered with red, green, or purple, according to the rank of the bishop and the occasion (as above).

There may be seats for the servers at Mass and other services, on either side of the sanctuary; or they may sit in front of the stalls in the choir.

The LECTERN and seats for cantors in the middle of the choir used for parts of the Divine Office are put in their place before each such service and taken away afterwards. A lectern may be used for the lessons at High Mass. It should be covered with silk of the colour of the office.[1]

The SACRISTY is a large room on one side of the sanctuary, or behind it, separated by a door. There should be a stoup of holy water and a bell at this door. There may be two sacristies, an outer one for the choir and servers, an inner one for the sacred ministers. In the sacristy are cupboards and presses in which are kept the vessels, instruments, and vestments. There must be at least one large table on which the vestments are laid out. The celebrant and ministers vest at this table. It may form the top of presses for vestments. Over this table, or in the middle of the sacristy, a crucifix or sacred image should hang. All who enter or leave the sacristy in procession bow to this on arriving and before leaving. A card should be hung up in a conspicuous place, showing the names of the reigning Pope, Ordinary, and the "oratio imperata."

[1] *Caer. Ep.*, Lib. II, cap. viii, § 45.

CHAPTER II
THE VESTMENTS OF THE ROMAN RITE

THE common dress for servers and all who assist at any function in choir is a black CASSOCK (talare) with a white linen SURPLICE (superpelliceum).[1] The two chaplains or servers at pontifical functions who hold the mitre and crozier have scarves of thin white silk (VIMPA) rather like broad stoles, worn round the neck and tied in front. Through these they hold the mitre and crozier.[2] Certain prelates and dignitaries wear a purple cassock. Clerks in holy orders have, in choir, a BIRETTA (biretum), a square cap of black cloth with three ridges. Some dignitaries also wear a SKULL-CAP (pileolus).[3] Canons in chapter[4] have a cape over their surplice (MOZZETTA). Prelates sometimes wear a tunic called MANTELLETTUM,[5] having slits at the side through which the sleeves of the rochet pass.

The celebrant at Mass, if he is a PRIEST, wears over his cassock,[6] first the AMICE (amictus), an oblong piece of linen with strings to tie it. He lays this on the head, then passes it around the neck. Then he puts on the ALB (alba), a long shirt of linen reaching to the feet. This is tied round the waist by the GIRDLE (cingulum), which may be of the colour of the day, but is generally white. On the left arm he wears the MANIPLE (manipulus), a band of silk of the colour of the day. The STOLE (stola) is a longer band of coloured silk worn round the neck, crossed in front and secured by the ends of the girdle. The CHASUBLE (casula, planeta) is the last garment covering all the others. It has a hole through which the head is passed and (generally) strings on the inner side to tie around the body. The maniple, stole and chasuble are of silk and of the colour of the Mass to be celebrated.

A set of vestments for Low Mass also includes the burse and veil to be put on the chalice (p. 16).

At Mass the DEACON wears the amice, alb, girdle, maniple

[1] Italian, "cotta." The *Rochet* (rochettum) is a garment like the surplice, but shorter, fitting the body more closely, with narrow sleeves. It is worn by cardinals, bishops, prelates, sometimes (by indult) by canons. It is generally worn under other vestments.

[2] They and the manner of wearing them are described in the *Caer. Ep.*, Lib. I, cap. xi, § 6. But here provision is made only for the mitre-bearer's veil. The crozier-bearer is to hold the crozier with the right hand covered by part of his surplice and to hand it, with bare hand, to the bishop. Instead of this, a veil similar to that of the mitre-bearer is now usual.

[3] Italian, "zuchetto."

[4] Namely in their own cathedral or collegiate church.

[5] This is the name in the *Caer. Ep.*; Italian, "mantelletta."

[6] The rubrics of the Missal (*Rit. cel.*, i, 2) say that the priest should wear all the other vestments over a surplice, "if it can be done conveniently." This is now rare, at least in England.

and stole. But he wears the stole differently from the priest. He lays it across the breast so that the middle is on the left shoulder, and the two ends under the right arm. It is fixed in this position by the ends of the girdle. Then he puts on the DALMATIC (dalmatica). This is a kind of tunic with short sleeves, slit up the sides, with an opening through which the head is put. It is of silk of the colour of the Mass.

The SUBDEACON at Mass wears the amice, alb, girdle, maniple, no stole, but a TUNICLE (tunicella) made in much the same shape as the deacon's dalmatic.

During part of High Mass, namely from the offertory to the fraction, the subdeacon wears a HUMERAL VEIL (velum humerale) under which he holds the paten (pp. 110-111). This is an oblong of silk, of the colour of the vestments, with strings to tie it. It is worn like a cape over the shoulders. The object of the humeral veil is to cover the hands when something is held in them.

On certain days (for which see pp. 253-255) the deacon and subdeacon do not wear the dalmatic and tunicle. Instead of these, in greater churches, they wear FOLDED CHASUBLES.[1] The chasubles are now generally folded up in front about half way and so fixed. They are taken off during the principal parts of the Mass, as will be explained (p. 254). When the deacon takes off the folded chasuble in Mass, according to the rubrics of the Missal he should fold it again lengthwise and wear it, like the stole, over the left shoulder.[2] Instead of this, he generally puts on a garment made specially to represent this folded chasuble, namely a long piece of silk, purple, or black on Good Friday. This is popularly called the BROAD STOLE (Italian "stolone"). It is not really a stole at all.[3] "Greater churches" are cathedrals, collegiate churches, the chief churches of Regulars, parish churches. They include therefore nearly all churches in England. In others the ministers wear simply the usual vestments without the dalmatic or tunicle.[4] The celebrant wears the chasuble only at Mass. Nor does anyone wear the maniple except at Mass. The only exception to this is when, as on Palm Sunday, the ministers read lessons during the blessing of the Palms before Mass. Then, although the celebrant has the cope and no maniple, they wear the maniple while reading the lessons.

During the solemn blessings in the Missal (as on Candlemas, Ash Wednesday and Palm Sunday), in processions, at the Asperges ceremony before Mass, at funerals, at Benediction of the Blessed Sacrament, at vespers and lauds sung solemnly,

[1] *Rubr. gen.*, xix, 6. [2] *Rubr. gen.*, *ib.*

[3] The only reason for the so-called "broad stole" is that the modern chasuble is rarely so made that it can be folded into a long strip, as the rubrics say. The rubrics provide for the alternative use of the "broad stole" ("aliud genus stolae latioris, in modum planetae plicatae").

[4] *Rubr. gen.*, xix, 7. They may wear folded chasubles in any church (Martinucci, I, i, p. 191, n. 1).

at Matins from the ninth lesson, the celebrant wears a COPE (pluviale). This is a large semicircular garment reaching to the feet behind, with a clasp (called the morse[1]) to join it in front.

Usually the cope is of the colour of the day. At Benediction of the Blessed Sacrament it is always white, at funerals always black. For most blessings the colour is purple.[2] Except in the Divine office the celebrant wears a stole of the same colour under the cope.

At the Divine office he wears either a surplice only, or surplice and cope. At processions and Benediction of the Blessed Sacrament he will generally wear a surplice, stole and cope. When he holds the monstrance or ciborium he has a white humeral veil. At blessings before Mass he has the amice, alb, girdle and stole. When he wears the girdle he crosses the stole before the breast. With a surplice it hangs straight down from the neck.

Other persons besides the celebrant wear the cope. The assistant priest at Mass (when there is one, see p. 144) does so. At Mass by a simple priest no one else may wear a cope. At the Divine office (vespers and lauds) the cantors may wear copes of the colour of the office. In the procession of the Blessed Sacrament at Corpus Christi the clergy may wear copes.

When preaching the preacher, if a secular priest, wears a surplice. He may wear a stole of the colour of the day, if this is the custom. Regulars who have a habit wear no surplice as a rule. In administering other Sacraments and when giving blessings the priest wears a surplice and stole.

The DEACON and SUBDEACON wear the dalmatic and tunicle at High Mass, at the Asperges,[3] at Exposition and Benediction of the Blessed Sacrament; not in the Divine office.

The usual dress of a BISHOP is a cloth cassock, violet in colour, with a train, fixed up at the back so that it does not trail on the ground. The train is let down at functions. The cassock is edged and has buttons of a lighter colour, now almost red. The bishop wears a violet silk belt. Over the cassock he wears a white linen rochet (p. 10, n. 1). Over this a bishop in his own diocese wears the mozzetta. Auxiliaries and all bishops where they have no jurisdiction wear the mantellettum (p. 10) instead.[4] Bishops have a pectoral cross,

[1] A morse of ornamented metal, with enamel or jewels, is called "formale" or "pectorale." This may be worn only by bishops (S.C.R., 15 September 1753, No. 2425, ad IX). Others wear a cope with a band of stuff to join it in front (*Caer. Ep.*, Lib. I, cap. vii, n. 1: "sine tamen formalio ad pectus").

[2] When the blessing contains an exorcism, the colour is purple, otherwise it is generally that of the day.

[3] With the exception noted, p. 11.

[4] The mozzetta over the rochet is always understood to signify jurisdiction. In the presence of superiors bishops wear the mantellettum, and over this the mozzetta; so at Rome always.

which should hang from the neck by a green silk cord. But often a gold chain is used. They have a purple skull cap[1] and a purple biretta.[2] On certain days of penance the cassock, mozzetta and mantellettum should be of black cloth, the cassock edged with violet. These days are all fast days, including vigils on which we fast,[3] but not on other vigils. There are now only four fasting vigils, those of Christmas, Whitsunday, the Assumption, All Hallow.[4]

At functions, instead of the mozzetta, the bishop may wear the "cappa magna." This is a great cloak with a long train, of violet cloth. It has a cape and hood, which in winter is of ermine, in summer of almost red silk. When the bishop wears the cappa magna he needs a train bearer. Regular bishops have the cappa, and its fur, of the colour of their order (if it has a habit).

Pius IX instituted a kind of undress for prelates, called after him "habitus pianus." It consists of a black cloth cassock with no train, reddish facings, a violet belt and ferraiolo, violet stock and stockings. This is now used constantly at non-liturgical occasions.

CARDINALS have the same dress as bishops, but always bright red instead of violet, and violet instead of black for mourning. Round their hat bishops have a green[5] cord, archbishops green and gold, cardinals red and gold.

For Low Mass a bishop wears the same vestments as a priest, over the rochet.[6] The only difference is that he wears the pectoral cross over the alb, under the stole. He wears the stole not crossed, but hanging straight down.[7] He does not put on the maniple till after the prayer "Indulgentiam," except at Requiem Masses (p. 73).

At High Mass the bishop wears special stockings and shoes[8] of the colour of the Mass. Over the rochet he wears the amice, alb, girdle, pectoral cross, stole, tunicle, dalmatic, chasuble, gloves, mitre. On certain occasions a Metropolitan will wear the pallium over the chasuble. The manner of putting these on will be described (pp. 168-170).

The tunicle and dalmatic worn by a bishop are made of very thin silk. They are of the colour of the Mass.

[1] Conceded by Pius IX, 17 June 1867.

[2] Conceded by Leo XIII, 3 February 1888.

[3] Also at funerals, Requiem Masses, during all Advent, from Septuagesima to Easter.

[4] *Caer. Ep.*, Lib. I, cap. iii, § 2; c. 1253. Bishops wear purple from Christmas to the Epiphany Octave, all Paschal time, and at Canonical visitations, whatever the day may be. Indeed, the use of black by bishops is almost obsolete.

[5] Green, not violet, is the bishop's heraldic colour. [6] *Rit. serv.*, i, 2.

[7] The reason of this is, apparently, the pectoral cross, lest the stole conceal it.

[8] These look more like gaiters and slippers. In Latin they are "caligae et sandalia," in English generally "buskins and sandals."

There are three kinds of MITRE (mitra). The "precious mitre" (mitra pretiosa) is generally of cloth of silver with embroidery and ornaments of gold and precious stones. Since this is supposed to be heavy and burdensome if worn all the time, its place is taken during parts of the services (pp. 166-219) by the "gold mitre" (mitra aurifrigiata) made of cloth of gold with no additional ornament. The "simple mitre" (mitra simplex) is of plain white linen, without ornament. This is worn at funerals and such occasions. The bishop also has a RING (annulus); in his own diocese the Ordinary carries a CROZIER (baculus pastoralis). He has a train to the cappa magna, which is borne by a train-bearer (caudatarius). During parts of the Mass a silk VEIL (gremiale) of the colour of the day is laid over his knees while he sits.

On other occasions a bishop wears amice, alb, girdle, stole, cope and mitre.

Certain other prelates, abbots, and protonotaries may on occasions share some of the marks of a bishop's rank (see pp. 33-36).

Besides the vestments, the following cloths are used. The CORPORAL (corporale) is a square piece of linen spread on the altar during Mass. The chalice and paten stand on the corporal. When it is not used the corporal lies in the BURSE (bursa), a pocket of silk, of the same colour as the vestments, strengthened with cardboard. The PURIFICATOR (purificatorium) is a linen cloth folded in three lengthwise, used as a handkerchief by the celebrant during Mass. The PALL (palla) is a small square of linen, sometimes strengthened by a card, used to cover the chalice at Mass.

The TOWEL (manutergium) is also a small linen cloth, not unlike a purificator, used to dry the hands after the washing at Mass.

The colours of the silk vestments (that is, of the chasuble, stole, maniple, dalmatic, tunicle, humeral veil, cope, bishop's gremial, shoes and stockings) vary according to the feast or occasion on which they are used.

The colours of the Roman rite are white, red, green, purple, black, rosy colour.

WHITE (albus) is used for all feasts of our Lord, except the feast of the Precious Blood, for Trinity Sunday, for all feasts of the Blessed Virgin Mary and of all Saints who were not martyrs.

RED (ruber) is used on Whitsunday and during its octave, for the feast of the Precious Blood (now 1 July), the two feasts of Holy Rood (3 May and 14 September), and for martyrs. It is used on Holy Innocents' Day (28 December) if it fall on a Sunday, and on its octave day always.

GREEN (viridis) is the neutral colour. It is used on Sundays

and ferias from the end of the Epiphany octave to Septuagesima, and on Sundays and ferias in the Season after Pentecost.

PURPLE (violaceus) is the colour of penance. It is used on Sundays and ferias of Advent and Lent, except the third Sunday of Advent and the fourth of Lent, except also the last days of Holy Week, which have a special sequence of colour, to be noted below (pp. 289-342). Purple is also used on vigils, when the office is of the vigil, on ember days, except those in Whitsun week, on the feast of the holy Innocents, if it does not fall on a Sunday, for most blessings and many votive Masses. On Whitsun eve the lessons and collects before the Mass with the litany are said in purple vestments, the Mass itself in red.

BLACK (niger) is used on Good Friday, for Masses for the dead and at funerals.

ROSY COLOUR (color rosaceus) is used on two days of the year only, the third Sunday of Advent (called Gaudete Sunday) and the fourth of Lent (Laetare Sunday). If the church does not possess vestments of this colour purple may be used in its stead.[1]

Cloth of gold may always take the place of white, red or green, not of purple or black.

When vespers are so divided that the second half, from the chapter, is of the following feast, then the frontal and copes are of the colour of the second half throughout vespers.

The colour for processions and Benediction of the Blessed Sacrament is white. But if Benediction follows immediately after Mass or vespers, the colour of the day may be kept. Only, in any case, the humeral veil must be white. The vestments worn by the celebrant and ministers at Mass must be blessed by a bishop or by a priest to whom this faculty has been given. It is not strictly necessary to bless the cope. The burse, chalice veil, humeral veil and surplices are not blessed.

[1] In the Westminster *Ordo recitandi officii divini sacrique peragendi* the colour of the day is noted in the margin by a capital letter, the initial of its Latin name. Thus A=white, R=red, V=green, U=purple (this distinction is convenient), N=black. Rosy colour is noted by a rubric; but the two days are marked U. When there are two letters the first is for Mass, the second for Vespers.

CHAPTER III
LITURGICAL VESSELS, INSTRUMENTS AND BOOKS

§ 1. VESSELS

THE chief vessels used in the Liturgy are the CHALICE (calix) and PATEN (patena), the forms of which are well known. The chalice, if it is not of gold, must be at least gilt inside the cup; the paten, too, must be gilt on the upper side.

For Mass the chalice and paten are arranged thus. The chalice is empty; over it the purificator is hung, then the paten rests on the purificator holding the bread or breads to be consecrated. Over these is placed the pall. The chalice veil covers all to the foot of the chalice; on the veil the burse is placed, closed, with a folded corporal in it.

The CIBORIUM[1] is a vessel like a chalice with a cover, at least gilt inside. It is used to contain the consecrated particles in the tabernacle. When it contains the Blessed Sacrament it must be covered with a veil of white silk. At the consecration, if used, it stands open on the corporal by the chalice.

In the tabernacle there is also generally a PYX (pyxis), a small box of silver or other metal, gilt inside, which contains the Host used for Benediction. This Host is usually held by a little instrument, shaped like a new moon, called the LUNA or LUNETTE (lunula). This, too, must be at least gilt. The general principle is that the Sanctissimum may rest only on gold or white linen. The MONSTRANCE (ostensorium) is a vessel for exposing the Blessed Sacrament. It is so made that the Host may be placed in it and can then be seen by the people. Often the place where the Host rests is surrounded by rays. The Sanctissimum may not touch glass.

There is also a small pyx or ciborium used when the Holy Communion is taken to the sick. This, too, must be at least gilt inside.

The chalice and paten are consecrated by a bishop. The pyx, ciborium and luna are blessed by a bishop or priest having the faculty. There is no law that the monstrance be blessed.

Other vessels, not counted as sacred and not blessed are:

For Mass the CRUETS (ampullae, hamulae). These are two little jugs to hold the wine and water. They should be of glass; but other material is tolerated. Sometimes their purpose is marked on them; the one having the letter V (for "vinum," wine), the other A ("aqua," water). Otherwise, since they should be always washed out and kept perfectly

[1] Not to be confused with the great ciborium (canopy) over the altar.

clean, it does not matter which is used each time for the wine or water. The cruets often have stoppers or lids. With them is the DISH (pelvicula) on which they stand when not in use. This is not merely used as a stand for the cruets; when the celebrant washes his hands at Mass, the water is poured by the server over his fingers into this dish. The water is thrown away afterwards. With the cruets and dish a TOWEL (manutergium) is laid on the credence table. The celebrant dries the hands with this after washing them.

At High Mass a bishop uses a larger jug of water and a dish of silver or other metal (gold or gilt for a cardinal). His towel is generally larger too.

§ 2. INSTRUMENTS

IN several functions, while a bishop reads, a server holds a small HAND-CANDLE in a portable candlestick near the book. This is the "scotula" or "palmatorium."[1]

For the sprinkling with holy water before Mass (the "Asperges" ceremony) and for blessing any object a portable HOLY-WATER STOUP (vas aquae benedictae) and SPRINKLER (aspersorium) are used. The stoup is of metal, the aspersorium has a brush at the end, or a hollow globe with holes in it.

The THURIBLE (thuribulum) is a vessel, round in shape, hanging by three long chains from a disk. Held by this disk it can be swung. It has a cover which hangs by a fourth chain from a ring passing through the disk. By pulling up this ring the thurible may be opened. Generally there is another ring round all the chains to keep them together. The INCENSE-BOAT (navicella, navicula, acerra) is a little vessel, shaped like a boat, in which the incense is kept. It has a SPOON (cochlear) with which the incense is put on the burning charcoal in the thurible. In the sacristy are kept the ACOLYTES' CANDLES in candlesticks. These are so made, with a foot, that they can stand without being held, for instance on the credence table. There are also TORCHES (funalia) held by the torch-bearers (caeroferarii) at Mass and Benediction. In theory these should be long torches. It is now usual to make them in the form of a separate case (practically a candlestick) into which a candle is placed. But the idea of a torch is so far preserved that they have no foot, and cannot stand alone. When not in use they are kept in a rack in the sacristy.

The PROCESSIONAL CROSS is fixed to a long staff, also so made that it cannot stand alone. In Catholic churches it now always has a figure of our Lord crucified.

[1] Italian "bugia," French "bougeoir." Pius X has allowed its use, under certain conditions, also to protonotaries apostolic, and other prelates (*Motu proprio*, 21 February 1905. Cf. *Ephemerides liturgicae*, xix (1905), pp. 131 *seq.*).

For processions of the Blessed Sacrament a portable CANOPY (baldachinum, umbraculum) is used (sometimes carried over a bishop). It has four or more poles.[1] For short processions in the church, as when the Sanctissimum is carried from one altar to another, a smaller canopy with one rod, like an umbrella (umbella), is used. For the Blessed Sacrament either must be white or cloth of gold.[2]

The SANCTUS BELL (campanula, squilla) is a small hand-bell (not a gong) rung during Mass at the moments appointed in the rubrics of the missal. It may be placed on the credence table before Mass and taken away afterwards. Generally, in England, it remains always on the lowest altar step, on the Epistle side at the corner. A STAND or cushion[3] is needed, on which to rest the missal at Mass.

For the kiss of peace, instead of the more usual way of giving it (p. 27), sometimes a little disk is used. This is often called the PAX-BREDE (pax, instrumentum pacis, tabella pacis). It is generally a disk of silver, or gilt, with a handle behind to hold it. On the face it has some such symbol as the cross, the Agnus Dei, a Pelican in her piety. If this pax-brede is used it should have a cloth of linen[4] to wipe it each time after it has been kissed.

Near the tabernacle where the Sanctissimum is reserved a little vessel should be kept, generally of glass, with water.[5] The priest uses this to purify the fingers when he gives Holy Communion not at Mass; or sometimes when he cannot make the ablutions at Mass in the usual way, because he will say Mass again the same day. It has a small purificator by it.

§ 3. BOOKS

THERE are six liturgical books of the Roman rite.

The MISSAL (Missale romanum) contains all that is needed for Mass, and for certain other functions which take place immediately before Mass, such as the blessings at Candlemas, on Ash Wednesday, Palm Sunday, the morning services on the last three days of holy week, certain blessings (of holy water, etc.). It also has the preparation and thanksgiving of the celebrant before and after Mass.

[1] The *Caer. Ep.*, Lib. I, cap. xiv, n. 1, says it has six or eight poles, borne by "noble laymen."

[2] *Caer. Ep., loc. cit.*, n. 1-4.

[3] The *Caer. Ep.*, Lib. I, cap. xii, § 15, says it is a cushion of silk, of the liturgical colour, or a small silver or wooden stand (legile). A stand is far more convenient, and also looks better than a cushion.

[4] A cloth of the colour of the day should be used to hold it (Martinucci, I, i, p. 102, no. 3) as well as the linen cloth to wipe it. The former is often omitted (Le Vavasseur, i, p. 36).

[5] This water, and all water used for ablutions, must be put in the *sacrarium*, a channel leading to clean earth, generally behind the altar.

The BREVIARY (Breviarium romanum) contains all the Divine office for the year.

The RITUAL (Rituale romanum) has the administration of other Sacraments, including distribution of Holy Communion out of Mass, many blessings, prayers for processions and such liturgical functions, as far as they are used by a priest. There is less uniformity in the Ritual than in any other liturgical book. Many provinces and dioceses still have their own Ritual book, based on the Roman one. Throughout England the official Ritual, approved by the English hierarchy, is the ORDO ADMINISTRANDI (see pp. 392-393).[1]

The PONTIFICAL (Pontificale romanum) is the book for bishops. It contains the Sacraments and other functions performed only by a bishop, such as Confirmation and Ordination, the Consecration of a church, and so on.

The MARTYROLOGY is a Calendar, giving the names and a short statement about martyrs and all Saints, each on his day. It is read where the Divine Office is said in choir during Prime.

Lastly the CEREMONIAL (Caerimoniale episcoporum) is a directory of ceremonies for bishops and others who take part in public services.[2]

There are other books consisting of parts of these printed separately for convenience. There is no reason why any special service should not be printed in a separate book, so long as it conforms to the text in the book from which it is taken.

From the missal the BOOK OF LESSONS is taken. This contains the epistles and gospels for the year, to be used by the deacon and subdeacon at High Mass. There may be two such books, one of epistles and one of gospels. If the church does not possess this book, a missal may always be used in its stead. The GRADUAL (Graduale romanum) contains the parts of the missal needed by the choir, with music. The Masses for the dead are often printed in a separate book.

There are many excerpts from the Breviary. The DAY HOURS (Horae diurnae) contain all the office except matins. For use in the choir various extracts are made, with the music, such as the VESPERAL (Vesperale romanum) and DIRECTORIVM CHORI. A HOLY WEEK BOOK (Officium hebdomadae maioris) contains what is needed for the services of Holy Week, taken from the missal and breviary.

In England we have a book, RITVS SERVANDVS, approved

[1] *Ordo administrandi sacramenta et alia quaedam officia peragendi ex rituali romano extractus nonnullis adiectis ex antiquo rituali anglicano* (London, Burns and Oates, new edition, 1915).

[2] This book (*Caer. Ep.*), although intended in the first place for bishops, contains very full directions for all people at most functions; so that, in spite of its title and inconvenient arrangement, it is really a book of ceremonies in general.

by the hierarchy, which contains directions and the prayers for Benediction of the Blessed Sacrament and other non-liturgical services.[1] The MEMORIALE RITVVM describes functions for six days, as performed in small churches (see pp. 261-264).

At Mass a missal is needed. It stands on a desk or cushion on the altar.

At High Mass there must be a Book of lessons, or another missal, at the credence table.

The Caer. Ep.[2] says that, at Pontifical functions, and (by implication) at other solemn functions too,[3] all the liturgical books used (the missal, book of lessons, vesperal, canon episcopalis, etc.) are covered with silk of the liturgical colour. But in many places this custom is now obsolete. It is not very convenient, and is not necessarily an additional decoration. Most of our liturgical books are extremely badly bound. But if a book has a really fine binding of tooled leather, that binding will be a more handsome ornament at the function than the cheap silk of bad colour, with gold lace, put over books at Rome. Indeed the Roman custom of covering up everything on feasts is not an improvement, artistically, when the material underneath is fine.

The ALTAR-CARDS contain certain prayers from the missal, printed separately for the convenience of the celebrant. There are three altar-cards. The largest, containing the words of consecration and other prayers, stands in the middle of the altar, leaning against the cross or tabernacle during Mass. The altar-card which contains the prayer at the blessing of water ("Deus qui humanae substantiae") and the Lavabo psalm stands at the epistle end; the third, containing the last gospel, at the gospel end.[4] The altar-cards are used only at Mass. They should be put in their places on the altar, as part of the preparation for Mass and taken away afterwards. Instead of altar-cards a bishop has a book, the CANON EPISCOPALIS, which is opened and placed in the middle of the altar.[5]

A card with the prayers ordered by Pope Leo XIII to be said after Low Mass is generally placed against the lowest altar step on the epistle side.

[1] *Ritus servandus in solemni expositione et benedictione sanctissimi sacramenti adiectis hymnis et litaniis et orationibus quae in ipsa expositione et in aliis quibusdam sacris ritibus adhiberi solent* (Burns and Oates, new edition, 1915), see p. 240.

[2] Lib. I, cap. xii, § 15. [3] Lib. I, cap. xii, § 22.

[4] This card should not be on the altar when there is a special last gospel.

[5] The Canon episcopalis is a book containing the common of the Mass from the offertory to the end and other prayers and forms used by bishops. At pontifical High Mass it stands on the altar instead of altar-cards. See p. 164.

CHAPTER IV

COMMON CEREMONIAL ACTIONS

THERE are many actions, such as bowing, genuflecting, and so on, which occur constantly during all services. In order not to have to explain these each time, it will be convenient to say here, once for all, how they should be done.

On changing from sitting to kneeling first stand, then kneel. Never slide directly on to the knees.

To make a GENUFLECTION, first stand upright facing the object or person to whom it is to be made. Unless something is held, the hands are joined before the breast. Then, without bending the body, touch the ground with the right knee at exactly the place where the right foot was. Rise again at once.

A PROSTRATION is made by first genuflecting as above; then, before rising, touch the ground with the left knee where the left foot stood. Now, kneeling on both knees, bow the head and shoulders slightly.[2]

Everyone who passes the altar where the Sanctissimum is reserved, without forming part of a procession, genuflects to the Sanctissimum as he passes. Where it is reserved on the High Altar, on entering the church genuflect before it, either as soon as you enter or before going to your place. Genuflect again before going out. In ceremonial entrances everyone except the celebrant genuflects to the altar on entering and before leaving. But the celebrant genuflects only when the Sanctissimum is reserved at the altar; otherwise he bows.[1]

If the Blessed Sacrament is exposed, that is, during the rite of Exposition and in Mass from the Consecration to the Communion, on entering or leaving the church make a prostration. During ceremonies everyone makes this prostration at entering and on leaving the church; during the service they only genuflect. When the Sanctissimum is reserved at the so-called altar of repose on Maundy Thursday and Good Friday morning it is treated as if it were exposed.

A genuflection is made to a relic of the true cross, if it is exposed, also to the cross exposed on Good Friday. It is also made to a bishop in his own diocese, a metropolitan in his province, a Papal Legate in the place of his legacy, an abbot in his own church, a cardinal out of Rome, when they are present in vestments or in choir dress. But the genuflection is not made to a bishop in the presence of his superior. Prelates, canons in their official dress, the celebrant at Mass or other service, do not genuflect to anyone. Instead they bow low.

[1] This rule applies also to canons in their own cathedral or collegiate church and prelates.

[2] Prostration in this sense must not be confused with the "prostratio" (lying prostrate) on Good Friday (p. 303) and Holy Saturday (p. 331).

If the head is covered it is always uncovered before genuflecting.

If one is about to kneel immediately at the same place the right rule is that one does not first genuflect nor make a prostration. But if one is to kneel on a step, then the genuflection is first made on the ground. Rising from this one then kneels on the step.

At the beginning and end of Mass the genuflection is made on the ground (this is called "in plano"). During Mass it is made on the lowest step of the altar.

The cross-bearer, while holding the processional cross, never genuflects.[1] When the others do so, he stands. When an archbishop gives his blessing, then only does his cross-bearer kneel before him, holding the archiepiscopal cross turned towards him (p. 180). The question occurs, when the acolytes stand on either side of the cross-bearer, when others genuflect and he does not, which should they do? Either practice may be seen in various churches; but the overwhelming weight of authority is against their genuflecting. They should stand with the cross-bearer.[2] This also looks much more dignified.

The rubrics prescribe several kinds of INCLINATIONS (bows). Thus sometimes they say that the person is *profunde inclinatus*, sometimes that he is *aliquantulum inclinatus*, sometimes merely *inclinatus*; or they say *caput inclinat.* Generally three bows are distinguished. A LOW BOW (profunda inclinatio) is made by bending the head and body so that the hands might touch the knees if they hung down; though, as a matter of fact, they are kept joined before the breast. The MEDIUM BOW (media inclinatio) is made by bending the head and shoulders less low than before. The SIMPLE BOW is made by bending the head only.

The general rules for bowing are these:

In bowing always keep the hands joined before the breast, unless they hold something. The celebrant bows low to the cross at the beginning and end of services. When one does not genuflect to a prelate, then he receives a low bow. The deacon or M.C. bows low to the celebrant before and after incensing him. The medium bow is usually made to persons of

[1] The only exception is in the *Mem. Rit.* for Candlemas, where the cross-bearer is told to genuflect before the procession starts (Tit. I, cap. ii, § 3, no. 5). But this is probably a slip. Martinucci (I, ii, p. 340, no. 60) and Le Vavasseur (ii, p. 192, § 23) both correct it. On Holy Saturday the *Memoriale* expressly tells the cross-bearer not to genuflect at "Lumen Christi," though everyone else does (Tit. VI, cap. ii, § 1, no. 16).

[2] Merati, whose authority is all but final, says the acolytes do not genuflect (Pars IV, tit. ix, § 41; vol. i, p. 291); so do Martinucci-Menghini (I, ii, p. 275, § 63); De Herdt (iii, p. 420). Only Le Vavasseur (i, p. 685, § 330; ii, p. 155, § 522) makes the acolytes genuflect at the side of the cross-bearer.

higher rank than one's own. The head alone is bowed to greet persons of equal or less dignity. It occurs also when certain words are said; for instance, at the holy Name, when the three Divine Persons are named *Pater et Filius et Spiritus sanctus*, at the name of the blessed Virgin Mary, of the saint of the feast,[1] at the name of the Pope, of the diocesan Ordinary, when a prayer for him is said aloud. It is also made during the *Gloria in excelsis*, and the creed at the verses so indicated in the missal. The person who says the word *Oremus* bows the head while saying it. When one bows at the name of God (including the holy Name) or at *Oremus* one should turn to the altar cross.[2] In other cases of a bow at a word recited or sung, it is done straight in front of one, without turning. People who are already bowing during any part of a service make no further motion on these occasions. Nor does anyone bow while he is making the sign of the cross. Everyone bows, before and after being incensed, to the person who incenses him; and he bows, before and after, to the person incensed (see p. 27).

While standing or kneeling, when the hands are unoccupied, they should be joined before the breast; that is, they are extended and joined palm to palm, the fingers pointing upward. When sitting they should be extended one on each knee, over the vestments. In genuflecting at the altar the celebrant alone lays the hands on it while doing so. The ministers and all others keep the hands joined. When something is held in one hand the other should be extended on the breast. But the celebrant at the altar lays the other hand on it. In bowing the head is always first uncovered. When one takes off the biretta it is held in the right hand by the raised edge on its right side. When standing hold the biretta against the breast in the right and let the other hand hang by the side. When sitting rest the biretta on the right knee, while the left hand rests extended on the left knee. If several names or texts, at each of which a bow should be made, follow one another immediately it is more seemly to bow once and to remain bowing till all have been said. It is better never to bow to the choir when they are kneeling. Those who wear a skull-cap[3] in choir take it off whenever they genuflect or bow to the altar, when they receive the sprinkling of holy water, while they say the *Confiteor*, *Misereatur*, *Kyrie eleison*, *Gloria in excelsis*, creed, *Sanctus*, *Agnus Dei* at Mass, while the gospel is sung, while they are incensed, at the Elevation,

[1] Not the saint in whose honour a votive Mass or office is said (Martinucci-Menghini, I, i, p. 12, no. 10).

[2] But only when standing. When kneeling or sitting always bow straight in front. The choir uncover only, not bowing, to answer a bow.

[3] Cardinals wear a red skull-cap (pileolus, Italian "zucchetto"), bishops and some abbots a violet one. Some other prelates (and priests for reasons of health) have leave to wear a black skull-cap.

while they give and receive the Pax, while Holy Communion is given, at the blessing. Also whenever the Sanctissimum is exposed, during the gospel at matins, at the confession at prime and compline. No one wears the skull-cap when he intones the psalms in the middle of the choir, sings the Invitatorium, lessons, martyrology, nor while he assists in a cope.[1]

In the Roman rite the SIGN OF THE CROSS is made thus. Place the left hand extended on the breast. Hold the right hand extended also. At the words *Patris* raise it and touch the forehead; at *Filii* touch the breast at a sufficient distance down; at *Spiritus sancti* touch the left shoulder; at *Amen* touch the right shoulder. Then again join the hands, if they are to be joined. When the sign is made without spoken words the same order is kept.

The ceremonial KISS (osculum), which occurs frequently, should be made by merely touching the object with the closed lips. The rule is that every time anyone hands anything to the celebrant one kisses first the object, then the celebrant's hand. On taking things from the celebrant, first his hand, then the thing is kissed. But blessed candles and palms are kissed first when they are taken. When the Sanctissimum is exposed, only the kiss at the epistle, gospel, and for the chalice and paten remain. The thurible is then not kissed, nor the incense spoon. If the Ordinary assists at his throne the thurible is not kissed when handed to the celebrant, nor the incense spoon, nor the celebrant's hand at the epistle and gospel. At Masses for the dead and at funerals nothing is ever kissed.

To handle a THURIBLE neatly is a thing that requires some knowledge. This knowledge is acquired most easily by seeing the actions done by someone who already knows. It is one of the things, not really difficult or complicated, that require many words to explain.

Except when the Sanctissimum is exposed, incense is always blessed by the celebrant before it is used.[2] When the Sanctissimum is exposed and will alone be incensed, incense is put in the thurible by the celebrant without blessing.

When the thurifer merely holds the thurible, while waiting for it to be used, he does so by the chains, just under the disk at top; if it contains no incense, he holds it in the left hand, otherwise in the right. The lid may then be raised slightly to allow more ventilation to the burning charcoal. To raise the lid the ring at the end of the middle chain joined to it should be pulled up.

In holding the thurible the thumb may be passed through

[1] Martinucci-Menghini, I, i, pp. 11-12.

[2] Except also the cases when it is blessed by a higher dignitary present, as will be noted in place.

the ring of the disk, the middle finger through the movable ring, or the thumb through this and the little finger through the disk ring. With the thumb the ring may be drawn up easily, so as to open the thurible below. Holding the thurible in this way the thurifer swings it gently, to keep the charcoal alight. The other hand, holding the boat,[1] should be laid on the breast. But when he is kneeling the chains are so long that, if he held the thurible this way, it would be on the ground. So, when kneeling, he holds the chains under the disk in one hand (right, if the thurible contains incense, otherwise left), takes the chains about half way down in the other and so swings the thurible.

When the thurifer brings the incense to be blessed he first hands the boat to the deacon or M.C. Then he takes the chains under the disk in the left. With the right hand he pulls the ring up, to open the thurible sufficiently, so that the celebrant may conveniently put in the incense. He takes the chains about half way down in the right, and so holds up the thurible in front of the celebrant at a convenient height. He should not stand too near the celebrant. The celebrant needs a certain amount of room to put out his hand and put in the incense.

Meanwhile the deacon (or, if there is no deacon, the M.C.) opens the incense-boat, takes the spoon and hands it to the celebrant, with the usual kiss of the spoon and the celebrant's hand. At the same time he says *Iube domne benedicere.* The celebrant takes the spoon; with it he takes a little incense from the boat and puts it on the live charcoal in the thurible. He repeats this a second and third time. Meanwhile the deacon or M.C. holds the boat open, so that he can do so conveniently. While putting on the incense the celebrant says *Ab illo benedicaris in cuius honore cremaberis. Amen.* Only on one occasion, at the offertory in Mass, is there another formula. *Per intercessionem beati Michaelis archangeli*, etc., as in the missal. Then he hands the spoon back to the deacon or M.C., who receives it with the usual kisses. The celebrant makes the sign of the cross over the thurible, saying nothing.[2] While he does so he lays the left hand either on the altar (if he is by it) or his breast.[3]

[1] In some churches it is usual to employ another server as "boat-bearer." There is no provision for such a server in any official book; nor do the authors of books on ceremonies say anything about him. If he is employed the boat-bearer will stand or kneel at the thurifer's left, and will always hand him the boat before he approaches the celebrant.

[2] There is a contradiction here in the rubrics. The *Rit. cel.*, iv, 4, says plainly that the celebrant is to say the words, hand back the spoon, then make the sign of the cross. So does the *Caer. Ep.*, Lib. I, cap. xxiii, n. 1-2. But the *Ordo Missae* marks the cross in the middle of the word "bene + dicaris." The S.R.C. has declared that the *Rit. cel.* and *Caer. Ep.* are to be followed (18 Dec. 1779, no. 2515, ad X).

[3] Authors disagree whether, when the celebrant stands at the altar,

On occasions when the incense is not blessed, namely, when the Sanctissimum is exposed, neither the deacon nor the celebrant say anything; nor does the celebrant make the sign of the cross.

The thurifer waits till the incense is put in and the sign of the cross made (if it is to be made). Then he lowers the thurible. He shuts down the cover; if there is a ring round the chains he puts this down over the cover to hold it firm. Then he hands the thurible to the deacon or M.C. To do this he holds the upper part of the chains under the disk in his left and the chains, about half way down, in the right. The deacon takes it in the same way and hands it to the celebrant, who proceeds to incense the altar, or whatever is to be incensed.

The particular directions for incensing the altar, persons or things will be given at their place in the ceremonies. Here we note only the manner of incensing any person or thing, in general.

To INCENSE anything or anyone take the top of the chains of the thurible in the left hand and place it against the breast. Take the chains about four inches above the shut cover in the right. It is important not to hold the chains far from the cover, or the thurible will swing out too far and will perhaps get entangled in the chains. The most convenient way of holding the chains in the right hand is to pass them all together between the first and second fingers. The second, third, and fourth fingers, lying together, are then under the chains. By moving the hand upwards the thurible is cast outwards towards the thing incensed.

The rubrics distinguish two kinds of incensing, with a SIMPLE swing (ductus simplex) and a DOUBLE swing (ductus duplex). The ductus simplex is made in this way. Lift the right hand to the level of the breast only, at the same time swing the thurible out towards the thing to be incensed and let it fall at once to about the knee. As it falls it should make an audible click against the chains.

There are two ways of making the ductus duplex. One is to lift the thurible to the level of the face. It will here click against the chains. That is one motion. Then swing it out and let it fall, so that it makes another click against the chains. There are then two motions and two clicks.

The other way is simply to repeat the ductus simplex twice, swinging out, letting the thurible fall back with a click, then swinging out again and lowering it.

but sideways, to bless incense, he should lay his left hand on the altar or on his own breast. *Rit. cel.*, iii, 5, says that when he is at the altar (cum est ad altare) and blesses anything, he is to lay the left hand on the altar. But does "ad altare" mean facing the altar? Since the authorities disagree, in practice either way may be adopted. See Merati, Pars II, tit. iv, § 21 (tom. i, p. 120); Martinucci-Menghini, I, i, p. 73, no. 2; Van der Stappen, iii, p. 424; Le Vavasseur, i, p. 423; de Herdt, i, p. 422.

In all incensing the person who incenses should bow to the person (or object) incensed before and after. The person incensed bows each time in return, but stands upright with folded hands, facing the incenser, while he is incensed.

The thurible is handed back to the deacon or other person who is to receive it. He, as usual, kisses first the hand, then the disk of the thurible when it is handed back by the celebrant; otherwise there is no kiss.

The KISS OF PEACE at Mass is given in this way. The two persons stand facing each other with hands joined. The one who is to receive the kiss bows. Then the one who gives it lays his hands on the shoulders of the other; the receiver puts his arms under those of him who gives it. Both bow the head over the left shoulder of the other. The one who gives the kiss says *Pax tecum.* The other answers *Et cum spiritu tuo.* Then they stand again with folded hands facing each other, and both bow.

CHAPTER V

THE CHOIR AND ASSISTANTS AT CEREMONIES

§ 1. THE LITURGICAL CHOIR

WE must note first that the "choir" during a service does not necessarily mean those who sing. It was so originally. In theory, no doubt, it should be so still, namely, that the singers have their places right and left of the altar and sing there. But there are often practical difficulties against this. In singing part-music especially it is often difficult to produce a good artistic effect when the singers are arranged in two rows facing each other, perhaps at some distance, across the church. Often, therefore, the actual singers are placed elsewhere, in a space together at the side behind a grating, behind the altar, or in a gallery at the other end of the church. In such cases no notice is taken of them during the ceremonies.

There remains, however, the possibility that a liturgical "choir" may assist at the service; even if they sing only part, or none, of the chants.

Thus canons in cathedral and collegiate churches, regulars in the churches of their order, clergy of any kind, may assist in the seats or stalls on either side, before the altar. These then form the choir from the point of view of ceremonies.

They are dressed in cassock and surplice with biretta. Dignitaries may wear a cape or mantellettum (p. 10). Regulars generally wear the habit of their order.[1]

On entering the choir its members may come in procession (with or without a processional cross), the celebrant wearing full vestments.[2] In this case the younger or inferior members walk in front of the elder or superior ones. But when they enter, not in solemn procession, that is, without either a cross or celebrant vested, the more dignified walk before the others.

They walk two and two, at equal distances from each other, with head covered till they come into the church. At the door of the sacristy they uncover and take holy water, the one nearer the stoup giving it to his companion by dipping his own fingers and holding them towards the other, who touches them. Both then make the sign of the cross.

Before the altar each pair genuflects in turn, taking care to do so exactly together. So they go to their places.

In their places they either stand or kneel or sit, as will be said in the case of each function. The general rule is that when they sit they cover the head, except when the Blessed

[1] Namely if their order has a recognized habit.

[2] To wear vestments (chasuble, cope, dalmatic or tunicle) is what liturgical books mean by being "paratus."

Sacrament is exposed. They never stand or kneel with covered head. Before standing they take off the biretta; they put it on again after they have sat down. Those who wear a skull-cap wear this while standing. They take it off on the occasions noted at pp. 23-24.

While members of the choir assist at a service at the High Altar they should take no notice of anything that happens in any other part of the church, for instance, Low Mass said at a side altar.

If anyone has to leave the choir or come to it alone, he must take care not to do so while any text is being said or sung, at which the others have to perform a ceremonial act, such as bowing. Thus, no one should leave the choir or enter while the verse *Gloria Patri* at the end of a psalm is sung, nor while they are sprinkled with holy water, nor while they say the *Confiteor*, *Kyrie*, *Gloria in excelsis*, creed, *Sanctus*, *Agnus Dei* at Mass, nor while the collects, gospel, post-communion are sung, nor while his side of the choir receives the Pax or is being incensed, nor during any short verse at which they bow or genuflect.[1]

When anyone has to leave the choir alone he uncovers and rises; holding his biretta in the right hand he goes to the middle, genuflects to the cross, bows first to the celebrant, if he is sitting at the sedilia, then to each side of the choir, beginning with the side of greater dignity, and goes out. As a general rule, the gospel side is considered that of greater dignity. This side will then generally be incensed before the other, will receive the kiss of peace first, and so on. The exception is that, if a person of higher rank be present, the side on which he sits is considered the one of greater dignity. Such a person would be a prelate, the hebdomadarius, and so on.

At many functions, such as, for instance, High Mass following terce, the choir will already be in their places when the procession for Mass enters. In this case the clergy and servers in the procession bow to the choir, first to the side of greater dignity, then genuflect to the altar, as will be noted (p. 106).

In standing and kneeling the members of the choir face each other across the church. They do not turn to the altar, except on the special occasions when they are told to do so.

We shall note in each case the particular rules for the choir as to standing, kneeling, bowing, and so on. Here occur only certain occasions in general when the choir always bow. They are the *Gloria Patri* verse after the psalms (not the verse

[1] If a person has to enter the choir alone it is usual to kneel first in the middle, say a short prayer, then rise, genuflect, bow to the celebrant if he is at the sedilia, bow to either side of the choir, beginning with the side of greater dignity (as above) and go to his place.

Sicut erat in principio) and whenever the holy Name occurs. In this case they bow during the words *Iesus Christus*, not merely during the first of these. Also when the word *Trinitas*, or the names of the three Divine Persons in order occur (*Pater et Filius et Spiritus sanctus*),[1] at the name *Maria* (of the blessed Virgin), at the name of the Saint of the day (not at a votive office), of the reigning Pope, of the Ordinary. They bow in return whenever anyone bows to them.

It is important that when there is any common action to be performed by all, such as rising, kneeling, bowing, they should do so uniformly together.

All text books of ceremonial insist on certain obvious points of deportment in choir. Evidently the members of the choir should know what they have to do beforehand, so as to be ready to act at once when the time comes. Although their part of the ceremony is comparatively slight, nevertheless they have a part in it. They must know this part, as the servers know theirs. They should kneel, stand and sit straight, behaving always with such reverence as to give edifying example to the people in church. They should not spend the time in choir reading irrelevant books, even pious ones. They should not, for instance, say their office during Mass nor anticipate their own Matins during Vespers.

They should attend to the public service at which they assist, making this their prayer. When they recite or sing any text of the service they should mean what they say; *Orabo spiritu, orabo et mente: psallam spiritu, psallam et mente* (1 Cor. xiv, 15). Otherwise their attendance would not be really an act of religion at all, and they would deserve the words: *This people honours me with its lips; but its heart is far from me* (Is. xxix, 13).

§ 2. MINISTERS AND SERVERS

In the case of each service or function the exact number of servers required will be stated. Here a note as to the number generally needed in the average Catholic church in England may be useful.

For Low Mass one server only attends. For High Mass, solemn vespers, solemn Benediction, processions carried out with some pomp, and the more solemn offices generally, besides the priest who celebrates, there are the sacred ministers, that is deacon and subdeacon.[2] At vespers on the greater feasts there may be four or six assistants in copes. For High

[1] When the Divine Persons are named "distincte et cum glorificatione" (Martinucci, I, i, pp. 2-3).

[2] In the great majority of cases in England the deacon and subdeacon, as a matter of fact, are also ordained priests. At vespers the assistants, who wear copes, need not be in holy orders (see p. 119).

Mass, solemn vespers and such functions the servers required are: A Master of Ceremonies (M.C.), thurifer, two acolytes. At High Mass two, four or six torch-bearers are needed, though there may be two only, who are the acolytes (see p. 98). At Benediction a thurifer, two, four or six torch-bearers, and at least one other server (here called M.C., see p. 241) attend. For processions a cross-bearer is needed, except in the cases where the subdeacon carries the cross. A sung Mass (Missa cantata) can be celebrated with two servers only; or there may be as many as at High Mass (p. 137).

Pontifical functions require many more assistants and servers. Generally there are two Masters of Ceremonies. An Assistant Priest (A.P.) is required; in the case of the Ordinary using his throne there are two assistant deacons there, besides the ministers of Mass. Three or four servers (called chaplains) hold the hand-candle, book, mitre and (for the Ordinary) crozier. If the bishop wears the cappa he has a train-bearer. Six servers are needed to vest the bishop, though this can be managed with a less number. Altogether twenty persons attend the Ordinary, when he sings Mass using the throne (p. 165). Not quite so many are required by a bishop who uses the faldstool (p. 184).

At solemn processions (as for Corpus Christi) canopy bearers, clergy in vestments, the choir and clergy in surplices may increase the number indefinitely.

As a general rule, except in the case of processions and funerals (when an indefinite number of clergy, supposed to be the choir, stand around the hearse holding lighted candles), not more servers should attend than those really needed, who have some office to perform. It does not add to the dignity of a rite that a crowd of useless boys stand about the sanctuary doing nothing. Nor is it in accordance with the tradition of the Roman rite to add useless ornamental attendance.[1] The servers needed for the ceremonies are sufficient to make the procession coming in and going out. "Entia non sunt multiplicanda sine necessitate."

A remark by Martinucci about the behaviour of servers in church may be noted with advantage here: "They should avoid too much precision or affectation, or such a bearing as befits soldiers on parade rather than churchmen. They must certainly do all gravely and regularly; but if they behave with too punctilious a uniformity the sacred functions look heatrical."[2]

Yet perhaps in England the danger is in the other direction, lest servers (generally young boys) behave carelessly

[1] It is remarkable how few people they use in Rome itself for functions, never more than are strictly necessary. There seems a strong tendency to keep down the number as much as possible.

[2] Martinucci-Menghini, II, ii, pp. 550-551, § 21.

and irreverently. Considerable tact and good taste are needed in the priest or M.C. who trains the boys, to find the right mean between slovenliness and affectation.

§ 3. ECCLESIASTICAL RANK

CEREMONIES are sometimes modified according to the rank of the person who performs them or assists at them. It is therefore important to understand such rank, as far as it affects our subject.

Most cases are so obvious as to require no special notice. The celebrant at Mass, vespers, compline, Benediction, and all such functions must be ordained priest. The deacon and subdeacon must have received those orders. The one exception to this is that a clerk, at least tonsured, may, in case of necessity, perform part of the office of subdeacon at High Mass and other functions. For this it is required that there be a grave reason, and that he omit certain duties performed only by a subdeacon (see p. 113). No one may act as deacon unless he has received that order.

The rubrics suppose that the servers and even the members of the choir be clerks. The acolytes and thurifer should be ordained acolyte, the others should be in minor orders, or at least be tonsured. According to the Caerimoniale episcoporum, the Master of Ceremonies should be a priest, or at least in holy orders.[1] But this rule is rarely observed. It is now recognized that laymen may serve at Mass or at any function, and may form the choir.

Above the rank of the simple priest are CANONS in chapter. This means, when they are present, in a body, in the church of which they are canons; or at another church at which, for some reason, the whole chapter assists. A canon may now wear his robes and special insignia throughout the diocese to which his chapter belongs, even when the chapter is not present, but not elsewhere.[2]

A PRELATE (praelatus) is, in the first case, a bishop. But not all bishops receive the same honours at every ceremony they may attend. There is, for instance, considerable difference between a bishop where he has jurisdiction (as the Ordinary in his own diocese), and an auxiliary or a foreign bishop visiting a place.

The liturgical books frequently speak of GREATER PRELATES (maiores praelati, maiores praesules). Under this term the following persons are understood: Cardinals[3] everywhere out of Rome, and in their titular churches at Rome, Patriarchs and Archbishops throughout their Patriarchate or Province,

[1] *Caer. Ep.*, Lib. I, cap. v, §§ 1, 3.
[2] *Cod.*, c. 409. [3] For privileges of Cardinals see *Coa.*, c. 239.

Ordinary bishops in their own diocese, Papal Legates in the territory of their legacy.

Below these in rank come bishops who have no jurisdiction in the place where the function occurs.

Below bishops are the so-called INFERIOR PRELATES (praelati inferiores). The first case of these is that of ABBOTS.[1]

A decree of the S. Congregation of Rites, in 1659, lays down rules as to the use of pontifical vestments, and other distinctions, by inferior prelates.[2]

Many of these rules are now abrogated by the later legislation of Pius X, in regard to prelates of the Roman court (see below, p. 34); but the rules of 1659 still obtain in the case of abbots. The chief are these.

Abbots may use pontifical ceremonies and vestments in the churches of their order (where they have jurisdiction) only, and only on greater feasts. These feasts are days of obligation, the day of the local patron Saint, of the founder of their order, of the title and dedication of the church.[3] On these days they may celebrate according to the rite of a bishop, with the following exceptions:

They may not have a seventh candle on the altar. They may not have a fixed throne at the side. They must use a chair, to be removed afterwards. Over this chair they may have a canopy, not of cloth of gold or other precious material, but of simpler stuff than the altar frontal. The chair may be covered with silk of the colour of the day; it may be raised two steps only above the floor of the sanctuary. They may not be accompanied by the body of monks or canons, as a bishop is, on coming to the church or on going away. At High Mass they are assisted by the deacon and subdeacon of the Mass, by two other deacons in dalmatics, by an assistant priest in a cope. Six other monks or canons may attend, two in copes, two in chasubles, two in tunicles; but these may not sit in the choir stalls; they must have seats, benches without a back, covered with green cloth, which are taken away afterwards. Abbots may not wear the precious mitre, without a special indult of the Holy See.[4] Under their mitre they wear a black skull-cap. They carry their crozier only in their own church, not in public processions. As regulars, they wear no rochet, unless it is part of the habit of their order. They may

[1] An abbot is the head of a monastery of monks or of a congregation of regular canons. The following religious orders have abbots: Canons of the Lateran (Augustinian Canons), Premonstratensian Canons, Canons of the Immaculate Conception, Benedictines of all congregations, Cistercians. All monks of Eastern rites have Archimandrites or Hegumenoi, who are equivalent to Western abbots. An abbot "nullius (scil. dioeceseos)" is one who is in no bishop's diocese, having himself quasi-episcopal jurisdiction. Rules for abbots and other lesser prelates are given in the *Codex*, c. 319-327.

[2] No. 1131, 27 September 1659.

[3] No inferior prelates may pontificate at funerals.

[4] They use the simple mitre and the one of cloth of gold.

take the vestments from the altar only when they are about to celebrate pontifically. They may bless the people in the pontifical form, making the sign of the cross three times, only when they celebrate Mass, vespers or matins pontifically. In the presence of a bishop they are not to give blessings without special indult. If the bishop[1] is present he is to have his seat on the gospel side; it is to be raised by one step higher than that of the abbot on the epistle side. Canons of the cathedral sit around the bishop, monks or canons of the abbot's chapter around his seat. The bishop puts incense into the thurible and blesses it; he kisses the gospel book after the gospel; he blesses the people at the end of Mass. The abbot may not bless the preachers before the sermon.

When an abbot says Low Mass he is to do exactly as does any other priest of his order. He will vest in the sacristy, will not wear a pectoral cross, will not use a silver vessel and basin to wash his hands. He will have one server only; two candles will be lit on the altar.

But further rights, for instance, the use of a purple skull-cap, are granted by the Holy See to the abbots of greater exempt monasteries.[2] Besides abbots there are other "inferior prelates," namely, real or titular officials of the Papal court. These are the priests commonly called "Monsignori."[3] A decree, "motu proprio," of Pope Pius X[4] defines exactly who these are and establishes their rights.

I. First among these are PROTONOTARIES APOSTOLIC (protonotarii apostolici). These are divided into four classes: I. There are seven Protonotaries "de numero participantium," who form a college, still representing the old Notaries of the Apostolic See.[5] Now they have duties chiefly in connection with the cause of canonization and beatification of Saints. Their ceremonial privileges are that they may celebrate pontifically[6] out of Rome, but only having asked and obtained the

[1] The Ordinary or other greater prelate (S.R.C. 1131, ad XV). Another bishop has only the first place in choir.

[2] For the rights of Abbots see Le Vavasseur, *Fonctions Pontificales*, ii, pp. 320-326.

[3] The title "Monsignore" is not given as such. Certain offices of the Papal court, often granted as honorary offices to priests living away from Rome, involve that their holder be called "Monsignor." This general title is used for dignitaries of various ranks, as will be seen from the description above. Like the stars, one Monsignore differeth, and very considerably, from another Monsignore in glory. *Cod.*, c. 328.

[4] *Inter multiplices*, 21 February 1905. *Cod.*, c. 106, 7°.

[5] Originally they were the Pope's legal advisers, who drew up documents, settled questions of Canon Law according to the "usus forensis," and so on.

[6] This means always the "usus pontificalium," namely with the same ceremonies and vestments as a bishop, save where an exception is made. These Protonotaries use all a bishop's vestments, the shoes, ring, pectoral cross, gloves, tunicle, daimatic, mitre. They do not cross the stole; but they have no crozier.

permission of the Ordinary. They may not, however, use crozier, throne or cappa magna; nor may they have a seventh candle on the altar, nor an assistance of several deacons. They do not say *Pax vobis*, as a bishop does, instead of *Dominus vobiscum*; nor may they sing the verses *Sit nomen Domini* and *Adiutorium nostrum* before blessing. They do not bless with the triple sign of the cross. Wearing the mitre, they bless, singing the usual form for priests, *Benedicat vos*, unless the Ordinary or greater prelate be present. In this case, according to the general rule (p. 159), he gives the blessing at the end of Mass. Coming to the church to celebrate they wear the mantellettum, and over it a pectoral cross (which otherwise they may not wear). They are not to be received at the door of the church as a bishop is. Their pectoral cross (worn only when they have the mantellettum) is to be of gold with one gem; it hangs from a cord of ruddy violet (color rubinus) mixed with gold thread. They use a cloth of gold mitre and the simple mitre. Under this they may have a black skull-cap. They use the scotula (p. 17), Canon episcopalis, and silver vessel and dish to wash the hands. At an ordinary Low Mass they have no special privilege, except the use of the scotula. They have precedence over abbots. All who attend Mass said by one of them, even in private oratories, satisfy the obligation of hearing Mass on Sundays and feasts.

The choir dress of these Protonotaries is the "habitus praelatitius," namely a violet cassock with a train, which is let down only when they celebrate pontifically, a violet silk belt, rochet and violet mantellettum, a black biretta with a ruddy tassel. They may wear the "habitus pianus" (p. 13), like a bishop, but without pectoral cross and with a ruddy cord round the hat.

II. PROTONOTARII APOSTOLICI SVPRANVMERARII are the canons of the three Patriarchal basilicas at Rome, the Lateran, Vatican, and Liberian (St. Mary Major), also canons of certain other cathedrals to which this indult is granted.[1] Honorary canons are excluded.

These prelates have various privileges, according to three cases: when they are present together in chapter in their own cathedral, or alone but in their diocese, or in another diocese. The two former cannot occur in England. In the third case they have the same rights as the next class.

III. PROTONOTARII APOSTOLICI AD INSTAR PARTICIPANTIVM consist of the canons of certain cathedrals[2] and a

[1] At present (1915) the canons of Concordia Iulia (prov. of Venice), Florence, Görz, Padua, Treviso, Udine, Venice (*Annuario pontificio*, 1915, p. 396).

[2] Canons of Cagliari, Malta, Strigonia (Eszergom, Gran, see of the Primate of Hungary); *Annuario pont., ib.*

great number of other priests, to whom the Pope has conferred this dignity.[1]

These share the rights of the first class (the "Participantes") somewhat diminished. They may wear prelate's dress and the "habitus pianus." Out of Rome, with the consent of the Ordinary, they may celebrate pontifically. In this case they use neither a faldstool nor the gremiale (p. 14); they sit at the sedilia with the ministers. They wear a white silk mitre, having no further ornament than ruddy fringes at the end of the infulae. If the church is not a cathedral, and if no greater Prelate be present, they may be assisted by a priest in a cope. They wear a pectoral cross of plain gold, without jewels, hanging by a violet cord. They say all the Mass at the altar, and wash their hands only at the Lavabo. They have a ring. They may celebrate pontifically the vespers of the feast of which they celebrate pontifical Mass, or, by leave of the Ordinary, other vespers. In this case they wear the mitre, pectoral cross, and ring. At Low Mass they may use the scotula.

IV. PROTONOTARII APOSTOLICI TITVLARES are appointed by the Pope or by the college of the "Participantes." Every Vicar General or Vicar Capitular, during his time of office, is a Protonotary of this class. Outside Rome they may use prelate's dress, but all black; that is, a black cassock with a train (that may never be let down), a black silk belt, rochet and black mantellettum, a black biretta. They take precedence of other clergy, of canons not in chapter, but not of canons in chapter nor of Vicars general and capitular, nor of Superiors of religious orders, nor of prelates of the Roman curia. In celebrating their only distinction is the use of the scotula.

Other prelates of the Roman court are the Antistites urbani, generally called DOMESTIC PRELATES. These may wear prelate's dress of violet, with a rochet and mantellettum. They may never let down the train. They have violet edges and tassels to their biretta. In ceremonies their only privilege is the use of the scotula.

There are CHAMBERLAINS (cubicularii)[2] of the Papal court in various orders, "Cubicularii intimi (camerieri segreti)," who may be active or "supranumerarii," and "Cubicularii honoris"; also "Capellani secreti" and "Capellani secreti honoris." These titles are given to many priests as a compliment.

Papal Chamberlains are not prelates.[3] They wear violet

[1] The list, as it is for this year, will be found, *Annuario pont.*, pp. 396-411.

[2] Italian "camerieri." There are also lay "camerieri di spada e cappa," who have no special rights at ceremonies.

[3] They are sometimes called prelate, with a qualification, "praelati honorarii," "inferiores," "prelati di mantellone." They have an honorary

cassocks, not the rochet nor the mantellettum. Instead of this they have a long violet cloak of the same kind as the mantellettum, but reaching to the feet. It has slits at the sides for the arms and false sleeves which hang down behind.[1] They have no liturgical privileges. As private dress (habitus pianus) they wear a black cassock with a violet belt and stock.

None of these persons, neither prelates, canons, nor Papal chamberlains genuflect, but bow only to a bishop, even when he gives his blessing. A Vicar General, as such, has no liturgical privilege; but, according to the law of Pius X, all Vicars general are now Protonotaries (p. 36); they have precedence over all the clergy of the diocese (*Cod.*, c. 370). In choir, whereas normally the gospel side is the side of greater dignity, receives incense and the kiss of peace first, if a prelate or canon be present, the side at which he has his place becomes of greater dignity.[2] No civil distinction affects any ceremony in church, except that the Pontifical and Caerimoniale episcoporum grant certain privileges to "princes."[3] This case can hardly occur in England.

prelature, an honour attached to their office, which does not affect their person. Hence they are not prelates in reality, but may be described as prelates "secundum quid" (in their office, not personally).

[1] Called in Italian "mantellone." On duty at the Vatican they have a great red cloth cloak with a cape.

[2] For the rights of prelates see Le Vavasseur, *Fonct. Pont.*, ii, pp. 327-334.

[3] A "maximus princeps" may have a place in the sanctuary. He is given a book of the gospels to kiss (not the one used) after the gospel. He is incensed after a bishop (but Kings and the Emperor—the Roman Emperor—before); he is given the kiss of peace. "Magistrates, barons, and nobles" receive this after all the clergy. A "mulier insignis" is incensed (*Caer. Ep.*, Lib. I, cap. iv, § 6; cap. xxiii, §§ 30-31; cap. xxiv, §§ 5, 6).

PART II
THE HOLY SACRIFICE

CHAPTER VI
LOW MASS SAID BY A PRIEST

§ 1. PREPARATION

ALTHOUGH High Mass, historically, is the original rite, so that Low Mass is really only a shortened form of that, nevertheless, in practice, the first thing a priest must learn is how to say Low Mass.[1] He does so constantly, generally every morning. The ceremonies of normal Low Mass form, as it were, the background for all other Eucharistic rites. It is possible to describe these others more shortly, supposing that the priest is familiar with those of Low Mass. Then we need note only the differences on other occasions.

Nothing is said here about the rite, as far as the prayers are concerned; that is another matter and is extremely complicated. Here we describe only the ceremonies.

Before Mass the following preparations must be made. The altar must be uncovered of the dust-cloth (so-called vesper-cloth, p. 8), leaving the three altar-cloths of white linen. It must have a cross and three, at least two, candles, which two are lighted. They should stand at either end. The third candle, ordered by the rubrics for the consecration,[2] should stand at the epistle end of the altar, outside the others, or it may be fixed to a bracket near the altar. The frontal and tabernacle veil (if there is a tabernacle containing the Sanctissimum) should be of the colour of the vestments, with the exception noted above (p. 6). The missal-stand or cushion must be at the epistle side of the altar, straight, so that its front line is parallel with the front of the altar. The missal lies on it, with its edges towards the cross, unless the server bring this with him from the sacristy. In any case, all the places should be found and marked in it before Mass begins.

The altar-cards will be in their place on the altar, as described at p. 20. If it is to be used, the card with the prayers

[1] For the ceremonies of Low Mass the first norm is, of course, the rubrics of the missal (*Rubricae generales* and *Ritus servandus*). The standard commentary on these rubrics is Bartholomew Gavanti's *Thesaurus sacrorum rituum*, with the additional notes of Cajetan Merati (Venice edition, 1762), especially the second part (vol. i, pp. 89-192). See also Pius Martinucci, *Manuale sacrarum Caerimoniarum*, 3rd edition, corrected and edited by John Baptist Menghini (Regensburg and Rome, Pustet, 1911-1916), vol. i, part i, pp. 343-383; Le Vavasseur, *Manuel de Liturgie*, 10th edition, edited by Haegy (Paris, Lecoffre, 1910), vol. i, pp. 272-362; J. B. de Herdt, *Sacrae Liturgiae praxis*, 9th edition (Louvain, 1894), vol. i, pp. 261-397; J. F. Van der Stappen, *Sacra Liturgia*, 2nd edition (Mechlin, H. Dessain, 1904-1911), vol. iii, pp. 294-394; I. Wapelhorst, *Compendium sacrae Liturgiae*, 9th edition (New York, Benziger, 1915), pp. 78-107; Felix Zualdi, *The sacred Ceremonies of Low Mass*, translated by M. O'Callaghan, 9th edition (Dublin, Browne and Nolan, 1911). The rules of the *Codex* for Mass are contained in c. 801-844.

[2] See pp. 7, 79.

said after Mass will be at the epistle side, at the bottom of the altar steps.

On the credence table the cruets stand, filled with wine and water, with the dish and towel (pp. 16-17). The bell may be on the credence table, or (in England more usually) at the epistle side, near where the server will kneel.

In the sacristy the vestments are laid out on the vesting table, in the order in which the priest will put them on, so that the one he takes first will be on the top. First the chasuble is laid out, conveniently so that the priest can take it at once. It is laid on the table with the front part down; then the lower part of the back is folded so that he can easily put it over his head. On the chasuble the stole is laid, then the maniple, the girdle, the alb and amice, in that order.

Each priest uses his own amice and purificator; so that these are kept apart for him. The other vestments are the same for any celebrant.

By the side of the vestments the chalice is prepared with the purificator, the paten, having on it the altar bread, the pall, veil and burse, with a corporal inside, as described at p. 16.

Unless the missal is already on the altar, it will be placed near the vestments, so that the priest may first find and mark the places in it. All these preparations are made by the sacristan, or partly by the server, according to the custom of the church. In any case the server should look to see that all is ready in order before Mass begins.

The time for Mass is not earlier than an hour before dawn nor later than 1 p.m.[1]

The priest who is about to celebrate must be in a state of grace and fasting from midnight. According to the rubric, he should have said matins and lauds;[2] though this is not considered a real obligation.

The rubric of another rite applies very well to that of Rome too. "The priest who is about to celebrate the holy mysteries must have confessed his sins, must be reconciled to all men and have nothing against anyone. He must keep his heart from bad thoughts, be pure, and fasting till the time of sacrifice."[3]

Before Mass the priest will spend some time in saying preparatory prayers, and will make the intention for which he is to offer the sacrifice. He is not bound to use the prayers given for this purpose in the missal;[4] but they certainly form the best preparation.[5]

Then, when he is ready, about five minutes before the time

[1] *Cod.*, c. 821. [2] *Rit. cel.*, i, 1.

[3] Rubric of the Byzantine *Euchologion* before the "Order of the holy Liturgy."

[4] The "Praeparatio ad missam pro opportunitate sacerdotis facienda at the beginning of the missal.

[5] Generally he will make this preparation in the church or sacristy.

fixed for Mass to begin, he goes to the sacristy or vesting table. It is supposed that he already wears the cassock.[1] If he does not wear this habitually, he will put it on before saying the preparatory prayers.[2] The rubric directs that first he find the places in the missal.[3] Then he washes his hands at the place prepared for that purpose, saying the prayer appointed. He sees that the chalice is prepared properly. Then he puts on the vestments. First he takes the amice, places it for a moment on the head, then slips it over the shoulders, ties the strings that keep it in place, passing them around the body, and inserts the amice all round the neck, inside his collar. He puts on the alb and sees that it does not trail on the ground. He fastens it round the body with the girdle, letting the two ends of the girdle hang down in front. He takes the stole, kisses the cross in its middle, puts it over the shoulders, crosses it in front, and fixes its ends on either side with the ends of the girdle. He takes the maniple, kisses the cross in the middle, puts it on the left arm and fastens it there with a pin or band. He puts on the chasuble, passing the head through the opening, and fixes it by tying the strings attached to it around the body.

As he puts on each vestment he says the prayer appointed for that purpose in the missal.[4] It is usual that the server assist the priest in vesting by handing him each vestment, helping to arrange the alb, and so on. The celebrant then puts on his biretta.

It is fitting that he be ready a minute or two before the time appointed for Mass. He will then stand at the vesting table and say his prayers till the time has come.

From the time he has begun the prayers before Mass, he should not speak to anyone, except in case of strict necessity.

At the time for beginning Mass the priest takes the chalice, covered, in the left hand, and lays the right on the burse. The veil should cover the chalice in front, so that it cannot be seen. If the veil has a cross or ornament on one side, the chalice should be held so that this be in front. Holding the chalice so, with head covered,[5] he bows slightly to the cross in the sacristy, then follows the server into the church. At the door of the sacristy it is usual that the priest

[1] No one may wear a skull-cap while saying Mass without express permission of the Holy See (Decree of Urban VIII at the beginning of the missal). Only Cardinals and bishops have this right normally. If anyone else has the privilege he must observe their rule (p. 23).

[2] *Cod.*, c. 811. [3] *Rit. cel.*, i, 1.

[4] In the beginning, after the "Praeparatio."

[5] At Low Mass the celebrant bows to the cross in the sacristy with covered head, because he already holds the chalice. At High Mass the celebrant and sacred ministers bow with uncovered head. Cfr. Gavanti-Merati, Pars II, tit. i, § 2 (tom. i, p. 101); Martinucci, I, i, p. 345, § 14; p. 271, § 63.

take holy water and make the sign of the cross with it, though this is not prescribed. It is also usual in many churches that, on leaving the sacristy door, the server ring a bell there, to warn the people that Mass is about to begin.

If, on going to the altar where he will say Mass, he pass before the Blessed Sacrament, he, with the server, genuflects to it in passing. He bows to the High Altar if he passes it, if the Blessed Sacrament is not reserved there. In neither case does he take off the biretta to do so.[1] If he pass before the Blessed Sacrament exposed, he takes off the biretta and makes a prostration. This does not apply to the case of passing an altar at which Mass is being said, between the Consecration and Communion.[2] But if he pass at the moment of elevation, he kneels till the elevation is finished.

On the way to the altar the priest does not greet anyone, except a bishop or another priest in vestments coming from an altar. In this case he bows. On arriving at the altar where he will say Mass he stops before its lowest step and first hands his biretta to the server. If the Blessed Sacrament is reserved here, he genuflects on the ground, not on the step. If it is exposed he makes a prostration. Otherwise he bows low to the cross.[3]

Then he goes up to the altar, puts the chalice covered on the gospel side, takes the burse, opens it, takes out the folded corporal and puts it on the altar. He puts the burse on the gospel side, leaning against the gradine or a candlestick. Then he spreads the corporal in the middle of the altar, and puts the chalice on it, with the chalice veil covering the whole chalice. He must take care to do this so that room is left in front of the chalice for him to kiss the altar. With joined hands he then goes to the missal at the epistle side and opens it at the introit of the Mass.[4] He comes back to the middle, bows slightly to the cross,[5] turns by the epistle side,[6] and comes down to the ground in front of the steps in the middle. Here he again bows low, or, if the Blessed Sacrament be exposed, genuflects, this time on the lowest altar step.

[1] Martinucci, I, i, p. 345; Van der Stappen, iii, p. 311; Le Vavasseur, i, 283.

[2] S.R.C., 20 maii 1904, no. 2; Martinucci, I, i, p. 335, n. 2.

[3] All such reverences as this are intended for the altar. He bows to the altar; but, in practice, he always does so towards the cross, as being in the centre of the altar.

[4] At Low Mass by a priest he must always open the book and find the places himself. S.R.C., 7 September 1816, no. 2572, ad V.

[5] Martinucci, I, i, p. 347.

[6] With the exceptions to be noted, the celebrant at Mass always turns from the altar and back to it by the epistle side, that is, on turning from the altar by his right hand, on turning back to it by his left. At High Mass the deacon stands on that side, so that he does not turn his back to him.

§ 2. TO THE GOSPEL

THREE tones of voice are used at Low Mass. All that, at High Mass, would be sung by the celebrant, at Low Mass is said ALOUD, so as to be heard distinctly by all who assist.[1] The preparatory prayers are said in the same loud voice. All that at High Mass would be said secretly is said at Low Mass SILENTLY, that is, articulated in a whisper, so as not to be heard by bystanders; but the priest should hear himself.[2] There is a third, medium, voice, namely AUDIBLE BUT LOWER than the voice used where at High Mass he would sing. This is used for those prayers which, at High Mass, are said aloud but not sung. It occurs four times only: at the words *Orate fratres*, during the whole *Sanctus* and *Benedictus*, at the words *Nobis quoque peccatoribus*, at the words *Domine non sum dignus*, said thrice.

The celebrant makes the sign of the cross, standing before the lowest altar step, saying at the same time: *In nomine Patris*, etc. Then he says the antiphon *Introibo ad altare Dei* and the psalm *Iudica me*, the server answering the alternate verses. He bows at the verse *Gloria Patri* and makes the sign of the cross again at *Adiutorium nostrum*. While he says the *Confiteor* he bows profoundly. He strikes his breast three times at the words *mea culpa, mea culpa, mea maxima culpa*. He does not turn to the server at the words *vobis fratres, vos fratres*. He remains profoundly bowing while the server says the prayer *Misereatur*. Then he stands erect. He makes the sign of the cross again as he says *Indulgentiam* . . . He bows slightly during the verses *Deus tu conversus*, to the prayer *Aufer a nobis*.

During all this time, except when he makes the sign of the cross, the priest holds the hands joined before the breast.

As he says *Oremus* before the prayer *Aufer a nobis* he separates the hands and joins them again, but does not raise them. Having said *Oremus* he stands erect and goes up to the altar, saying *Aufer a nobis* silently. Arrived at the middle of the altar he bows slightly, laying the joined hands on the altar, so that the ends of the longer fingers rest on it. So he says the prayer *Oramus te Domine*. At the words *quorum reliquiae hic sunt* he bends down, separates the hands, laying each with palm downwards on the altar, outside the corporal,[3] on either side of him, and kisses the altar in the middle. This position

[1] But not so loud as to disturb other celebrants (*Rubr. gen.*, xvi, 2).

[2] *Ib.*

[3] During Mass, except from the Consecration to the Communion, whenever the celebrant lays his hands on the altar, he places them, not on the corporal, but one on either side of it. Between the Consecration and the Communion, when the forefingers and thumbs are joined all the time, he lays his hands on the corporal.

of the hands is to be observed every time he kisses the altar. To do so conveniently he should stand slightly away from it, so that, when he bends his head, he can just touch the altar with the closed lips, an inch or so from its outer edge.

Then, making no further reverence to the cross, he goes with joined hands to the missal at the epistle side. As he goes he continues the prayer *Oramus te Domine.*

Here he reads the introit of the Mass in a clear voice. As he begins it he makes the sign of the cross laying, as always, the left hand on the breast.[1] Joining the hands again, he continues the introit. At the verse *Gloria Patri* he turns and bows towards the altar cross. In repeating the antiphon of the introit he does not again make the sign of the cross. When the introit is finished, he comes to the middle, makes no reverence to the cross[2] and here says the *Kyrie eleison* alternately with the server. If the *Gloria in excelsis* is to be said, he begins it as soon as the *Kyrie* is ended, standing at the middle of the altar. As he says the first words, he separates the hands, extends them, elevates them about to the height of the shoulders, joins them and bows at the word *Deo.* With joined hands he continues the *Gloria in excelsis,* reading it (if necessary) from the altar-card in the middle. He bows the head at the words *Adoramus te, Gratias agimus tibi, Iesu Christe, Suscipe deprecationem nostram.* At the last words, *Cum sancto Spiritu,* he makes the sign of the cross, then lays the hands on the altar, and kisses it.

If the *Gloria in excelsis* is not said, he kisses the altar, in the same way, as soon as the *Kyrie eleison* is finished.

With joined hands he turns, by the epistle side, to face the people. He says *Dominus vobiscum,* at the same time extending the hands and joining them again. Turning back by the epistle side he goes to the missal. Facing the altar he says *Oremus.* At the same time he extends the hands and joins them again, while he bows, slightly, to the cross. Then he reads the collect, holding the hands uplifted and extended, at about the height of the shoulders, the palms facing one another. When he says *Per Dominum nostrum,* etc., he joins the hands. He bows again to the cross at the holy Name, *Iesum Christum.*

[1] This is the rule whenever he signs himself, that the other hand rest meanwhile on the breast. He must place the left hand below the lowest point of the cross he will form on himself.

[2] There has been some discussion about this. Most of the older authors say that the celebrant bows to the cross every time he comes to, or goes from, the middle of the altar, unless he has some other reverence (such as kissing the altar) to perform at once. So Merati's note on Gavanti, *Thesaurus sacr. rit.*, Pars II, tit. iv, § 8 (ed. cit., p. 118). The modern authors nearly all deny this, saying that in passing thus from one part of the altar to the other no such reverence should be made; Martinucci, I, i, 348; Van der Stappen, iii, 321 (by implication); Le Vavasseur, i, 288. So also the S.R.C., 12 November 1831, no. 2682, ad XXVII. De Herdt, however (i, 170), still favours the older view.

In the same way he says the following collects, if there are several.

After the last collect he lays his hands on the book, one on either side, the palms downwards, so that the ends of the fingers rest on it, while he reads the epistle. It is usual in England to give a sign to the server when the epistle is ended, that he may answer *Deo gratias*. This is best done by raising slightly the left hand for a moment.

On certain days, notably the Ember days, there is a series of lessons each preceded by a collect, before the gospel. In this case *Dominus vobiscum* is said only before the collects preceding the last of these. Immediately after the *Kyrie eleison* the celebrant, instead of saying *Dominus vobiscum*, goes at once to the missal. He says each collect and the following lesson in the usual way. Then, at the place marked in the missal, he comes to the middle, says *Dominus vobiscum*, and continues as above.

If *Flectamus genua* is to be said, as soon as the celebrant has said *Oremus* he lays his hands on the altar and genuflects while he says *Flectamus genua*. The server at once answers *Levate*; he rises and goes on with the collect.

After the epistle, the priest goes on at once to read, in the same tone of voice, the gradual, tract, Alleluia, or sequence, as these occur in the missal. Meanwhile he still holds his hands on the book.

In the collect, epistle, gradual, etc., if such a word occurs as is noted above (p. 23), that is, the holy Name, name of the saint of the day, of the blessed Virgin, he makes a reverence, as there described. At the epistle or gradual, he will genuflect, laying his hands on the altar in the usual way, when the rubric directs this.

He then comes to the middle of the altar with hands joined, leaving the book open at the epistle side. In the middle he looks up to the cross,[1] then bows low, without laying the hands on the altar, and so says *Munda cor meum* and *Iube Domine*[2] *benedicere*. *Dominus sit in corde meo*, etc. If for any reason the server does not carry the missal across to the gospel side, the priest does so first, bowing to the cross as he passes.[3] He lays the missal on its stand or cushion at the gospel end diagonally, so that he will turn somewhat towards

[1] See p. 49, n. 2.

[2] At Low Mass the celebrant says "Domine," addressing God. By a curious development the mediaeval form "domnus," really nothing but a mispronunciation, is now looked upon as the correct one, when a merely human superior is addressed. So the rubrics in the *Ordo Missae* give the form, "Iube domne benedicere" when the deacon at High Mass addresses the celebrant; but "Iube Domine benedicere" when, at Low Mass, the celebrant prays to God. See Ducange, *Glossarium med. et inf. Latinitatis*, s.v. "Domnus." Martinucci-Menghini is wrong here (I, i, p. 350), contradicting the Missal.

[3] Martinucci, I, i, p. 350; Le Vavasseur, i, 292.

the people when reading the gospel, then comes back to the middle and says *Munda cor meum.*

§ 3. FROM THE GOSPEL TO THE PREFACE

When the celebrant has said the prayer *Dominus sit in corde meo*, he comes with joined hands to the book at the gospel side. He does not here turn his back to the people, but he faces half towards them looking across the gospel corner diagonally. Without separating the hands he says *Dominus vobiscum.* Then *Sequentia* (or *Initium*) *sancti evangelii secundum N.*, adding the name of the Evangelist, in the accusative case. As he says these words he lays the left hand on the book. He holds the right stretched out, the fingers joined, the palm downwards, and so makes the sign of the cross with the thumb on the book, where a little cross is printed at the beginning of the gospel. Then, still holding the hand stretched out in the same way, he makes the sign of the cross with the thumb on his forehead, lips and breast, laying the left hand on the breast.[1] He must be careful not to make the cross on his lips while he is speaking. If he is saying the words *Sequentia sancti evangelii*, etc., he must pause while signing his lips. More probably he will have finished that formula by the time he signs his lips. When the server has answered *Gloria tibi Domine*, the priest reads the gospel, with hands joined. If in the gospel the holy Name occurs, or any other word at which he bows, he does so towards the book. If he has to genuflect at any words, he lays his hands on the altar and does so, also towards the book, unless the Sanctissimum be exposed. In this case he turns and genuflects towards the Blessed Sacrament.[2]

While reading the gospel, if he has to turn a page, then, as always, he does so with the right hand, laying the left meanwhile on the altar.

When the gospel is finished he raises the book with both hands, bows his head and shoulders and kisses it at the place where the cross is marked, saying *Per evangelica dicta*, etc.[3] He stands erect and replaces the book on the stand. Then he brings the missal to the middle of the altar, holding its stand with both hands. He places it here at the middle, but on the gospel side of the corporal, turning diagonally towards the middle. It should not stand on the corporal, but as near to it as possible.

If the creed is to be said, he begins it at once in the middle of the altar. As he says *Credo in unum Deum* he extends his

[1] Below where he will make the sign of the cross. [2] See p. 67.

[3] Merati (*op. cit.*, i, p. 131, § 8) prefers that the celebrant say the first half of this verse ("Per evangelica dicta"), then kiss the book, then say the rest. So also De Herdt, i, p. 296.

hands, lifts them to the height of the shoulders, joins them as he says the word *Deum*, and bows the head. He says the creed with joined hands, reading the text, if necessary, from the altar-card. At the holy Name he bows. As he says the words *Et incarnatus est*, etc., he lays the hands on the altar outside the corporal and genuflects on one knee. He does not rise from this genuflection till he has said *Et homo factus est*. It is better to make the whole genuflection slowly, rather than to rest with one knee on the ground. He does not bow the head at these words. He bows at the word *adoratur* (of the Holy Ghost). As he says the last words *et vitam venturi saeculi*, he makes the sign of the cross, laying the left hand on the breast.

After the creed he does not join the hands, but lays them on the altar at once and kisses it. Then he turns, by the epistle side, and says *Dominus vobiscum* in the usual manner (see p. 46).

If there is no creed in the Mass, he kisses the altar and turns to say *Dominus vobiscum* as soon as he is at the middle, after the gospel.

Facing the altar again, stretching out, joining the hands and bowing, he says *Oremus*. In the same tone he then reads the offertory.

The offertory act now follows. The celebrant takes the chalice veil from the chalice with both hands, folds it and lays it on the altar at his right, just outside the corporal.[1] He lays his left hand on the altar, outside the corporal. With the right he takes the chalice by the knob of its stem and stands it outside the corporal, at his right side. He takes the pall from the chalice and lays it on the folded veil. He takes the paten, having on it the altar bread, and holds this, with both hands, over the middle of the corporal, at about the height of his breast. He should hold it with the thumb and first finger of each hand touching its edge, the other fingers under it. Holding it thus he looks up,[2] and then down at the bread, and says silently the prayer *Suscipe sancte Pater*. If other altar breads are to be consecrated at the Mass, they must be placed on the corporal before this offertory prayer is said. If

[1] Some older authors say that he should hand the chalice-veil to the server to be folded. Merati (Pars II, tit. vi, § 2; *ed. cit.*, vol. i, p. 141) says so, "if the server is a clerk in surplice." Le Vavasseur (i, p. 294) agrees, "even if he is a layman, if it be the custom." Martinucci (I, i, p. 351) and De Herdt (i, p. 300) leave it open, whether the celebrant or server fold the chalice-veil. Van der Stappen (iii, p. 336) says that the celebrant does so himself. This seems to be the usual custom in England. All the rubric of the missal says is, "discooperit calicem et ad cornu epistolae sistit" (*Rit. cel.*, vii, 2).

[2] In looking up the celebrant always looks at the altar-cross, unless it stands beneath his eyes (S.R.C., no. 2960, ad III). This is only a ceremonial direction, that the action may be done uniformly. In principle he looks up to heaven, as so often in the New Testament (*e.g.*, John, xi, 41).

they are in a ciborium, it is put on the corporal and opened, then shut again after the priest has made the sign of the cross with the paten. If he has forgotten the other breads to be consecrated, he repeats the prayer or makes a mental offering.

When the prayer *Suscipe sancte Pater* is finished, the celebrant lowers the paten; still holding it as before he makes the sign of the cross with it over the corporal, tracing first a line towards himself, then one from left to right. He slides the altar bread on to the corporal in the middle, in front, without touching it. Then he lays the left hand on the altar, as always in such cases, outside the corporal. He puts the paten on the altar, at his right, and slips half of it under the corporal.

With folded hands he comes to the epistle corner. He takes the chalice at its knob with the left hand, and the purificator (which lies on it) with the right. With this he wipes the inside of the chalice. Then, still holding the knob of the chalice in the left, he puts the purificator so that it hangs over the left thumb by the side of the chalice. He takes the cruet of wine from the server in his right hand and pours as much as is needed into the chalice,[1] saying nothing. The server holds up the water cruet. The priest makes the sign of the cross over it, as he begins to say the prayer *Deus qui humanae substantiae*. He continues this prayer; as he says the words *da nobis per huius aquae et vini mysterium* he takes the cruet in the right and pours a little water into the chalice, one or two drops only. In some churches a little spoon is used to measure the water. In this case he takes the spoon, dips it into the cruet, and so puts one spoonful into the chalice. Then he wipes away any drops there may be at the sides of the chalice. As he says the holy Name at the end of the prayer he bows towards the cross. He puts the chalice near the corporal, with the left hand. He either lays the purificator at its place on the paten, or puts it near there and comes to the middle with joined hands; or he may come still holding the purificator.[2] At the middle he arranges the purificator so that, folded lengthwise, it shall cover the half of the paten not already under the corporal. Meanwhile he lays the left hand on the altar. With the right he takes the chalice by its knob; he holds its foot with the left, lifts it about to the level of the eyes, and so holding it says the offertory prayer: *Offerimus tibi Domine*. When this is said, he makes the sign of the cross over the middle of the altar with the chalice; as before with the paten. To do so he lowers the chalice; he should take care not to extend the cross over the

[1] Rather less than half what is in the cruet (see p. 62).

[2] Martinucci (I, i, pp. 352-353) directs this last way; Van der Stappen (iii, p. 338) and Le Vavasseur (i, p. 295, n. 3) prefer that he should first lay down the purificator, then come to the middle with joined hands; so also Merati, Pars II, tit. vii, § 12 (*ed. cit.*, i, p. 144).

bread. He then puts the chalice in the middle of the corporal, behind the bread. Laying the left hand on the foot of the chalice, he takes the pall with the right and covers the chalice. He bows slightly, lays the hands, joined, on the altar in front of him, and so says the prayer *In spiritu humilitatis*, silently. He stands erect, extends and raises the hands, looks up for a moment, then lowers the eyes and joins the hands before the breast. While doing so he says the prayer *Veni sanctificator*. At the word *benedic* he lays the left hand on the altar and with the right makes the sign of the cross over the bread and chalice together.

With joined hands he now goes to the epistle end of the altar. Facing the server, who stands there, he holds his hands over the dish, so that the server pours water over the thumb and forefinger of each. Then he takes the towel and dries them. In doing this he should hold the hands, not over the altar, but outside and in front of it. As soon as he begins to wash his hands he says silently the verses of the psalm *Lavabo inter innocentes* and continues while drying them. He stands at that end of the altar while saying these verses; if necessary he may read them from the altar-card. He bows towards the cross as he says the verse *Gloria Patri*. Then he comes to the middle with joined hands, while saying *Sicut erat*, etc. At the middle he looks up and then lowers the eyes. Laying the hands joined on the altar before him, and bowing slightly, he says silently the prayer *Suscipe sancta Trinitas*. Then, laying the hands palm downwards on either side, outside the corporal, he kisses the altar. Joining the hands he turns by his right side to the people. Facing them he stretches out the hands and joins them again, as at the *Dominus vobiscum*. Meanwhile he says *Orate fratres* in an audible voice.[1] He turns back to the altar, by his right side (completing the circle), while he continues, *ut meum et vestrum sacrificium*, etc., in a low voice. The server answers *Suscipiat Dominus*, etc. If the server does not say this, for any reason, the celebrant says it himself, altering the form to *de manibus meis* instead of *tuis*. At the end of this answer he says *Amen* in a low voice.

Then he extends the hands and joins them again, as before the collects. But he does not say *Oremus*. So he says the secrets, reading them from the missal. He says these silently, with hands extended. Only the first and last secrets have the conclusion *per Dominum nostrum*, etc. At the end of the last secret (therefore of the first, if there is only one) he says the words of the conclusion as far as *in unitate Spiritus sancti Deus*, like all the rest, silently. Then he pauses, lays the right hand on the altar, and with the left finds the place of

[1] "Voce media," see p. 45.

the preface in the missal. When it is found he lays the left hand also on the altar and says aloud *Per omnia saecula saeculorum.* The server answers *Amen*, and answers each verse of the following dialogue. The celebrant, keeping the hands on the altar, says *Dominus vobiscum.* Then he raises the hands to the height of the shoulders or breast, holding them with the palms facing one another, as during the collects and secrets. So he says *Sursum corda.* He joins the hands as he says *Gratias agamus*; as he says *Deo nostro* he looks up to the cross, then bows. As he begins the preface he holds the hands again extended on either side and remains in that position till it is ended.

At the end of the preface he joins his hands, bows over the altar slightly, not resting the hands on it, and says the *Sanctus* aloud, but less loud than the preface.[1] As he says *Benedictus qui venit* he stands erect and makes the sign of the cross. Then, laying the right hand on the altar, he finds with the left the beginning of the canon in the missal.

§ 4. THE CANON TO THE COMMUNION

The celebrant looks up to the cross,[2] extends and lifts the hands, then looks down, joins the hands, bows low, lays the joined hands on the altar, and so begins *Te igitur.* When he has said *supplices rogamus ac petimus* he lays the hands on the altar, one on either side, outside the corporal, kisses the altar, then stands erect, joins the hands, lays the left hand on the altar, and with the right makes the sign of the cross thrice over the chalice and bread as he says *haec + dona, haec + munera, haec + sancta sacrificia illibata.* After the third cross he does not join the hands, but holds them extended and uplifted before the breast. This is the normal position of the hands throughout the canon.

At the words *una cum famulo tuo Papa nostra N.* he adds the name of the reigning Pope in the ablative case,[3] and bows towards the book. If the Holy See is vacant at the time, he omits this clause altogether. At the words *et antistite nostro N.* he adds the name of the Ordinary of the place where he says Mass. If the see is vacant he omits this clause.

As he says *Memento Domine famulorum famularumque tuarum* he joins the hands. He then stands a moment in this position, bowing slightly while he remembers any persons for whom he wishes here to pray. The words *N. et N.* are not expressed in practice; or rather, instead of them, he names

[1] See p. 45. [2] See p. 49, n. 2.

[3] Without the number of the Pope: "Papa nostro Benedicto," not "Papa nostro Benedicto decimo quinto."

as many persons as he likes.[1] Since this is his own private prayer he may make it in any form he likes, or entirely mentally. It is usual here to renew the special intention for which he offers the sacrifice. He should not delay too long at the Memento.[2]

Then, standing again erect with the hands extended, he continues *et omnium circumstantium.* In the prayer *Communicantes*, he bows towards the book at the name *Mariae*; he bows towards the cross and low at the words *Iesu Christi.* If the name of the saint whose feast is being kept that day[3] is one of those in this list he bows again, slightly, towards the book as he says it. At the words *Per eundem*, etc., he joins the hands. As he begins the next prayer, *Hanc igitur oblationem*, he opens the hands without disjoining them; that is, he separates the lower part of the hands, keeping the thumbs and forefingers joined, the thumbs crossed, right over left, till the hands are spread out in the same horizontal plane. So he stretches them over the oblata, so that the extremity of the fingers is over the middle of the pall. He does not touch the pall. He keeps this position while saying the prayer and joins the hands again at the conclusion *Per Christum Dominum nostrum.* So he continues the next prayer, *Quam oblationem.* He makes the sign of the cross thrice, as before, over the oblata, at the words *bene + dictam*, *ascri + ptam*, *ra + tam*, *rationabilem*, *acceptabilemque facere digneris.* It will be convenient to prolong this last sign of the cross a little, so that it take as long to make as it does to say these words. Then he makes the sign of the cross over the bread only as he says *Cor + pus* and over the chalice only as he says *San + guis.* He joins the hands and continues, bowing the head as he says *Iesu Christi.* If he is to consecrate other hosts besides the one he will receive in Communion, he may here renew his intention of doing so. He will uncover the ciborium, if there is one on the corporal, covering it again after the consecration of the bread. All bread to be consecrated must be on the corporal at the time.

If necessary, he wipes the thumb and forefinger of each hand on the fore corners of the corporal. In any case it is well to rub these slightly together, so as to dispel any particles of dust on them.

As he says *Qui pridie quam pateretur* he takes the host between the thumb and forefinger of each hand. To do this

[1] He may pray or schismatics, heretics, the excommunicate, even pagans, since this is not a public prayer of the Church. Merati, Pars II, tit. viii, § 7 (vol. i, p. 160); De Herdt, i, p. 319.

[2] Nor should he make the memory of the living (and later, of the dead) too quickly. Gavanti says: "tu memento ne *Memento* in missa fiat in momento" (Pars II, tit. viii, n. 3; *ed. cit.*, i, p. 159).

[3] Not at a votive Mass in honour of a saint. See p. 23, n. 1.

more easily he may first lay the forefinger of the left hand on the upper part of the bread; then he takes it by the lower extremity of the circle with the thumb and forefinger of the right, then in the same way with those of the left. He so lifts the host a little from the corporal and places the other fingers of each hand, joined and extended, behind it. He rests the hands on the altar. Still standing erect he continues the words *accepit panem*, etc. As he says *elevatis oculis in caelum* he looks up to the cross and at once looks down. As he says *gratias agens* he bows. At the word *bene + dixit* he holds the bread in the left only, and makes the sign of the cross over it with the right. In doing this he does not keep the thumb and forefinger joined, but holds the hand straight out, in the usual way when blessing. Then, at once, he again holds the bread in both hands as before, and continues, *fregit, deditque discipulis suis dicens: Accipite et manducate ex hoc omnes.* He now bows over the altar, leaning the forearms on it. Holding the bread before him, he says, "secretely, distinctly, and attentively,"[1] the words of consecration, *HOC EST ENIM CORPVS MEVM.*

He should say these words in a low voice, but so that he can hear himself.[2]

He does not touch any other hosts that may be present to be consecrated.

While saying the words of consecration it is usual to look at the bread he holds in his hands.

When the words have been said, without delay, he stands erect, then genuflects on one knee; still holding the Host with both hands over the altar, as before. He rises at once and holds up the Blessed Sacrament, so that it may be seen by the people. He lifts it straight up before him to such a height that it may be seen from behind, over his head. He does this slowly, taking care to hold it over the corporal all the time. He lowers it again and places it reverently on the corporal, at the same place as before. He leaves it there, lays his hands on the altar, and genuflects again.[3]

[1] Rubric in the Mass.

[2] Namely the form of the Sacrament is part of the visible, or audible, sign.

[3] During the elevation ceremony the celebrant says no liturgical prayers. He may, therefore, say *mentally* a short private prayer at each elevation. In the Sarum rite there is a little prayer (there said just before Communion) which would be suitable: "Ave in aeternum sanctissima caro Christi [or 'caelestis potus,' at the elevation of the chalice], mihi ante omnia et super omnia summa dulcedo." Or this: "Credo et confiteor usque ad ultimum spiritum hoc esse vivificum corpus Emmanuelis Dei nostri, quod accepit a domina Dei genitrice sancta Maria pro nostra omniumque salute. Credo hoc in rei veritate ita esse. Amen." "Credo et confiteor usque ad ultimum spiritum hunc esse pretiosum sanguinem Emmanuelis Dei nostri, quem effudit pro nobis omnibus in cruce. Credo hoc in rei veritate ita esse. Amen" (from the Alexandrine Liturgy of

From this moment till the ablutions at the end the celebrant keeps the thumb and forefinger of each hand joined, except when he touches the consecrated Bread. In turning over pages, holding the chalice, or doing any other such action, he must be careful to use the other fingers, in such a way as not to separate these.

From now till the Communion every time he lays his hands on the altar he does so on the corporal.

Rising from the second genuflection he takes the pall from the chalice and lays it on the epistle side. Meanwhile he touches the foot of the chalice with the left.[1] Then he rubs the thumb and forefinger of the hands over the chalice, to let any crumb there may be fall into it. He does this every time after he has touched the Host. Standing erect he says *Simili modo postquam coenatum est.* Then he takes the chalice in both hands, holding it between the knob and the cup by the stem; he lifts it a little above the altar and sets it down again at once. He continues the words, still holding the chalice with both hands. As he says *gratias agens* he bows. As he says *bene* + *dixit* he makes the sign of the cross over the chalice with the right (keeping the thumb and forefinger always joined) and holds it, still in the same way, with the left. Then he holds the knob with the right hand and the foot with the left as he says *deditque discipulis suis dicens: Accipite et bibite ex eo omnes.* He bends over the altar, leaning the forearms on it. He lifts the chalice a little from the altar, putting the second, third and fourth fingers of the left hand joined under the foot, the thumb and forefinger of the same hand over the foot. He holds the chalice quite straight, not sloping towards him. So, in the same low but audible voice as before, he says the words of consecration over the chalice, "attentively, continuously and secretely," holding it a little lifted: *HIC EST ENIM CALIX SANGVINIS MEI NOVI ET AETERNI TESTAMENTI MYSTERIVM FIDEI QVI PRO VOBIS ET PRO MVLTIS EFFVNDETVR IN REMISSIONEM PECCATORVM.* He sets the chalice on the altar, stands erect, and says, *HAEC QVOTIESCVMQVE FECERITIS IN MEI MEMORIAM FACIETIS.*

Taking the hands from the chalice he lays them on the altar on either side (on the corporal) and genuflects. He stands, takes the chalice with both hands, holding the knob with the right and the foot with the left partly under it as before. So he elevates it to a height where it can be seen by the people above his head, lifting it slowly and straight up, so that it is always over the corporal. He sets it on the corporal, covers

St. Basil; Renaudot, *Liturgiarum orientalium collectio*, 2nd edition, Frankfurt, 1847, Tom. I, pp. 23, 79-80).

[1] This is the rule every time he covers or uncovers the chalice, namely he steadies it by laying the other hand on the foot.

it with the right hand, while he holds the foot with the left. Then he genuflects again as before.

Standing erect and holding the hands extended on either side, but now always keeping the thumbs and forefingers joined, he continues to say the canon at the words, *Vnde et memores*. As he says *de tuis donis ac datis* he joins the hands before his breast; then as he says *hostiam + puram, hostiam + sanctam, hostiam + immaculatam* he lays the left hand on the corporal and with the right makes the sign of the cross thrice over both the holy Bread and the chalice. Then as he says *Panem + sanctum* he makes the sign of the cross over the Host only. At *calicem + salutis* over the chalice only.

He extends the hands, as before, and says the prayer, *Supra quae*.

He bows profoundly, lays the joined hands on the altar before him, and so says *Supplices te rogamus* to the word *quotquot*. Here he lays his hands on the corporal on either side, and kisses the altar once in the middle. He stands erect, joins the hands and continues *ex hac altaris participatione*, etc. At the word *Cor + pus* he makes the sign of the cross over the Host; at *San + guinem* over the chalice, as before. As he says *omni benedictione caelesti*, he signs himself with the cross, holding the left at the breast, but so that the thumb and forefinger do not touch the chasuble. Then he joins the hands. He extends them again as he says *Memento etiam Domine*. The words *N. et N.* are omitted. As he says *in somno pacis* he joins the hands, bows slightly, looks at the Blessed Sacrament before him and so prays silently for the faithful departed whom he wishes to commemorate. Then he stands erect again with hands extended and continues the prayer at the words *Ipsis, Domine, et omnibus in Christo quiescentibus*. At the conclusion, *Per Christum Dominum nostrum*, he joins the hands and bows.

As he says *Nobis quoque peccatoribus* he raises his voice so as to be heard by anyone near.[1] At the same time he lays the left hand on the corporal and strikes his breast once with the right. He does so with the second, third and fourth fingers extended, not touching the chasuble with the thumb or forefinger. He continues *famulis tuis*, etc., erect, with hands extended. If the saint whose feast or octave is kept be named among those of this prayer, he bows slightly towards the book as he pronounces it. He joins the hands at the conclusion, *Per Christum Dominum nostrum*.

Amen is not said here. With joined hands he says, *Per quem haec omnia*; then at the words *sancti + ficas, vivi + ficas, bene + dicis*, he makes the sign of the cross with the right over the Host and chalice together, laying the left on the corporal. With the right he uncovers the chalice and lays

[1] See p. 45.

the pall on the right. Placing the hands on the corporal on either side, he genuflects and rises at once. He takes the sacred Host with the right hand between the thumb and forefinger; with the left he holds the chalice by its knob. He makes the sign of the cross thrice with the Host over the chalice, not extending this sign beyond the cup, as he says *Per ip+sum, et cum ip+so, et in ip+so.* Still holding the chalice in the same way with the left, he makes the sign of the cross twice over the corporal between himself and the chalice, as he says *est tibi Deo Patri+omnipotenti, in unitate Spiritus+sancti.* Then he holds the Host over the chalice upright, holding it still with the forefinger and thumb of the right hand, by the lower edge. He may rest the lower part of the hand on the edge of the chalice. With the left he continues to hold the chalice at its knob. So, with both hands, he elevates the Host and chalice together a little above the altar, as he says *omnis honor et gloria.* Then he places the chalice back on the altar, and the Host in the place where it was before, in front of the chalice, still holding the chalice with the left. He rubs the fingers of both hands over the chalice, lays the left on its foot, while the right covers it with the pall; then genuflects, laying both hands on the corporal as usual.

He stands erect, the hands still on the corporal, and says aloud, *per omnia saecula saeculorum.* When the server has answered *Amen*, he joins the hands before his breast, bows to the Sanctissimum and says *Oremus.* Erect, with hands joined, he says the introduction to the Lord's prayer, *Praeceptis salutaribus moniti*, etc. As he begins *Pater noster* he extends the hands, and looks at the Sanctissimum. In this position he says the prayer. When the server has answered *Sed libera nos a malo*, the celebrant answers *Amen* silently. With the left hand on the corporal he takes the paten in the right from under the corporal and purificator. He wipes it with the purificator, then lays the purificator back on the epistle side near the corporal. He holds the paten in the right hand between the joined forefinger and thumb together and the second finger. He holds it outside the corporal on his right, upright, so that its inside faces the middle. So he says silently the embolism, *Libera nos Domine.* As he says *et omnibus sanctis*, he lays the left hand on the breast. As he says *da propitius pacem in diebus nostris*, he makes the sign of the cross on himself with the paten. As soon as he has made this sign he kisses the paten, not in the middle, but at its upper edge. Then he slips the paten under the Host, laying meanwhile the forefinger of the left hand on the farther edge of the Host, while he continues the prayer.

He uncovers the chalice in the usual way and genuflects with the hands on the corporal. Rising, he takes the Sanctissimum in the right hand, holding its lower edge between the

thumb and forefinger, and assisting, if necessary, with the left. He holds it over the chalice; then with both hands he breaks it reverently in a straight line down the middle,[1] using both hands to do this, holding each half between the forefinger and thumb of either hand. Meanwhile he continues *Per eundem Dominum nostrum*, etc. Still holding one fragment in the left over the chalice he lays the other with the right on the paten. With the right hand he now breaks off a small part of the half of the Host he holds over the chalice in his left. Holding this particle in the right over the chalice, with the left he lays the rest of the fragment on the paten by the side of the half already there. He grasps the knob of the chalice in the left. Holding the particle in the right over the chalice he rests that hand on the edge of the chalice. So he says aloud *Per omnia saecula saeculorum.* He makes the sign of the cross thrice with the particle in his right over the chalice from edge to edge of the cup, not going outside this, as he says *Pax + Domini sit + semper vobis + cum.* When the server has answered *Et cum spiritu tuo*, he says silently *Haec commixtio*, etc., and lets the particle fall into the chalice. He rubs the fingers over the chalice, then at once joins the forefinger and thumb of each hand. He covers the chalice with the pall and genuflects.

Rising and bowing slightly towards the Sanctissimum, with hands joined before the breast, but not on the altar, he says *Agnus Dei*, etc. He lays the left on the corporal; with the second, third and fourth fingers of the right he strikes his breast as he says *miserere nobis.* He does not join the hands after this, but holds them in the same position, the left on the corporal, the right resting on the breast, till he says the second time *miserere nobis*; then he strikes the breast again. So, in the same way, till and while he says *dona nobis pacem.*

Then he joins the hands and lays them on the edge of the altar, not on the corporal. Bowing he says the three prayers before Communion, *Domine Iesu Christe qui dixisti*, *Domine Iesu Christe Fili Dei vivi*, and *Perceptio Corporis tui.* Then he stands upright, genuflects, and says *Panem caelestem accipiam*, etc.

He now takes the Host in the left hand. The most convenient and reverent way to do this is thus:

The Host lies on the paten in two halves, side by side, the half on the celebrant's left being without the small fragment which has been put into the chalice. On these he lays the forefinger and thumb of the left hand, one on either fragment. So he pushes them gently forward till their upper edge projects a little beyond the upper part of the paten. He takes the

[1] Altar-breads are generally made with a line down the middle and another, marking the division for the fragment to be put in the chalice, at the back. These lines should be followed at the fraction.

two fragments here, at their upper part, between the thumb and forefinger of the right hand. The fragments are side by side, so as to form a circle, as if the Host were not broken in the middle. So he can hold them between the right thumb and forefinger together, just at the place where they are divided. Taking the two fragments thus in the right he places them in the left hand. The left hand receives them at the bottom in the same way, holding them together, just at the line of fraction, between the thumb and forefinger. Then, with the right, he takes the paten at the top (not separating the thumb and forefinger) and puts it under the forefinger of the left between that and the second finger. He now holds the Host in the left between the thumb and forefinger, and the paten under it between the forefinger and second finger. So he holds them in front of him, not resting the forearm on the altar. He bows, and bowing slightly, he strikes the breast with the second, third, and fourth fingers of the right as he says *Domine non sum dignus*. As he says these words he raises the voice;[1] then silently he continues *ut intres sub tectum meum*, etc. He does this thrice in the same way.

He stands erect; with the right hand he takes the fragment of the Blessed Sacrament at his right at its upper edge, and places it exactly above the other half. Then he takes the two fragments, lying one on the other, at the lower edge, with the right hand. The left hand still holds the paten as before; its thumb and forefinger are now joined over the paten. With the Sanctissimum he makes the sign of the cross in front of himself over the paten, not going beyond its edge, as he says silently *Corpus Domini nostri*, etc. At the holy Name he bows. He leans over the altar, resting the forearms on it, and receives his Communion. In doing so he does not extend the tongue. It is convenient to break the sacred species against the roof of the mouth; but he should not touch them with the teeth. He then lays the paten on the corporal, rubs the fingers lightly over it, stands upright and "rests a little, meditating the most holy Sacrament,"[2] holding the hands joined before him. It is usual here to shut the eyes. The object of this moment of pause is that he may have time to swallow the holy species.[3] It should not be prolonged. Then he separates the hands, lays the left on the foot of the chalice; with the right he takes the pall, lays it on the epistle side, and genuflects. Meanwhile he says *Quid retribuam*, etc., silently. Rising he takes the paten in the right, scrapes the corporal where the Host lay, to gather up any possible crumbs. He may lift the edge of the corporal with the left while doing this. He then holds the paten over the chalice

[1] To the medium tone (see p. 45). [2] Rubric in the Mass.

[3] That is why there is no such pause after Communion in the form of wine.

and with the left thumb and forefinger wipes it, so that any crumbs may fall into the chalice. If he sees any particles on the paten, he lets them fall into the chalice before purifying the corporal. He passes the paten to the left hand and holds it lying on the corporal before him. He takes the chalice in the right, holding it by the knob between the forefinger and the other fingers. He makes the sign of the cross before him with the chalice, saying *Sanguis Domini nostri*, etc., again bowing at the holy Name. He holds the paten in the left hand under the chin. Raising the chalice he drinks all the consecrated Wine with the particle in it, with one or at most two draughts, not taking the chalice from the mouth meanwhile and not throwing back the head.

There is no authority for making a pause to say private prayers after the Communion sub specie vini.

If no one else receives holy Communion the celebrant omits all in the following paragraph and goes on at once as directed in § 6.

§ 5. DISTRIBUTION OF HOLY COMMUNION

If anyone receives holy Communion[1] at the Mass the server should begin to say the *Confiteor* before the celebrant has finished making his own Communion, that he may know by this sign.

The celebrant first covers the chalice with the paten and places it towards the gospel side, on the corporal.

He then genuflects, if he distributes Communion with Hosts consecrated at the Mass. They will be on the corporal. If they are in a ciborium he uncovers this. If they lie immediately on the corporal he puts them on the paten, using the thumbs and forefingers only. He genuflects again.

If he is to take the Sanctissimum from the tabernacle, as soon as he has covered the chalice he removes the altar-card from before the tabernacle, draws aside the tabernacle veil, takes the key (which should be on the altar or the gradine), opens the tabernacle, genuflects, takes the ciborium from it with the right hand, and places it in the middle of the corporal. He shuts the doors of the tabernacle, not locking them, uncovers the ciborium and genuflects again.

When the server has finished the *Confiteor* the priest turns towards the people, on the gospel side, but facing straight down the church, not turning his back to the Sanctissimum; with joined hands he says the prayer *Misereatur*, then *Indulgentiam*. As he begins this second prayer he makes the sign of the cross over the people with his right hand, not separating the thumb and forefinger. Both these prayers are always said in the plural form, even if there be but one communicant.

[1] The rules for Communion are in the *Cod.*, c. 845-869. The people who receive must be in sight of the altar. *Cod.*, c. 868.

He turns back to the altar, genuflects, takes the ciborium in the left hand at its knob, or the paten at its edge between the forefinger and second finger (keeping, as all this time, the thumb and forefinger joined). With the forefinger and thumb of the right hand he takes one Host and holds it above the ciborium or paten, upright, and so turns to the people by the right-hand side, and stands with his back to the middle of the altar.

Looking at the Sanctissimum he says aloud *Ecce Agnus Dei*, etc., and *Domine non sum dignus* (this last three times). When he has said this the third time, not before, he walks to the Communion rail, or place where the communicants kneel, holding the one Host above the ciborium or paten. If there are many people, he goes first to the person at the end of the epistle side. Here he says the form of administration, *Corpus Domini nostri*, etc., making the sign of the cross in front of the person with the Host he holds in his right. In making this cross he should not carry the Sanctissimum beyond the edge of the ciborium or paten. Then he lays the Host on the communicant's tongue. He repeats the sign of the cross and form of administration to each person, however many there may be. When all have received holy Communion, he goes straight back to the middle of the altar, not genuflecting, saying nothing. He places the paten or ciborium on the corporal. If any particles remain in it, he genuflects.

If there are any consecrated particles to be consumed he does so at this moment. He receives the consecrated species reverently, saying nothing. If he is to change the species in the luna for Benediction, he will here take it from the tabernacle, consume the species and put the other Host, consecrated at this Mass, in its place.[1]

If he has to replace the ciborium in the tabernacle, he covers it with its lid, puts it back in the tabernacle, genuflects, then closes and locks the tabernacle.

He then moves the chalice to the middle of the corporal again, takes the pall from it and holds it with the right hand to the server, who approaches on the epistle side.

§ 6. FROM THE ABLUTIONS TO THE END OF MASS

If no one but the celebrant has received Communion, as soon as he has drunk the consecrated Wine he holds out the chalice

[1] In no circumstances may the celebrant consecrate one Host at Mass, reserve that and receive another for his Communion. He must always break and receive a Host consecrated at the Mass he says. In the case of renewing the sacred species in the luna, he must consecrate two Hosts. The other then lies on the corporal till he, at this moment, after his Communion, puts it in the luna.

to the server on the epistle side. Meanwhile he lays the left hand, still holding the paten, on the corporal. The server pours wine into the chalice for the ablution. Meanwhile the celebrant says the prayer *Quod ore sumpsimus*, etc. He may make a sign to the server when enough wine has been poured, by raising the chalice. The quantity of wine at this ablution should be about equal to the amount consecrated. The priest turns the chalice about gently, so that the wine of the ablution should gather up any drops of the consecrated Wine remaining in the chalice. Then he drinks the ablution, using the same side of the chalice from which he received Communion, holding the paten with the left hand under his chin, not making the sign of the cross with the chalice, saying nothing. He lays the paten on the altar, on the gospel side of the corporal, and sets the chalice in the middle. He now puts the thumbs and forefingers of both hands over the cup of the chalice and grasps the cup with the other fingers. He goes to the epistle side, rests the chalice on the altar there, still holding it as before. The server pours first wine, then water, over the celebrant's fingers into the chalice. More water than wine should be poured. Meanwhile the celebrant says the prayer *Corpus tuum Domine*, etc. If any other finger has touched the Sanctissimum, this too must be purified by having the wine and water poured over it. The celebrant sets the chalice on the altar, near, but not on, the corporal, on the epistle side, rubs the fingers a little over it, then takes the purificator and dries them. From this moment he no longer holds the thumbs and forefingers joined. He holds the purificator in the left hand under his chin, takes the chalice in the right, and drinks the ablution, saying nothing. He then holds the chalice on the altar outside the corporal, on the gospel side, grasps it by the stem, in the left,[1] and with the right wipes it out thoroughly with the purificator.

He places the chalice near the corporal on the gospel side, lays the purificator over it, as it was at the beginning of Mass, and the paten on this. He takes the corporal, folds it, and puts it back into the burse. He covers the chalice with the veil, sets it in the middle of the altar, then lays the burse on the top of all. So he leaves the chalice in the middle of the altar, covered with the burse and veil, so that the veil covers it completely in front. If there is a cross or other ornament on the veil, this will be in front.

With folded hands he goes to the epistle side and there reads the "Communio" antiphon, the hands still joined.

If he has to move the book himself, he will take it after he has arranged the chalice and carry it to the epistle side.

[1] The most convenient way to do this is to pass the stem, just under the cup, between the third and fourth fingers, and to close all the fingers around the outside of the cup.

After the "Communio" antiphon he comes to the middle, kisses the altar, turns and says *Dominus vobiscum* in the usual way. He goes again to the epistle side, says *Oremus*, bowing toward the cross, and says the postcommunion prayers exactly as he said the collects, with hands extended, observing all that is said at pp. 46-47.

If the last gospel is the prologue of the fourth gospel, he shuts the missal when he has finished the conclusion of the last postcommunion, leaving it so that the edges of the pages face the middle of the altar. If there is a proper last gospel, he leaves the book open at the place where this gospel is printed.

He comes to the middle, kisses the altar, turns and says again *Dominus vobiscum*, as usual. Without turning back to the altar, still facing the people, he says *Ite missa est*, with hands joined.

But if he says *Benedicamus Domino* he first turns back to face the altar, and says this versicle in that position.

Notice again that he turns always towards the epistle side.

Facing the altar, bowing not low, with the hands joined on the altar before him, he says the prayer *Placeat tibi sancta Trinitas* silently. Then he lays the hands, palms downwards, on either side, kisses the altar, stands upright, looks up at the cross, lifts, extends, and joins the hands, and says *Benedicat vos omnipotens Deus*. As he says this last word he bows, turns by the epistle side, lays the left hand on the breast, and with the right makes the sign of the cross over the people, saying, *Pater et Filius + et Spiritus Sanctus*. He makes this sign holding the right hand upright, with the fingers joined, the little finger towards the people. He joins the hands, turns, this time by the gospel side, completing the circle, goes straight to the altar-card at the gospel side and there says *Dominus vobiscum* facing the card, that is, half turned towards the people, as at the first gospel.

If there is a proper last gospel, and if he himself moves the missal, he does so after having given the blessing.

After saying *Dominus vobiscum* he lays the left hand on the altar; with the right thumb he makes the sign of the cross on the altar, then on his own forehead, lips and breast. While he signs himself he lays the left hand on the breast. Meanwhile he says *Initium sancti evangelii secundum Ioannem*. As he says the words *Et verbum caro factum est* he genuflects where he stands, laying the hands on the altar.

If the last gospel be proper, he lays the left hand on the missal, and makes the sign of the cross at the place marked in it with a cross at the beginning of the gospel. He does not kiss the book at the end, but closes it, when he has finished, with the right hand.

He then may either go straight to the foot of the altar steps,

or may go to the middle, bow, and then turn by the epistle side and so go down.[1] In either case he does so with hands joined.

According to the present law, after every Low Mass the celebrant with the people must say the prayers prescribed by Pope Leo XIII in 1884 and 1886; which law was renewed by Pius X in 1903.

To say these he kneels on the lowest step and either says them from memory or reads them from a card provided. In England they are generally said in the vulgar tongue. Since these prayers are not part of the Mass, according to the strict principle, the celebrant should take off his maniple before saying them. If he does so, he may take it off at the middle of the altar and leave it there. But it seems that the general custom is not to take off the maniple.

When these prayers are finished[2] he goes up to the altar, takes the chalice, holding it in the left hand by the knob and laying the right on it (if he has taken off the maniple, he may lay this on the burse). He comes again to the foot of the steps, makes a profound inclination[3] to the altar, or a genuflection if the Sanctissimum is there reserved, takes the biretta from the server, covers himself and so follows the server to the sacristy.

In some churches the celebrant takes the chalice from the altar immediately after the last gospel, and kneels with it in his hands to say the prayers of Leo XIII.[4] In this case he will not go up to the altar again after having said them.

On the way to the sacristy he says silently the antiphon *Trium puerorum* (doubled on double feasts and with *Alleluia* at the end in Paschal time), the canticle *Benedicite*, the psalm *Laudate Dominum in sanctis eius*, etc., as prescribed in the missal, to be said after Mass.[5]

In the sacristy he first bows to the cross,[6] then lays the chalice on the vesting table, takes off the biretta and unvests, in the inverse order to vesting. The server usually assists.

[1] Martinucci (I, i, p. 367) and Le Vavasseur (i, 315) allow either way. The S.R.C., no. 3637, ad VIII, says that the celebrant *may* go to the middle and there bow before coming down.

[2] If any other prayers are said after Mass, those ordered by Leo XIII must be said first (S.R.C., no. 3682, 23 November 1887).

[3] *Rit. cel.*, xii, 6, "caput inclinat." De Herdt (i, p. 396) and Van der Stappen (iii, p. 392) distinguish this inclination from that at the beginning of Mass, and say that it should be less profound. But Merati (Pars II, tit. xii, § 10; sc. tom. i, p. 192), and Le Vavasseur (i, p. 316) demand the same reverence as at the beginning. Martinucci (I, i, p. 367) says reverentiam capitis profundam."

[4] But, according to the decree of Leo XIII, these prayers are to be said with joined hands.

[5] The *Gratiarum actio post missam* after the *Praeparatio ad missam*.

[6] Martinucci (I, i, p. 367), "reverentiam capitis profundam"; Le Vavasseur (i, p. 316), "une inclination médiocre."

When the priest takes off the maniple and stole he kisses the cross in the middle, as when he puts them on.

In some churches it is usual to give the server a blessing after Mass.

Having unvested, the celebrant goes to some convenient place to make his thanksgiving. "Having adored and thanked God for everything, he goes away."[1]

§ 7. RULES WHEN THE SAME PRIEST CELEBRATES MORE THAN ONCE ON THE SAME DAY

Every priest may say Mass three times on Christmas Day, and now on All Souls' Day.[2] Moreover, in case of necessity, the Ordinary may give leave to a priest to say Mass twice on Sundays and Holidays of Obligation.[3]

Each Mass must be said entirely, including the preparatory prayers at the foot of the altar. The only difference to be observed is with regard to the purification of the chalice. If the celebrant is to say Mass again the same day he cannot purify the chalice in the usual way, because to do so would break his fast.[4] If he will say Mass again soon on the same altar, it is better to pour all the contents of the wine cruet into the chalice at the offertory. This will prevent him from taking the ablutions afterwards through oversight. After the Communion he leaves the chalice unpurified on the altar. He takes no ablutions; he says the prayer, *Quod ore sumpsimus*, with hands joined, at the middle of the altar; then purifies his fingers in the little glass vessel containing water,[5] which should stand on the gradine or altar (p. 18), saying *Corpus tuum Domine*. Then he covers the chalice, unpurified, with the purificator (not wiping it inside), paten, pall, veil. But he does not put the corporal into the burse. The chalice remains standing on the corporal, the burse at the side.

Before the next Mass, or at its offertory, he must put an altar bread, to be consecrated, on the paten. At the next Mass he does not wipe the chalice inside at the offertory, nor does he then place it on the altar outside the corporal.

If he will say the next Mass at another altar, or if another priest will celebrate at the same altar before he does so again,

[1] Rubric at the end of the Byzantine Liturgy of St. John Chrysostom.

[2] See p. 358.

[3] To say Mass twice on the same day is called *binatio*. It may not be done without special faculty from the Ordinary, given only for grave cause, namely, to a priest who serves two churches, or when otherwise a considerable number of people would be unable to hear Mass on days of obligation.

[4] The small amount of water he drinks with the consecrated Wine at his Communion is not counted as a breach of fast.

[5] The water in this vessel is poured eventually into the sacrarium (p. 18, n. 5).

the chalice is purified;[1] but he does not drink the purification. After the last gospel the server pours water only into the chalice, over the celebrant's fingers.[2] The celebrant turns the chalice about gently, that the water may gather up any drops of consecrated Wine, wipes his fingers on the purificator, and pours the water into a vessel prepared for that purpose. The water may then be poured into the sacrarium, or it may be kept and consumed at the ablutions of the last Mass. The chalice is thus purified and may be put aside in the usual way. It is not necessary to use the same chalice for the next Mass he says.

§ 8. MASS BEFORE THE BLESSED SACRAMENT EXPOSED

As a general rule, Mass should not be said at an altar on which the Sanctissimum is exposed. However, there may be a sufficient reason, approved by the Ordinary, for doing so. It is never lawful to distribute Holy Communion at the altar of Exposition.

At Mass said before the Blessed Sacrament exposed these differences must be made.[3]

On arriving at the altar he takes off the biretta as soon as he is in sight of it; nor does he cover himself again till he is away from the altar. Before and after Mass he prostrates (p. 21) on the ground, not on the step. He makes no prostration during Mass. When he has placed the chalice on the altar he genuflects, laying the hands on the altar. He goes to the missal and finds the places. Coming back he again genuflects in the middle, before going down to the foot of the altar. He genuflects in this way every time he goes up to, or down from, or passes before, the middle of the altar. In coming down he must take care not to turn his back to the Sanctissimum.[4] At the foot of the altar he genuflects again on one knee on the lowest step, makes the sign of the cross, and begins Mass.

The general rule is this: every time the celebrant goes from the middle of the altar to either side, and every time he comes to the middle he genuflects. He makes this genuflection the last thing before leaving the centre and the first thing on arriving there. Whenever he has to turn to the people, for the *Dominus vobiscum* or other verse, he genuflects before and

[1] Or the chalice may be put, unpurified, into the tabernacle. In this case the priest purifies the fingers in the vessel as before.

[2] S.R.C., 12 September 1857.

[3] Gavanti-Merati, i, pp. 199-200; Martinucci-Menghini, I, i, pp. 368-370; Le Vavasseur, i, pp. 328-331; De Herdt, ii, pp. 69-75; Van der Stappen, iii, pp. 455-468; Wapelhorst, pp. 111-112.

[4] So he comes down, not in the middle, but towards the gospel side.

after turning. If he is already at the centre he makes this genuflection last, immediately before turning (therefore after having kissed the altar or performed any other such ceremony). But when he comes to the middle in order then to turn towards the people, he observes the rule above and genuflects as soon as he is at the centre.

Whenever he turns, he does so, not quite in the middle, but a little towards the gospel side, so as not to turn his back to the Sanctissimum. At the *Orate fratres* and the blessing he does not turn back to the altar by the gospel side, completing the circle; but he turns by the epistle side, as at the *Dominus vobiscum*.

At the holy Name in the gospel, and at the text, *et Verbum caro factum est* in the last gospel, he turns and bows, or genuflects, towards the Sanctissimum. When he washes the hands at the *Lavabo*, he goes down from the foot-pace and turns towards the people, having the altar at his right hand, so that he does not turn his back to it.

At the ablutions at the end he does not go to the epistle side. Standing in the middle he holds the chalice towards the server; then he puts it on the altar just outside the corporal and there receives the wine and water in it over the fingers.

At the verse *Flectamus genua* in ferial Masses he genuflects towards the missal.

CHAPTER VII

LOW MASS FOR THE DEAD

AT Requiem Masses the following points are to be observed.[1]

The vestments are always black. For the colour of the altar frontal and tabernacle veil, see p. 6.

In the preparatory prayers the psalm *Iudica* is omitted. The antiphon, *Introibo ad altare Dei*, is said as usual, then at once the verse *Adiutorium nostrum in nomine Domini* and all that follows.

At the introit the celebrant does not make the sign of the cross on himself. He lays the left hand on the altar and with the right makes a sign of the cross over the missal.

Neither *Gloria in excelsis* nor the creed are said.

After the prayer *Munda cor meum*, before the gospel, the form of blessing, *Iube Domine benedicere* and *Dominus sit in corde meo* are omitted.

After the gospel the celebrant neither kisses the book nor says *Per evangelica dicta*, etc.

Before pouring the water into the chalice the prayer, *Deus qui humanae substantiae*, is said as usual; but the priest does not make the sign of the cross over the cruet.

He omits the verses *Gloria Patri* and *Sicut erat in principio* at the end of the *Lavabo* psalm.

The text of *Agnus Dei* is changed. The last clauses are *dona eis requiem* twice; then, the third time, *dona eis requiem sempiternam*. While saying this the priest does not strike the breast. He holds the hands joined before him, not lying on the altar.

At the end, instead of the verse *Ite missa est*, he says *Requiescant in pace*. This is always in the plural, even when the Mass is offered for one person. He turns towards the altar after the *Dominus vobiscum* before this verse, and says it at the middle, facing the altar, with hands joined in front of the breast. No blessing is given at the end of Mass. The celebrant says the prayer *Placeat tibi* as usual, kisses the altar, then goes at once to the gospel end and begins the last gospel.

[1] Gavanti-Merati, Pars II, tit. xiii (tom. i, pp 193-199); Martinucci-Menghini, I, i, pp. 370-372; Le Vavasseur, i, pp. 231-241, 335-336; De Herdt, i, pp. 54-80; ii, pp. 164-166; Van der Stappen, ii, pp. 297-383; iii, pp. 450-452; Wapelhorst, p. 107.

CHAPTER VIII

MASS BY A PRIEST IN THE PRESENCE OF A PRELATE

IF a priest says Mass in the presence of a Greater Prelate (p. 32),[1] the following rules are observed.[2]

A faldstool or kneeling-desk is prepared before the altar,[3] and is adorned as described at p. 8.

The pax-brede (instrumentum pacis, p. 18) is prepared, with a veil of the colour of the day,[4] at the credence table. If possible, the celebrant should arrive at the altar before the prelate. Here he arranges the chalice and missal, then goes down to the ground on the gospel side and stands there, facing the epistle side across the sanctuary.

When the prelate arrives at his place, where the faldstool or kneeling-desk is prepared, the celebrant bows low to him. The prelate gives a sign that Mass may begin; the celebrant bows again to him, then makes the usual reverence to the altar, a profound bow to the cross, or he genuflects, if the Sanctissimum is reserved there. The server kneels at the left of the celebrant. The priest begins Mass as usual, but standing at the gospel side and turning slightly towards the altar.

In the *Confiteor*, instead of *vobis fratres* and *vos fratres*, he says *tibi Pater* and *te Pater*, turning and bowing towards the prelate.

Before going up to the altar he bows again to the prelate.

Mass proceeds as usual, with these differences. After the gospel the celebrant neither kisses the missal nor says the verse *Per evangelica dicta*, etc. Instead, the server takes the book to the prelate. He kisses it and says that verse. The server makes no reverence to the prelate when he brings him the book. He brings it open at the place of the gospel. When the prelate has kissed the book, the server genuflects to him. The celebrant should wait to continue Mass till the server has brought back the book and has replaced it on its stand. The prelate does not bless the water at the offertory.[5]

After the *Agnus Dei* the celebrant says the first of the three prayers before his Communion. Meanwhile the server brings

[1] That is supposing the prelate to be present officially in his robes. See p. 71.

[2] The rules are in the *Rit. cel.*, iii, 2, 8, 11; xii, 3, 5; *Caer. Ep.*, Lib. I, cap. xxx. Cfr. Martinucci-Menghini, I, i, pp. 375-377; Le Vavasseur, i, pp. 332-335; De Herdt, ii, pp. 78-82; Van der Stappen, iii, pp. 469-470; Wapelhorst, pp. 112-114.

[3] It may be at the epistle side, or in another part of the sanctuary, if this is more convenient (*Caer. Ep.*, Lib. I, cap. xxx, § 1). In this case the celebrant says the preparatory prayers in front of the altar, as usual, so long as he does not turn his back to the bishop.

[4] See p. 18, n. 4.

[5] This is specially noted (*Caer. Ep.*, Lib. I, cap. xxx, § 3).

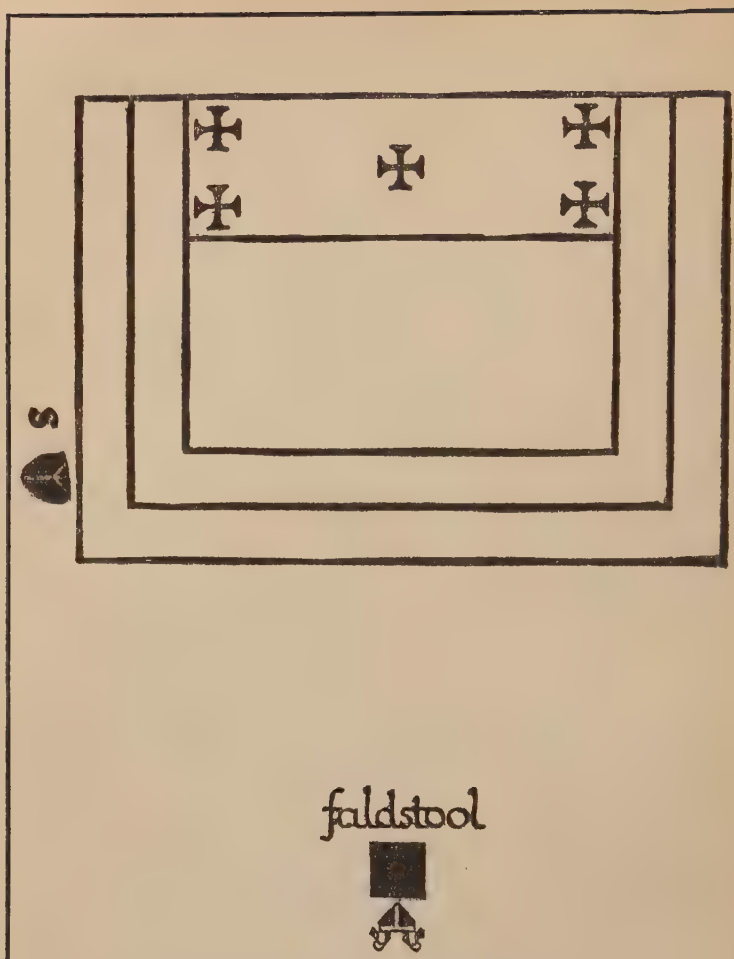


FIG. 3. LOW MASS BEFORE A GREATER PRELATE
THE CONFITEOR

the pax-brede from the credence table with the veil. He kneels at the right of the celebrant and holds the pax towards him. The celebrant kisses the altar in the middle, then with joined hands kisses the pax saying: *Pax tecum*; the server answers *Et cum spiritu tuo*. The celebrant goes on with the Mass at once. The server takes the pax-brede to the prelate, having wiped and covered it with the veil. He offers it to the prelate, uncovered, saying: *Pax tecum*. The prelate kisses the pax-brede, saying: *Et cum spiritu tuo*. The server bows low to him, wipes and covers the pax and takes it back to the credence table. At the blessing, when the celebrant has said *Benedicat vos omnipotens Deus*, he turns and bows low to the prelate.[1] Then he gives the blessing to the people, not over the prelate; namely, he turns towards his right to do so.

At the end of Mass, when the last gospel is finished, the celebrant does not go to the middle of the altar. He turns and kneels at the gospel end, facing across the sanctuary. Here he says the prayers after Mass. Then he stands there, bows to the prelate, and waits till he goes. If the prelate remains before the altar the celebrant takes the chalice at the middle, as usual, comes down to the front of the altar, makes the usual reverence to it, bows low to the prelate, takes his biretta, covers himself and goes away.

If a bishop not in his own diocese is present, he receives the pax as above, but does not kiss the missal. The celebrant bows to him at the beginning and end of Mass. Otherwise Mass is said as if he were not present.

The cushions of the kneeling-desk or faldstool in this case are green. For all the rest Mass is said as if he were not present.[2]

At Requiem Masses all the ceremonies of kissing the book and the pax are omitted.

A prelate may be present at Mass unofficially, in his private dress (p. 13). In this case Mass is said as if he were not there, except that the celebrant should bow to him before and after.

[1] "Quasi licentiam benedicendi petens" (*Rit. cel.*, xii, 3).

[2] Merati and others say that a priest, celebrating in the presence of his own bishop in a private chapel, no one but the bishop's household being present, even outside his diocese, should observe all rules as if he were in the bishop's diocese (Pars II, tit. iii, § 4; *ed. cit.*, vol. i, p. 111). The rules for celebrating in the presence of the Pope will be found there (*ib.*). The case is not likely to occur in England.

CHAPTER IX

LOW MASS SAID BY A BISHOP[1]

IF possible, there should be two, or three, servers at Low Mass said by a bishop.[2] These are not necessarily priests. They wear cassocks and surplices only, not stoles. The altar-cards are taken away. The vestments should be laid out on the altar, namely those used by a priest.[3] On the credence table are placed the chalice covered as usual, the maniple, the larger vessel for water, dish and towel used by a bishop, a silver dish for the skull-cap. A fald-stool or kneeling-desk is prepared before the altar; on this are the Canon episcopalis (p. 20), and the hand-candle (p. 17).

If the celebrant is a bishop in his own diocese he comes to the church in mozzetta (p. 10) and biretta. In the case of a bishop not in his own diocese he wears the mantellettum and biretta. On greater feasts four candles should be lighted on the altar, otherwise two are sufficient.

The bishop makes his preparation for Mass at this fald-stool, in the mozzetta if he is the Ordinary of the diocese, otherwise in the mantellettum. While he reads the prayers the Canon episcopalis lies on the kneeling-desk, one chaplain holds the hand-candle, lighted, at his side.

When the time comes for Mass to begin the bishop takes off the pectoral cross and mozzetta or mantellettum. Wearing the rochet over his cassock and the biretta, he washes his hands. Every time he washes the hands the water should be poured and the dish held, not by the chaplains, but by a servant; the chaplains hold the towel.[4] The bishop takes off the biretta and hands it to a chaplain,[5] then goes to the altar and vests, assisted by the chaplains. He uses the same vestments as a priest, except that he puts on the pectoral cross over the alb, immediately before taking the stole. He also wears the skull-cap and his ring; he takes off the ring each time to wash the hands, and puts it on again afterwards. When the bishop has vested, a chaplain puts the Canon episcopalis, open on the altar, where the central altar-card would stand.

The bishop (except at Requiem Masses) does not take the maniple before Mass, but puts it on when he says the prayer

[1] *Caer. Ep.*, Lib. I, cap. xxix; Martinucci-Menghini, II, i, pp. 38-48; De Herdt, ii, pp. 93-96; Wapelhorst, pp. 120-126; Le Vavasseur, *Fonct. Pont.*, i, pp. 1-18.

[2] *Caer. Ep.*; "valde conveniens esset" (*ib.*, § 2). These servers are called "capellani" in the *Caer. Ep.* If there are three, see p. 74.

[3] If the Blessed Sacrament is exposed, the bishop vests in the sacristy.

[4] *Caer. Ep.*, Lib. I, cap. xxix, § 10, "semper in lotione familiaris aliquis ministrat aquam et pelvim: capellani vero mantile."

[5] A bishop never wears the biretta with vestments (Martinucci, II, i, p. 42, § 9).

Indulgentiam[1] at the foot of the altar. The maniple therefore is taken by the chaplain who kneels at the gospel side while these prayers are said, as far as the *Indulgentiam*. Then the chaplain kisses the maniple at its side, not at the cross, hands it to the bishop, who kisses its cross; the chaplain puts it on the bishop's left arm.

The two chaplains answer the prayers at Mass, carry the missal across the altar, bring up the chalice at the offertory,[2] and uncover it. They serve with the wine and water; they pour wine and water into the chalice at the offertory, one of them holding the water cruet up to the bishop and saying *Benedicite Pater reverendissime*. They hand the chalice to the bishop with the solita oscula; they also hand him the paten, when he takes it, kissing it and his hand, as usual. After the ablutions one of the chaplains covers up the chalice and takes it to the credence table, as the subdeacon does at High Mass.

During Mass the chaplains stand one on either side of the bishop, at least when he is at the middle of the altar. When he is at the side they may either stand in the same way, one on either side of him, or, according to some authors, they should then stand together at his farther side, so that the bishop is nearer the middle of the altar.[3] Always while he reads the chaplain who is nearer holds the hand-candle, except at the moment of the elevation.[4] Throughout Mass the one nearest the book turns over its pages.

The chaplains kneel at the beginning of Mass till the bishop goes up to the altar. They genuflect each time with the bishop, and when he bows to the cross. They kneel during the elevation, the Communion act, and blessing at the end of Mass.

If they are canons, they do not kneel, but bow, at the preparatory prayers, when the bishop bows, and at the blessing.

All bishops may now wear the skull-cap while saying Mass, except from the preface to the ablutions.[5] The second chaplain takes it from the bishop at the beginning of the preface and puts it on again after the ablutions. If he does not wear it during Mass (as when the Sanctissimum is exposed), the chaplain takes it off before Mass begins and puts it on just

[1] Merati says: "peracta confessione, seu post *Indulgentiam*" (Pars II, tit. iii, § 23; vol. i, p. 115). In practice he puts on the maniple as soon as he has made the sign of the cross at the "Indulgentiam."

[2] Some authors say, "at the beginning of Mass."

[3] Most authors mention both these ways, leaving the choice open. Cfr. De Herdt, i, p. 95.

[4] The chaplain who holds the candle never kneels nor genuflects while doing so. At the prayer "Qui pridie" he puts the candle on the altar and goes to kneel on the edge of the foot-pace by the side of the other. As soon as the elevation is ended he goes back to the bishop's side, by the book, genuflects, and again holds the candle.

[5] *S. Congr. Consistorialis*, 2 maii 1910. The bishop must also remove the skull-cap whenever the Sanctissimum is exposed.

before he unvests at the end. While he does not wear it, it is put on the silver dish on the credence table (p. 72).

At the end of the secrets the missal is shut, taken from its stand and placed aside on the altar.[1] The Canon episcopalis is taken from the centre of the altar and put on the missal stand. After the ablutions the Canon episcopalis and missal are put back in their places as before.

The Caerimoniale episcoporum (Lib. I, cap. xxix, § 6) says that at a bishop's Mass the bell is to be rung "thrice while the Host is elevated, as many times while the Blood is elevated, and no more." This seems to exclude ringing at the "Sanctus."

When a bishop distributes Holy Communion the communicant kisses his ring before opening the mouth to receive the Blessed Sacrament.[2]

After the Communion the bishop again washes his hands, as before.

At the end of Mass the bishop gives his blessing in the episcopal form. Facing the altar he says the versicles, *Sit nomen Domini benedictum. ℟. Ex hoc nunc et usque in saeculum. ℣. Adiutorium nostrum in nomine Domini. ℟. Qui fecit caelum et terram.* Then he turns and says: *Benedicat vos omnipotens Deus*, etc., making the sign of the cross over the people thrice. *℟. Amen.*

At Low Mass the bishop never uses mitre or crozier, except at ordinations; nor does an Archbishop use the Archbishop's cross.

When Mass is finished, the bishop unvests before the altar at the foot of the steps; the vestments are carried by the chaplains to the altar and are laid there. He puts on the mozzetta or mantellettum, resumes the pectoral cross and biretta. Then at the desk or faldstool he says the prayers after Mass, the Canon episcopalis lies on the kneeling desk; a chaplain holds the hand-candle on his right.

If there are three chaplains, two of them may hold candles or torches, kneeling before the altar, during the elevation, that is, from the Sanctus to after the elevation of the chalice. The third will then assist the bishop, and ring the bell. If there are only two, other servers, or servants of the bishop,[3] may hold these candles; or two large candles in candlesticks

[1] Martinucci, II, i, p. 45, n. 33; Le Vavasseur, *Fonct. Pont.*, i, p. 11, n. 44.

[2] This kissing of the bishop's ring is a remnant of the old kiss of peace before Communion, as the ministers at pontifical High Mass kiss his cheek before receiving.

[3] The *Caer. Ep.* (Lib. I, cap. xxix, § 7) says: "Si vero non adsint tres capellani, poterunt ad cereos supplere duo scutiferi aut alii familiares, arbitrio episcopi, decenter vestiti." Scutiferi are not often met in the households of English bishops to-day. Practically these persons "decenter vestiti" will mean servers in cassock and surplice.

standing on the ground before the altar may be lit at this time and should be extinguished afterwards.

At a Requiem Mass the bishop puts on the maniple with the other vestments, as a priest does at the vesting. Nothing is kissed.

If a cardinal, prince, or prelate of higher rank than the celebrating bishop be present, another faldstool or desk is prepared for him before the altar. At a bishop's Mass no other prelate kisses the missal from which he has read the gospel; the celebrant always does this himself. But after the gospel another missal or book of gospels is taken to the prelate who hears Mass; he kisses it, and the server who brings it to him observes what is said above at p. 69.

In the same case the pax-brede is taken to the prelate assisting, as described above, p. 71.

These privileges are not used by abbots, canons, or other prelates who are not bishops. They say Low Mass like any other priest. But some prelates are allowed the hand-candle, and some even the Canon book.

Add to the above the following rule. The *first* chaplain need only be tonsured (to hold the paten at Communion). He always holds the hand-candle. The *second* chaplain should be a deacon. He pours in wine and water and does everything else; but never touches the candle.[1]

[1] I owe this simple rule, which accounts for everything, to Mr. Ernest O'Hea.

CHAPTER X

THE MANNER OF SERVING LOW MASS

§ 1. GENERAL DIRECTIONS[1]

WHEN the server does nothing with the hands he keeps them joined before the breast, unless he hold a book.

Whenever he hands anything to the celebrant, he kisses first the thing, then the celebrant's hand. In taking anything he kisses first the hand, then the thing. These are the so-called "solita oscula." They are omitted in Masses for the dead and when the Blessed Sacrament is exposed.[2] While serving one Mass the server must take no notice of anything that may be done at another Mass, for instance, the elevation at a neighbouring altar. If he serves a Low Mass at a side altar while High Mass or a sung Mass is celebrated at the high altar, he does not ring the Sanctus bell at all. Nor does he do so when the Blessed Sacrament is exposed in the church.

The normal place for the server is, kneeling, on the lowest altar step at the side opposite to that where the missal is.

At the beginning and end of Mass, and when passing before the altar, he genuflects, whether the Sanctissimum be reserved there or not.[3] If it be exposed he genuflects on both knees and bows low. When the celebrant signs himself with the cross the server should do so also.

§ 2. PREPARATION

Before Mass the server vests in cassock and surplice,[4] and (if this is needed) goes to prepare everything at the altar.[5]

He takes the two cruets, one containing wine, the other water, with the dish and towel for the washing of hands, to the credence table. He sees that the altar is uncovered, showing the altar cloth, that the altar-cards are in their place, that the stand for the missal is at the epistle side. If he does not

[1] Martinucci-Menghini, I, i, pp. 331-342; Menghini, *Manuale novissimo di ss. Ceremonie*, i, pp. 93-121; Le Vavasseur, i, pp. 362-379; De Herdt, i, pp. 398-404; Wapelhorst, pp. 115-120.

[2] By custom these oscula are now generally omitted altogether by laymen.

[3] S.R.C., 16 November 1906; Martinucci, I, i, p. 336, n. 1; Le Vavasseur, i, p. 363, n. 336.

[4] The rubrics of the missal (*Rit. cel.*, tit. ii, § 1), and the S.R.C. (23 November 1906, No. 1) both require that the server, whether a tonsured clerk or not, should wear a surplice at Mass. Yet in many countries, including England, it is a common custom that he serve in lay dress.

In case of necessity a woman may kneel outside the sanctuary and answer (*Cod.*, c. 813). The priest himself moves the book, and so on.

[5] All or part of this preparation may be made by the sacristan.

bring the missal with him at the beginning of Mass,[1] he will see that it is already on the stand closed.[2] He lights the two smaller candles used at Low Mass, beginning with the one on the epistle side.

In the sacristy he then assists the celebrant to vest. Unless it is already on the altar, he takes the missal closed, bows with the celebrant (standing behind him) to the cross in the sacristy, and leads him to the altar at which Mass will be said. In many churches it is usual that the server ring a bell near the sacristy door as he passes, to warn the people that Mass will begin. He may take holy water at the sacristy door. If they pass an altar at which the Sanctissimum is reserved, the server genuflects with the celebrant. He bows to the high altar of the church, if they pass it, unless the Sanctissimum be there. At the altar at which the Mass will be said the server goes to the epistle side, takes the celebrant's biretta, with the usual oscula, genuflects as the celebrant either does so or bows. He puts the biretta on the credence table or at another convenient place. If he has brought the missal he puts it on the stand or cushion at the epistle side, going round the foot-pace to do so, not standing on it.

He comes back and kneels at the gospel side, on the ground, not on the step.

§ 3. FROM THE BEGINNING OF MASS TO THE PREFACE

Kneeling here he answers the preparatory prayers. He does not bow while the celebrant says the *Confiteor*. He bows slightly towards the celebrant while he himself says the prayer, *Misereatur tui omnipotens Deus*. He bows low towards the altar while he says the *Confiteor*, and remains so while the celebrant says *Misereator vestri*. At the words *tibi pater* and *te pater* in the *Confiteor* he turns towards the priest. He strikes his breast three times at *mea culpa, mea culpa, mea maxima culpa*. He bows again slightly at the versicles, *Deus tu conversus*, and remains bowing till the celebrant goes up to the altar. He makes the sign of the cross each time with the priest.

As soon as the celebrant goes up to the altar the server rises too. He may assist the celebrant by lifting the edge of his alb. Then he kneels again, this time on the bottom step of the altar. In future he always kneels on this bottom step.

[1] At Low Mass the server may never open the missal, nor turn over its pages. This is done by the celebrant himself (S.R.C. no. 3448, XIV).

[2] The rubrics of the missal suppose that the server bring the missal with him when the priest comes out to begin Mass, and that he take it back with him to the sacristy afterwards (*Rit. cel.*, ii, 1 and xii, 6 "eo modo quo venerat"). In many countries, and generally in England, the missal is on the altar before Mass begins and remains there at the end.

At the introit he makes the sign of the cross with the priest, as on all occasions when the priest does so (not when he signs anything else with the cross). He answers *Kyrie eleison* and says *Amen* after the first and last collect, which have the conclusion, *Per Dominum nostrum*, etc. After the epistle he says *Deo gratias*,[1] and then goes at once to the epistle corner of the altar. He goes round the foot-pace, not stepping on it, and stands near the priest, rather behind him, to his right.

On certain days, especially in Lent and Ember days, there are several lessons. In this case the server does not go to the epistle side till the last of these lessons is finished. He answers *Deo gratias* to each, and *Levate* (without rising) if the priest says *Flectamus genua*. The sign of the last collects is the *Dominus vobiscum*. When, after *Kyrie eleison*, the celebrant goes to the epistle side and begins a collect, without having first said *Dominus vobiscum*, then the lesson that follows will not be the last one. There may be several such collects and lessons. At last the celebrant will come to the middle, turn, say *Dominus vobiscum*, then go back to the missal. After that everything will follow as usual. Before the *Dominus vobiscum* the server must stay in his place, answer *Amen* after each prayer, and *Deo gratias* after each lesson.

The server waits at the epistle corner during the gradual, tract, or sequence. When the celebrant goes to the middle the server takes the missal across to the gospel side, and puts it here at the corner of the altar diagonally, so that its pages face half way towards the middle of the altar. He stands by the book. The priest comes to read the gospel. The server answers the versicles at the beginning, and makes the sign of the cross with the thumb on forehead, lips and breast with the priest. Then he goes to the epistle side and stands at that corner facing the priest, while the gospel is read. If the priest genuflects during the gospel, the server does so too. At the end he answers *Laus tibi Christe*. If the creed is said, the server kneels during it[2] and bows low at the verse, *Et incarnatus est*, etc. When the priest has said *Dominus vobiscum* and *Oremus* at the offertory, the server goes to the credence table,[3] takes the dish with the cruets which stand on it and the

[1] The priest usually gives a sign at the end of the epistle, turning towards the server or lifting his left hand (p. 47).

[2] This seems an anomaly, since the people generally stand at the creed. It is, however, the undoubted rule (S.R.C., no. 2915, ad VI; cfr. Martinucci, I, i, p. 338; Le Vavasseur, i, p. 368). The rubric in the missal (*Rubr. gen.*, tit. xvii, § 2) says: "Those who assist at Low Mass kneel always, even in Easter tide, except while the gospel is read." The principle seems to be that this rule is not urged strictly in the case of lay people in the body of the church, who enjoy a certain natural liberty. But it is urged in the case of those who assist more officially, the server, clergy, others in choir, and so on.

[3] He may fold the chalice veil on the altar (p. 49, n. 1).

towel. The practice at Rome is that he spread the towel on the altar at the epistle corner, put the dish and cruets as they are, on the towel, then take the wine cruet in the right hand, the water cruet in the left, stand at that end of the altar and there wait till the celebrant come.[1] He bows and hands the wine cruet to the priest and takes the water cruet in the right. He takes back the wine cruet with his left hand. He kisses both before handing them to the celebrant, and on receiving them back, but, this time, not the celebrant's hand. Then he sets down the wine cruet either on the altar or on the credence table, lays the towel on the altar or his left arm, takes the dish in the left and the water cruet in the right. The priest comes to wash his hands. The server holds the dish under the celebrant's hands and pours a little water over his fingers from the cruet. He must be careful to hold the dish under the priest's hands, so that the water poured over the fingers may go into it. Before and after washing the priest's hands he bows to him.

He puts all back on the credence table, goes to his place at the lowest step on the epistle side and kneels there.

When the priest says *Orate fratres* the server should wait till he has again turned to the altar; then bowing he says the answer, *Suscipiat Dominus*, etc. He answers the versicles before the preface. As the celebrant says the *Sanctus* the server rings the bell three times. He then goes to the epistle side and lights the third candle there. This remains alight till after the Communion.[2] He comes back to his place.

§ 4. FROM THE CANON TO THE END OF MASS

When the priest makes the signs of the cross after having stretched his hands over the bread and wine the server comes to kneel on the foot-pace at the epistle side, but near the middle. He takes the Sanctus bell with him. At each elevation he holds up slightly the end of the chasuble in his left,[3] and rings the bell with his right, either continuously or three times. He may arrange this so that he ring once when the celebrant genuflects, once when he elevates, once again when he genuflects. Since there are two elevations the bell will be rung altogether six times.[4]

[1] Martinucci, I, i, p. 338.

[2] The third candle, lit at the elevation, is expressly enjoined by the rubrics of the missal (*Rubr. gen.*, xx; *Rit. cel.*, viii, 6). However, the S.R.C. (9 iun. 1899, no. 4029, ad II) tolerates the omission of this where such omission is the custom. The question is discussed by Van der Stappen, tom. iii, pp. 100-102.

[3] Only as the priest elevates, not as he genuflects.

[4] The rubric says that he rings "ter ad unamquamque elevationem, vel continuate" (*Rit. cel.*, viii, 6). Most authors recommend that he ring three separate times at each elevation. This is also now the general custom.

The rubrics of the missal say that the Sanctus bell should be rung at the Sanctus and at each elevation.[1] There is no authority in the missal for ringing at the prayer *Hanc igitur*, or at *Domine non sum dignus*.[2] After the elevation of the chalice and the priest's genuflection following, the server goes back to the place where he was before, at the end of the lowest step on the epistle side, and kneels there. He may first put the Sanctus bell on the credence table.

He strikes his breast when the priest does so at *Agnus Dei*. He bows low while the priest makes his Communion. If anyone now come to the Communion rail, or if the server himself intend to receive Holy Communion, he rises as the priest gathers the fragments from the corporal with the paten and kneels on the lowest step at the epistle side, sideways, facing the gospel side across the sanctuary. Here, kneeling and bowing low, he says the *Confiteor*, beginning as the priest drinks the consecrated wine. He should begin the *Confiteor* sufficiently soon, so that the priest may not have to wait when he has opened the tabernacle, put the ciborium on the altar, and is ready to begin the prayer *Misereatur*. The server answers *Amen* after this and the next prayer, *Indulgentiam*. If the server himself receive Holy Communion, he does so first, unless a priest or deacon be present and make his Communion wearing a stole. The server may receive Communion either at the place where he is, or kneeling on the edge of the foot-pace in front of the altar, rather to the epistle side. He must take a Communion-cloth or card covered with linen from the credence table and hold it under his chin. If he kneels at the side, facing the gospel side, he may use the end of the altar-cloth as his Communion-cloth.

If there is no permanent Communion-cloth at the Communion rail, the server must take one from the credence table and hand it to the people there. If it is a small cloth or card he hands it first to the person at the end of the epistle side. He will then take it back and replace it on the credence table, after all have received Communion.

For whatever reason the tabernacle be opened, the server always kneels till it is closed. After Communion he will take the cruets for the ablutions

If no one but the celebrant receive Communion, the server will take the cruets at once, when the priest has made his Communion in the form of wine and begins to cleanse the corporal with the paten. He takes the cruets from the credence table, the wine in his right and the water in his left.

[1] *Rit. cel.*, vii, 8 and viii, 6.

[2] However, the S.R.C. tolerates the bell at the *Domine non sum dignus*, where it is the custom (14 maii 1856, no. 5224, ad IX). Van der Stappen allows it also at *Quam oblationem* (v, p. 45), as is usual in England.

He genuflects at the altar steps and stands on the highest step outside the foot-pace, at the epistle corner, at the place where he handed the cruets to the priest at the offertory. When the celebrant holds the chalice towards him the server steps on the foot-pace and approaches. He pours some of the wine into the chalice, until the priest makes a sign. Then he goes back to where he was before. The priest, when he has drunk the wine, comes to the server. The server pours into the chalice wine (generally all that remains in the cruet), then water, both over the priest's fingers. The priest will usually make a sign when enough has been poured. The server then bows again to the priest, puts the cruets back on the credence table and extinguishes the third candle lit after the Sanctus. At the ablutions the server does not kiss the cruets nor the celebrant's hand.

The server then goes to the gospel side, genuflecting, as always, in the middle as he passes, takes the missal and brings it to the epistle end of the altar, again genuflecting as he passes the middle. He should, if possible, do this without stepping on the foot-pace. He places the missal straight on the altar, facing the people, as it was at the introit. In some churches he next takes the chalice veil on the epistle side and carries it, with the same genuflections, to put it near the centre on the gospel side.[1] Then he goes to kneel at the lowest step on the gospel side. He answers the post-communions, *Dominus vobiscum*, *Ite missa est*, or other versicle in its stead. During the Easter octave the priest adds *Alleluia* twice to the *Ite missa est*; the server does so too after the response, *Deo gratias*. He makes the sign of the cross at the blessing, then stands.

If there is a proper last gospel the celebrant leaves the missal open after the post-communions. This is the sign for the server. In this case, as soon as he has answered *Ite missa est*, he brings the book again to the gospel side. He may arrange so that his genuflection in passing the middle with the book coincide with that for the blessing. In this case he will kneel on both knees at the middle. Or he may bring the book to its place, then kneel for the blessing at the gospel side.

He remains standing at the gospel side, where he was before, while he makes the responses at the beginning of the last gospel. Then he goes over to the epistle side and stands there, turning towards the priest. He genuflects with him at the verse *Et verbum caro factum est*, and answers *Deo gratias* at the end.

[1] Le Vavasseur, i, p. 372, and Martinucci, I, i, pp. 339-340, say nothing of this transference of the chalice veil from one side to the other. It is an imitation of what is done at High Mass (p. 97). At Low Mass there is no serious authority for it; nor has it any real object. When he covers the chalice the celebrant can take veil quite as easily from the right side as from the left, or even more easily. It is better that the server, when he has moved the missal, go at once to his place on the altar-step.

Unless the missal is to stay on the altar, he now takes it, resting it on the left arm. He waits for the celebrant at the epistle side. If necessary he hands him the card from which the prayers after Mass are said. During these he kneels on the lowest step at the epistle side.

He hands the biretta to the celebrant with his right hand, making the solita oscula; genuflects with him and then goes in front of him to the sacristy. He may extinguish the altar candles before doing so.[1]

In the sacristy he bows, with the priest, to the cross, lays down the missal, if he carries it, assists the celebrant to unvest, and bows to him.[2]

Then, if he is to do so, he goes back to the altar, extinguishes the candles, and brings the cruets to the sacristy.

Lastly, he takes off his surplice and cassock.

§ 5. AT REQUIEM MASS

At Masses for the dead the server omits all kisses; if the sequence, *Dies irae*, is said, he does not rise to move the missal till towards its end. At the end of Mass, instead of *Ite missa est*, the celebrant says *Requiescant in pace*. To this the answer is *Amen*. He does not kneel for the blessing, since there is none.

§ 6. TWO SERVERS AT LOW MASS

On great feasts there may be two servers. In this case one of the two is the first server; he does nearly all as above. The other may answer with him; he must take care to bow and genuflect with the first. He changes places with the first, kneeling or standing always on the other side.

At the offertory and Lavabo the two servers at the epistle side share what is to be done. At the offertory the first takes the wine cruet, the second takes the water cruet; so they hand them to the celebrant.

At the Lavabo the first server takes the towel on the right, the second the cruet and dish. While the first goes to carry anything from one place to another the second stands. They both go up and hold the end of the chasuble at the elevation. They may hold the cloth extended between them at the Communion of the clergy or people, if these come to the altar.

When the first server takes the missal to the epistle side

[1] The missal supposes that the candles are extinguished before the priest leaves the altar (*Rit. cel.*, xii, 6). However, this is not the usual custom in England now.

[2] In some churches it is the custom for the celebrant to give the server his blessing after Mass, at this point.

after the Communion the other may take the chalice veil and carry it round to the gospel side, where he unfolds it and lays it near the chalice. They should do this together, genuflecting together in the middle, the first server in front of the second.

At the ablutions the first server alone goes to the credence table and serves the celebrant: the other stands at his place.

CHAPTER XI
HIGH MASS

IN the case of High Mass sung by a priest it will be convenient to describe the functions of each assistant separately.[1] Figures, showing the position of each person at various moments of High Mass, are given at pp. 126-129.

§ 1. THE CHOIR AT HIGH MASS

FOR general directions for the choir at all liturgical functions see chapter V, pp. 28-30.

The choir may enter with the celebrant and his ministers, or they may already be in their places before the altar, as when one of the canonical hours (generally terce) is sung immediately before Mass.

If the choir enters with the celebrant the members genuflect to the altar and go to their places, in pairs, as described at p. 28.

If they are already in their places when the celebrant enters with the ministers and servers, they stand during that entrance and bow in return when the celebrant bows to them.

They do not genuflect when the servers and ministers do so before the altar. They stand during the *Asperges* ceremony, and make the sign of the cross as they are sprinkled with holy water.[2] They kneel during the preparatory prayers, said by the celebrant at the altar steps.[3] While he and the ministers say the *Confiteor* the members of the choir also say it to each other, in pairs. They should say the *Kyrie eleison* in the same way, in pairs, while the celebrant says it. If the celebrant sits during the sung *Kyrie eleison*, the choir sits too. They stand while he says the *Gloria in excelsis*, then sit when the celebrant has done so. They rise as he rises at the end of the *Gloria*; stand during *Dominus vobiscum* and the collects, sit during the epistle and the chants (gradual, tract, sequence or Alleluia verse) that follow. They stand for the sung gospel, genuflect if the deacon does so, and stand while the celebrant says the creed. At the verse, *Et incarnatus est*, etc., they genuflect with the celebrant, as he says it. They then sit as soon as the celebrant does so; they do not kneel, but bow, while *Et incarnatus est* is sung.[4] When the celebrant rises, at the end of the sung creed, the choir stand. They sit again when

[1] Gavanti-Merati (i, pp. 89-193), following the rubrics of the missal, describes the whole ceremony together. So do Le Vavasseur (i, pp. 438-476) and De Herdt (i, pp. 413-486). Martinucci-Menghini (I, i, pp. 113-311), Van der Stappen (v, pp. 1-364), Wapelhorst (pp. 131-166) give directions for each person separately. See also Le Vavasseur (ii, pp. 240-457) and Martinucci (I, ii, pp. 31-85).

[2] All stand bareheaded at this time; those who wear a skull-cap take it off (p. 23).

[3] Canons and prelates do not kneel.

[4] S.R.C. 1594, no. 3860, ad II. Cf. *Caer. Ep.*, Lib. II, cap. viii, n. 53.

he has sung *Oremus* at the offertory. While the celebrant is incensed, they stand, and remain standing till they and the deacon have been incensed. While they are incensed they bow. Then they sit till the celebrant has finished the secrets. They stand when he sings *Per omnia saecula saeculorum* before the preface. They say the *Sanctus* with the celebrant. They kneel till after the elevation of the chalice, then stand till the end of the celebrant's communion (except at ferial Masses and on fast days; see below). They say the *Agnus Dei* with the celebrant. After the Communion they sit. They stand again when the celebrant sings *Dominus vobiscum* before the post-communion, till the blessing. They kneel for the blessing at the end of Mass, except prelates and canons in chapter, who stand. All make the sign of the cross at the blessing. They stand during the last gospel,[1] and so till the end of Mass. They stand as the procession of celebrants and servers goes out, if they do not form part of it.

At ferial Masses of Advent, Lent, Ember days, vigils kept with fast, and at Masses for the dead the members of the choir kneel during the collects, post-communions and *Oratio super populum*, also from the *Sanctus* to the end of the response to *Pax domini sit semper vobiscum*. The exceptions to this rule are the eves of Christmas, Epiphany, Easter, Pentecost, and the Ember days in Whitsun week.

The members of the choir bow on all the occasions noted at p. 23. Further they bow, at High Mass, during the *Gloria in excelsis* at the words *Adoramus te*, *Gratias agimus tibi*, *Iesu Christe*, *Suscipe deprecationem*. During the sung creed they bow at the holy Name and at the words *Et incarnatus est . . . homo factus est*, *Simul adoratur*. Before the preface they bow at *Gratias agamus Domino Deo nostro*. For rules for removing the skull-cap, in the case of those who wear it, see p. 23. For the manner of giving and receiving the kiss of peace see p. 27.

On Christmas Day at all Masses and on Lady Day[2] the choir kneels at the creed during the verses *Et incarnatus . . . homo factus est*. They genuflect at the words *Flectamus genua* on fast days, rising when *Levate* has been sung. They kneel at the sung verse, *Adiuva nos*, *Deus salutaris noster* in the Lenten tract,[3] at the verse, *Veni sancte Spiritus*, in the gradual

[1] Le Vavasseur (I, p. 442) says the members of the choir genuflect at the words: "Et verbum caro factum est" in the last gospel. Martinucci (I, i, p. 24) and Van der Stappen (v, pp. 4-5) imply that they do not. This is perhaps more natural, since the last gospel is really part of the celebrant's private thanksgiving after Mass. But in I, ii, p. 63, n. 221, Martinucci makes all genuflect.

[2] On the day when the Mass of the Annunciation is said.

[3] The tract "Domine non secundum peccata," in which these words occur, is sung at ferial Masses on Mondays, Wednesdays and Fridays in Lent.

of Whitsunday and its octave, during the gospel of the Epiphany, at the words *Et procidentes adoraverunt eum*, at the epistle of the feast of the holy Name, during the words, *In nomine Iesu . . . infernorum*, and on all other occasions when the rubric of the missal says *Hic genuflectitur*. They do not genuflect when the celebrant says these words, only when they are sung. For the order of receiving Holy Communion by members of the choir see pp. 130-132.

§ 2. THE PROCESSION TO THE ALTAR. PROCESSIONAL CROSS

At Rome it is not the custom that a processional cross be borne before the procession to the altar, when a priest sings High Mass; so the Roman books of ceremonies do not usually speak of it. The rubrics of the missal, as Gavanti observes,[1] are incomplete in describing the preparation for High Mass. When a bishop celebrates, the Caerimoniale episcoporum orders that the cross of the chapter be borne in front of the procession, by a subdeacon in tunicle, behind the thurifer.[2]

There is no rule against the cross being carried in front of the procession when a priest celebrates; in many churches this is the custom. If the cross is carried there will be a cross-bearer. At Mass sung by a priest he will wear a cassock and surplice. He has only to bear the cross in the procession on coming to the altar, and again when the procession leaves the church at the end of Mass. When a priest celebrates, the cross is carried with the figure of our Lord in front. The cross-bearer walks between the acolytes. He has no other office. When the procession has arrived at the altar he stands the processional cross in some convenient place in the sanctuary,[3] and goes to a place appointed for him, generally in front of the choir, where he attends Mass, standing, kneeling and bowing as the members of the choir do. During the last gospel, when the procession is formed to go out, he will take the cross, place himself between the acolytes before the altar, stand when the others genuflect, turn and so go out as he came.

Note that the cross-bearer, while he carries the cross, never genuflects. For the acolytes at his side see p. 22. According to the general rule, the thurifer always goes in front of the procession, whether he has the thurible or not. The cross-bearer and acolytes follow him.

If it is the custom of the church that the thurifer precede the procession with incense, the celebrant will put the incense

[1] Gavanti-Merati, Pars II, tit. ii, ad rubric V (*ed. cit.*, vol. i, p. 106).
[2] *Caer. Ep.*, Lib. I, cap. xv, § 8.
[3] There should be a stand for it on the epistle side.

in the thurible and bless it in the usual way, the deacon assisting, in the sacristy before the procession goes out.[1]

The order of the procession to the altar will be thus, if there are a processional cross, torch-bearers and members of the choir, who enter with it:

(Verger or Mace-bearer).
(Boat-bearer). Thurifer.
Second Acolyte. Cross-bearer. First Acolyte.
Torch-bearers in pairs (without torches).
Choir in pairs.
Master of Ceremonies.
Subdeacon.
Deacon.
Celebrant.

This order will be modified according to the persons who take part in the procession. The simplest order is:

Thurifer.
Second Acolyte. First Acolyte.
Master of Ceremonies.
Subdeacon.
Deacon.
Celebrant.

But if the celebrant wear the cope, then the ministers walk on either side of him, the deacon at his right, the subdeacon at his left, holding the ends of the cope.

The M.C. may walk at the side of the ministers, instead of in front of them.

Merati further quotes authors who say that the M.C. should go in front of all in the procession, that he may see to any difficulties on the way, open gates, and so on.[2] This is not usual now.

§ 3. THE ASPERGES CEREMONY

By universal Church law, in all cathedral and collegiate churches the ceremony of sprinkling the clergy and people with holy water must take place before the chief Mass on Sundays.[3] In England the bishops order this in all parish churches.[4]

Before we come to the ceremonies of High Mass, it will be convenient to describe this ceremony here. In English churches High Mass generally begins with the *Asperges*.

The ceremony is in no sense part of Mass. Therefore the

[1] Martinucci does not allow this; I, ii, p. 34, n. 2.
[2] Gavanti-Merati, Pars II, tit. ii, § 22 (vol. i, p. 108).
[3] S.R.C., no. 4051, ad I; Martinucci, I, ii, p. 65.
[4] *Ordo admin. sacr.* (ed. 1915), p. 240; *Rit. serv.* (ed. 1913), p. 56.

celebrant wears for it the cope, not the chasuble. Nor is the maniple worn. If the *Asperges* is to be performed before Mass, the chasuble for the celebrant will be laid out at the sedilia with the maniples for him, the deacon and subdeacon. When the procession enters the church the celebrant wears all the Mass vestments, except the maniple and chasuble. Instead he has a cope of the colour of the day. The sacred ministers wear the Mass vestments, except the maniple. On the days when the ministers wear folded chasubles (pp. 253-254), they generally wear these during the *Asperges*; or they may put them on before Mass.

The holy water should be blessed by the celebrant, or by another priest, before Mass,[1] in the sacristy. He does this according to the form in the missal and ritual, before he puts on the cope (see p. 410).

On going to the altar the thurifer walks first, carrying the vessel of holy water and the sprinkler.[2] The ministers walk on either side of the celebrant holding the ends of the cope. In this case no one takes holy water at the sacristy door. On arriving before the altar all make the usual reverence,[3] that is, all genuflect, the celebrant bows, unless the Blessed Sacrament be reserved there, in which case he, too, genuflects. The acolytes take their candles to the credence table, stand them on it and then kneel side by side, facing across the sanctuary, near the credence table. The thurifer goes to the right of the deacon, on the epistle side of the altar. All kneel, even in Paschal time.[4] The deacon takes the sprinkler from the thurifer, dips it into the holy water and hands it, with the usual kisses, to the celebrant. The celebrant takes the sprinkler and intones the antiphon, *Asperges me Domine*. The choir continues this, the first verse of the psalm *Miserere*, the verses *Gloria Patri* and *Sicut erat*, and repeats the antiphon. In Passion tide *Gloria Patri* and *Sicut erat* are omitted. In Paschal time, instead of *Asperges me*, the celebrant begins *Vidi aquam*. This is continued, according to the text in the missal and gradual.

As the celebrant intones the first words, he sprinkles the altar three times, first in the middle, then on the gospel side, then on the epistle side. He signs himself with the holy water on the forehead,[5] then rises, sprinkles first the deacon, then the subdeacon, who bow. The ministers, servers and all who

[1] Rubric of the missal, at the beginning of the "Ordo ad faciendam aquam benedictam."

[2] If incense is borne in front of the procession, the holy water may be carried by another server, or by the M.C.

[3] If there is a liturgical choir all bow to it, to the side of greater dignity first, before genuflecting to the altar.

[4] Rubric of the missal, *ib.*

[5] He may touch his forehead with the sprinkler, or may touch his thumb with it and make the sign of the cross with the thumb.

have been kneeling then rise. The celebrant hands the sprinkler back to the deacon, who receives it, as always, with the solita oscula. He gives it to the thurifer.

The celebrant, ministers and thurifer genuflect and go to face the choir on the side of greater dignity (normally the gospel side, see p. 37). The deacon again takes the sprinkler from the thurifer and hands it to the celebrant, as before. They bow to the choir, who bow in return; the celebrant sprinkles them. If there are but few persons in choir, he may sprinkle each one. If there are many, he should rather sprinkle all together three times, once in the middle, once to his left, lastly to his right. He and the ministers bow again, go to the other side of the choir and do as before.

If canons are present in chapter, each is sprinkled separately, and the celebrant and ministers bow to each before and after doing so.

After the choir, the celebrant sprinkles the servers, who stand by the credence table or altar.

Then he goes to sprinkle the people. In doing this there are different customs. In some churches he stands, with the ministers, at the entrance of the sanctuary, facing the people, and sprinkles them three times, first in the middle, then epistle and gospel side. In others, and more commonly in England, he goes with the ministers and thurifer (carrying the holy water stoup) down and around the church, sprinkling the people as he passes.[1]

The thurifer walks by the deacon, so that the celebrant can easily dip the sprinkler in the stoup as he goes. In going down the church he sprinkles first the people on the epistle side, then, coming back to the altar, those on the gospel side.

During this ceremony the celebrant continues the antiphon and says the psalm *Miserere* (in Paschal time, *Confitemini*) with the ministers, in a low voice.[2] When all are sprinkled, the celebrant hands the sprinkler to the deacon, who gives it to the thurifer. He carries it to the credence table. When they have come back to the altar they make the usual reverence to it, then stand before it. The M.C. hands the book containing the versicles and prayer to follow. The ministers hold this before the celebrant with the outer hands. He sings the versicles and prayer, according to the text in the missal, to the ferial tone. In Paschal time *Alleluia* is added to the first versicle and response. The choir answer.

When *Amen* after the prayer has been sung, the deacon

[1] Martinucci allows for both ways (I, ii, p. 68).

[2] The rubric of the missal seems to imply that he says the whole psalm ("dicens submissa voce cum ministris psalmum Miserere mei Deus," *loc. cit.*). Menghini thinks it sufficient that he say as many verses as he can, till he comes back to the altar (I, ii, p. 68, note). He should know both these psalms (L and CXVII) by heart.

hands the book to the M.C., who puts it on the credence table. The celebrant and ministers make the usual reverence to the altar (those who genuflect do so on the lowest step), and go to the sedilia. The choir sit, and the servers, if this be the custom of the church.

The thurifer should now go the sacristy to see that the charcoal is ready in the thurible for the beginning of Mass.

At the sedilia the celebrant takes off the cope and puts on the chasuble and maniple, assisted by a server. The ministers put on the maniple.

All stand as the celebrant and ministers come to the altar.

Here they again make the usual reverence, and so begin Mass.

If the Sanctissimum is exposed the altar is not sprinkled.

In churches which have a font, on Easter Day and Whitsunday, the ceremony of sprinkling the people before Mass is done, not with the usual holy water, but with water from the font, taken from it before the holy oils are put in, when the font is blessed the day before.

The celebrant must perform the ceremony of sprinkling the people himself. It is not lawful that another priest do so.[1]

Where there is no liturgical choir he sprinkles the ministers, then the servers, then the people.

At a Missa cantata all is done as above, except, naturally, that the deacon and subdeacon are absent. Either the M.C. walks at the left of the priest and holds the holy water stoup, handing him the sprinkler and doing all the deacon does at High Mass, or the thurifer does so, while the M.C. holds back the cope on the right. Even when the principal parish Mass is a Low Mass, the *Asperges* ceremony must be performed. If there is no choir to sing the celebrant says the antiphon and the rest in an audible voice; the server answers the versicles.

§ 4. THE THURIFER AT HIGH MASS

The thurifer[2] should come to the sacristy in good time before Mass begins, and vest in cassock and surplice. Usually he will then assist the celebrant to vest.

If there is a boat-bearer, he has merely to accompany the thurifer at his left side, holding the boat, and to hand it to the M.C. when it is wanted. He genuflects and bows with the thurifer, and stands aside at all ceremonies with the thurible. No rubric supposes the presence of a boat-bearer. The Caerimoniale episcoporum always supposes that the

[1] Martinucci, I, ii, 69, § 267.

[2] The thurifer is really one (the first) of the acolytes. He is called so constantly in the *Caer. Ep.*, *e.g.*, Lib. I, cap. xxiii, § 2, "ipse acolythus thuribulum deferens," etc.

thurifer carries the incense-boat (navicula) himself[1] (see p. 25, n. 1). But Merati allows for a boat-bearer.[2]

If the *Asperges* ceremony is performed before Mass, the thurifer leads the procession into the church, carrying the holy water vessel. He stands at the right of the deacon before the altar, genuflects each time with the others, hands the sprinkler to the deacon, and accompanies him, on his right, down the church, as described above (p. 89). As soon as the holy water vessel is put back on the credence table, and the celebrant and ministers go to the sedilia to put on the chasuble and maniples, the thurifer should go to the sacristy, genuflecting as usual before the altar as he passes it, and here prepare the thurible. He must light the charcoal, put it into the thurible, and bring the thurible in his left hand, with the incense boat in the right, to the church. He must arrive in the sanctuary before the end of the *Confiteor*. Genuflecting as he passes the altar, he goes to stand in the sanctuary on the epistle side.

If there is no *Asperges* the thurifer either leads the procession to the church with hands joined, stands on the epistle side of the sanctuary, and then goes back to the sacristy for the thurible, in time to bring it out during the *Confiteor*; or, more commonly, he will prepare the thurible before Mass begins, lead the procession holding the thurible, and so stand on the epistle side of the sanctuary.

For the manner of handling the thurible and of holding it while incense is blessed, see pp. 24-26.

He comes up to the altar, on the foot-pace, at the epistle side, as soon as the celebrant goes up to it. Here he hands the boat to the M.C., holds the thurible before the celebrant while incense is put in and blessed, hands the thurible to the deacon, takes the boat from the M.C. and goes down from the foot-pace to the floor of the church. He may have to remove the missal while the altar is incensed (see p. 100, n. 1). When the deacon incenses the celebrant the thurifer stands near him, a little behind, on his right, and bows with him (see fig. 6, p. 126). He takes the thurible from the deacon and carries it back to the sacristy. Then he comes to his place, either to the place appointed for him in front of the choir, or with the acolytes near the credence table. He stands here, waiting, till the end of the collects or epistle.[3]

[1] E.g., *Caer. Ep.*, Lib. I, cap. xxiii, § 1.

[2] Gavanti-Merati, Pars II, tit. ii, § 21 (*ed. cit.*, vol. i, p. 107).

[3] He must go to fetch the thurible in time to be at hand with it as soon as the celebrant has finished reading the gradual, tract, Alleluia, or sequence. The moment when he goes out depends on the length of these. If there is only a short gradual he should go as soon as the last collect is sung. If there is a long tract or sequence he may wait till the subdeacon has finished reading the epistle. In any case, here as always, the M.C. should give him a sign.

Then he goes back to the sacristy, sees that the charcoal is burning in the thurible, if necessary renews it, and comes out, with the thurible, in time for the blessing before the gospel. When the celebrant has finished reading the gospel the thurifer takes the boat from the credence table and comes up to the altar on the epistle side, as before. The celebrant puts in incense and blesses it in the usual way. The thurifer takes the thurible in the right hand[1] and the boat in the left. He goes down with the acolytes, before them, to the middle of the sanctuary before the altar steps, some distance from the steps, and waits here.

The deacon and subdeacon come and stand in front of the thurifer and acolytes.[2] When the M.C. gives the sign, the thurifer genuflects with the others, and bows, with them, to the choir. He then leads the procession to the place where the gospel is sung. He stands here at the deacon's left, allowing the acolytes to pass before him. For the group at the gospel, see fig. 12, p. 128.

When the deacon has announced the title of the gospel, the thurifer shuts down the thurible and hands it to the M.C., who gives it to the deacon, to incense the book. The M.C. hands it back to the thurifer. He raises the lid a little and stands in the same place as before. He should not swing it while the gospel is sung.[3] When the gospel is finished the acolytes and subdeacon go away; the deacon remains to incense the celebrant. The thurifer hands the thurible to the deacon, stands at his right, and bows to the celebrant, with him, before and after. He takes the thurible back when this is done.

If there is a sermon he goes at once to the sacristy, genuflecting in the middle first. If the creed is sung he goes to the middle, stands there, bows as the celebrant sings the word *Deum*, then genuflects and goes to the sacristy. If there is neither creed nor sermon he does not go out, but stands in the sanctuary on the epistle side.

If he has gone out, he comes back at once, without the thurible, and goes to his usual place. Towards the end of the sung creed he goes again to fetch the thurible from the sacristy. He brings it out and waits at the epistle side of the sanctuary. As soon as the subdeacon comes down from the altar, the thurifer goes up to it, first taking the boat from the credence table, and assists, as usual, while incense is put in and blessed. When he receives the boat back from the deacon, he takes it to the credence table. He stands here, on the ground, at the epistle side, with joined hands, while the celebrant incenses the altar, unless he has to move the missal (p. 100, n. 1).

[1] Because it now contains blessed incense; see the general rule, p. 24.
[2] See fig. 11, p. 128.
[3] Martinucci, I, i, p. 117, § 31.

When the deacon takes the thurible from the celebrant and comes down to incense him, the thurifer goes to his side at the left, but a little behind. He accompanies the deacon in this way while the celebrant, choir and subdeacon are incensed, bowing and genuflecting each time with him.

The deacon gives the thurible to the thurifer after he has incensed the subdeacon. The thurifer then incenses the deacon (who goes to his place behind the celebrant and turns round) with two double swings (see p. 26), then he incenses the M.C., the acolytes and other servers, with one double swing for each, facing each where he stands, and bowing before and after. He comes to the entrance of the sanctuary, genuflects, turns to the people and incenses them with three double swings, one down the middle, the next towards the epistle side, lastly towards the gospel side. Then he turns, genuflects again, and takes the thurible to the sacristy. Usually, when he goes out the torch-bearers follow him (p. 98). If so, they should form in line in front of him, all genuflect together, bow to the choir and follow him to the sacristy.

The thurifer in the sacristy renews the fire in the thurible, if necessary. He comes back to the sanctuary a little before the elevation, with it.

In most churches he comes back as the choir begins the *Sanctus*, leading the torch-bearers. They all genuflect together in the middle, the thurifer in front of the others. Then he goes to the epistle side and stands there, facing across the sanctuary. Just before the consecration he, or the M.C., puts incense into the thurible. Then, either he hands the thurible to the M.C., who kneels and incenses the Sanctissimum at the elevation, and kneels at his right (fig. 13, p. 129), or the thurifer incenses the Sanctissimum himself.[1] Whoever incenses makes three double swings of the thurible at each elevation (in practice, one each time the bell is rung), and bows before the first and after the third of these. If the M.C. incenses, the thurifer at his side bows with him.

After the incensing of the Blessed Sacrament at the elevation, the thurifer takes the thurible to the sacristy and puts it back in its place. Except when the torch-bearers remain,[2] he genuflects with them and leads them out. The thurible is not used again.

Here the thurifer's office at Mass is ended. He may, however, have to supply the part of another server. After putting away the thurible he comes to his place in the sanctuary, and stays there till the end of Mass. But if the acolytes take the place of torch-bearers, on those days when the torch-bearers remain till after the Communion the thurifer and M.C. must do certain duties, otherwise done by them.

[1] See p. 104, n. 4.

[2] See p. 99.

In this case, then, the thurifer will take the humeral veil from the subdeacon at the words *Dimitte nobis* in the Lord's Prayer. He folds it and carries it to the credence table. Also, when he has received the pax from the M.C., or the person standing next to him, he takes the chalice veil round to the gospel side of the altar; then he brings the cruets to the altar for the ablutions, takes them back afterwards to the credence table, and goes back to his place.

If the clergy go to Communion (see § 11, pp. 130) the thurifer, when he has laid the humeral veil aside, takes the Communion cloth, goes over to the gospel side and there kneels on the ground. After the prayer *Indulgentiam* he comes to meet the M.C. in the middle. They genuflect together, each takes one end of the Communion cloth, they separate and go one to either end of the altar (the thurifer back to the gospel side), stretching the cloth between them. They kneel, facing one another, on the two ends of the foot-pace, and hold the cloth across between them. The clergy come to this cloth and receive Communion over it. Then the M.C. and thurifer come again to the middle, fold the cloth there; the thurifer takes it to the credence table, then brings the cruets to the altar for the ablutions.

When the procession leaves the church the thurifer goes before the acolytes, with hands joined.

§ 5. THE ACOLYTES

The two acolytes should be, as far as possible, of the same height.[1] In due time before Mass they come to the sacristy and vest in cassock and surplice. Unless someone else has this duty, the acolytes light the candles on the altar, each lighting those on one side. They begin lighting the candle nearest the altar cross. If one acolyte light all the candles he begins on the epistle side.[2] They light their candles in the sacristy, or see that these are lighted. Then the first acolyte assists the deacon to vest, the second acolyte the subdeacon. When the celebrant is vested they hand the maniples to the deacon and subdeacon to kiss, then put them on the left arm of each.

If the *Asperges* comes before Mass, the maniples are not put on in the sacristy.

The acolytes come at the head of the procession, following the thurifer. If the processional cross is carried, they go on either side of it. The first walks to the right of the second. He carries his candle, holding it under its knob, in the right hand and puts his left under its foot. The second holds the

[1] "In statura, quantum fieri potest, aequales" (*Caer. Ep*, Lib. I, cap. xi, § 8).

[2] S.R.C., 1 Feb. 1907.

left hand under the knob of his candle and puts the right under its foot. It is important that they should hold their candles at exactly the same height. The acolytes can verify this, without looking up, by seeing that the feet of the candlesticks are level.

When they arrive in front of the altar, they do not genuflect but go at once to either side, at the corners of the altar-steps. Here they turn to face one another. They always genuflect when passing the altar, whether the Blessed Sacrament be reserved there or not.

As soon as the celebrant and sacred ministers arrive at the altar, the acolytes join behind them and genuflect with them. Then they go to the middle behind the celebrant, genuflect again and carry their candles to the credence table. They put them down there, then kneel side by side in front of the credence table, facing the altar.

If the *Asperges* ceremony takes place before Mass, the acolytes stand, at the same place, when the deacon and subdeacon rise. They remain standing there till the celebrant and ministers go to the sedilia. Then they go to assist them. The first acolyte hands the maniple to the deacon, the second to the subdeacon, while the M.C. assists the celebrant (p. 90). It may be necessary for one of the acolytes to carry the cope to the sacristy. They then go back to their place before the credence table. They kneel here during the preparatory prayers, and stand when the celebrant goes up to the altar. When they are not engaged in some duty they will normally stand here, facing across to the gospel side.

Whenever the celebrant and sacred ministers go to sit down, therefore at the *Gloria*, creed, perhaps during the singing of the *Kyrie eleison* or sequence, the acolytes go to assist them at the seats. They go to the sedilia, the first acolyte to the side nearer the altar, where the deacon will sit, the second acolyte to the subdeacon's place. The first acolyte takes the birettas of the celebrant and deacon, the second that of the subdeacon. As soon as the celebrant sits the first acolyte hands his biretta to the deacon, who gives it to the celebrant. The acolytes then hand the birettas to the deacon and subdeacon. They arrange the dalmatic and tunicle at the seats. If they pass before the celebrant they bow to him.

On the days when the ministers wear folded chasubles,[1] while the last collect is chanted the second acolyte goes to the subdeacon, helps him to take off the folded chasuble, and takes it to the credence table. When the subdeacon has kissed the celebrant's hand, after reading the epistle, the second acolyte helps him to put it on again. In the same way he takes the folded chasuble from the deacon while the celebrant reads the gospel; the first acolyte helps the deacon

[1] See pp. 253-254.

to put on the so-called "broad stole."[1] At the end of Mass, when the deacon has moved the book for the post-communion, the first acolyte helps him to take off the broad stole, takes it to the credence table, brings the folded chasuble and assists him to put it on.

Before the sung gospel, while the celebrant puts incense in the thurible, the acolytes take their candles from the credence table. The thurifer comes down to the middle in front of the altar and they join him there, one on either side (fig. 11, p. 128). Then, when the deacon and subdeacon have come to stand in front of them, the M.C. gives a sign; all genuflect together and bow to the choir right and left. They then go to the place where the gospel is sung. The thurifer goes first, then the two acolytes side by side, then the deacon and subdeacon. The acolytes turn round and stand facing the deacon, on either side of the subdeacon, who holds the book, the first acolyte on his right (fig. 12, p. 128). They stand while the gospel is sung and do not genuflect or bow if the deacon does so.

When the gospel is ended they go to the middle, genuflect, and take the candles back to the credence table. They stand here, at their usual place, while the celebrant says the creed; they genuflect with him. They go to the seats to make ready for the sacred ministers, as at the *Gloria*. But this time they stay there till the deacon comes back from having spread the corporal on the altar. They kneel while the choir sings the words *Et incarnatus est*, etc.[2] The first acolyte assists the deacon when he sits; they then go back to their place, bowing first to the celebrant.

When the subdeacon takes the chalice at the credence table, the second acolyte folds up the chalice veil. The first takes the towel, dish and cruets, and follows the subdeacon to the altar. Here he spreads the towel at the epistle end, and stands the dish and cruets on it. He hands the cruets to the subdeacon;[3] when the chalice is filled he takes the towel, dish and cruets back.

While the deacon incenses the celebrant the first acolyte takes the towel, the second takes the cruet with water in his right hand, and the dish in his left.[4] As soon as the celebrant has been incensed they come to him at the epistle end, the first at the right of the second, and bow. The second acolyte pours water over the celebrant's fingers into the basin, the first hands him the towel. When he gives back the towel they bow again, take the cruet, etc., back to the credence

[1] See p. 11.

[2] Martinucci, I, i, p. 141, § 48.

[3] He does not kiss the cruets at High Mass, since he hands them to the subdeacon.

[4] Martinucci, I, i, p. 141, § 51; Le Vavasseur, i, p. 466. Van der Stappen gives the cruet and dish to Ac. 1, the towel to Ac. 2 (v, p. 21). De Herdt does not seem to think it much matters (ii, p. 37, § 4).

table and stand before it in their usual place. When they are incensed they bow to the thurifer before and after.

If the acolytes act as torch-bearers, see below, §6 (pp. 98-99). If not, they stay by the credence table during the Canon (fig. 13, p. 129). Like the choir, they kneel from the beginning of the Canon till after the elevation, then stand. But on the days when the choir remains kneeling till the pax (see p. 85), the acolytes do so too.

When the celebrant sings the words *Dimitte nobis debita nostra* in the Lord's Prayer, the first acolyte goes to the subdeacon, takes the humeral veil from him and puts it on the credence table.

They bow at the celebrant's Communion.

If there are Communions of clergy, and if the acolytes do not bear the torches, they hold the Communion cloth as described at pp. 130-131.

When the celebrant gathers up fragments on the altar, the first acolyte takes the cruets to the altar and hands them to the subdeacon. On the way he genuflects to the Sanctissimum. The second acolyte meanwhile takes the chalice veil to the gospel side, genuflecting as he passes the altar in the middle. He comes back to his place, again genuflecting.

They kneel at their place for the blessing at the end of Mass, stand during the last gospel, and make the sign of the cross with the celebrant at its beginning.

Towards the end of the last gospel the acolytes take their candles, come to the middle, genuflect and lead the procession back to the sacristy, following the thurifer. If the choir remains they bow to it with the others.

In the sacristy they bow to the cross, put out their candles and put them away, take the maniples from the deacon and subdeacon; when the celebrant has taken off his vestments they help the ministers to do so. Lastly they go back to put out the candles on the altar. They do this in the inverse order to lighting them (see p. 94).

The place for the acolytes, when they are not occupied, is in front of the credence table. However, at High Mass, when the celebrant and ministers sit, the acolytes, thurifer and other servers may sit too. The Congregation of Rites says they may sit on the steps of the presbytery;[1] often special places are appointed for them, a bench or seats in front of the choir. When they are not occupied they fold the hands on the breast, but join them whenever the celebrant sings or reads. When sitting they lay the hands on the knees.

The candles are held in the hand outside, that is, the first acolyte on the right holds his in the right hand, the other, on the left, in the left hand. Whenever they hold anything in one hand only, the other is laid on the breast.

[1] S.R.C., 18 Dec. 1779, no. 2515, ad V.

When they hand anything to the celebrant they kiss it first, then the celebrant's hand. In taking anything from him they kiss first his hand, then the thing, unless it has been blessed (as in the case of blessed candles or palms). In this case the thing is kissed first. They kiss neither the thing nor the hand when they give a thing to anyone but the celebrant; at Requiem Masses all such kisses are omitted.

Whenever they pass before the altar they genuflect together in the middle. If the acolytes receive Holy Communion at Mass, they do so after the deacon, subdeacon, and any priests who may communicate. In this case, if they hold torches they must first hand these to other servers. They genuflect on one knee before and after their Communion.

§ 6. TORCH-BEARERS

The rubric of the missal seems to suppose that the acolytes themselves hold torches at the elevation.[1] Many authors say it should be thus. In some churches it is the custom that the two acolytes go to hold the torches. But it is more usual that other servers be appointed torch-bearers.[2] There are then two cases, one in which other servers are torch-bearers, the other in which the acolytes of the Mass perform this office.

If other servers are torch-bearers they may be two, four or six, according to the solemnity of the Mass. They come to the church in the procession, after the acolytes, with joined hands. They go, after the common genuflection, to the place prepared for them in the sanctuary, generally a seat in front of the choir. Here they attend Mass, having no special office, behaving as the members of the choir, till the preface.

Then they come to the middle of the sanctuary, genuflect together, and go to the sacristy in pairs with folded hands. It is usual to combine this with the moment when the thurifer goes to the sacristy after the incensing at the offertory (p. 93).[3] In this case the torch-bearers stand before him in the middle, genuflect with him and follow him out.

In the sacristy they take the lighted torches. They follow the thurifer back to the sanctuary in pairs, genuflect with the

[1] *Rit. cel.*, viii, 8. But it does not follow that the "acolythi" here are the two acolytes who serve the Mass. In the missal and *Caer. Ep.* all servers are constantly called acolytes, even the thurifer (e.g., *Caer. Ep.*, Lib. I, cap. xxiii, § 1). At a bishop's Mass the *Caer. Ep.* (Lib. II, cap. viii, § 68) speaks of "quatuor, sex, aut ad summum octo ministri."

[2] Merati supposes that the torch-bearers are not the two acolytes of Mass (Pars II, tit. viii, § 28; vol. i, p. 165). Most modern authors allow for both cases (Martinucci, I, i, p. 141, § 53; Le Vavasseur, i, pp. 467-468; ii, p. 267; Van der Stappen, v, pp. 12, 21, etc.).

[3] Merati (Pars II, tit. viii, § 28; vol. i, p. 165) and most authors suppose that the torch-bearers go out and come in with the thurifer.

thurifer, bow to the choir on either side, then to one another, separate and kneel in line (fig. 13, p. 129).

At most Masses they go out again as soon as the elevation of the chalice is ended. They rise, come together, all genuflect together with the thurifer, who leads them out (p. 93), but do not now bow to the choir. So they go out two and two, put the torches back in the sacristy, come back, genuflect, and go to their places, as before. They have no further function. At the end of Mass the torch-bearers come to the middle with joined hands, genuflect with the others, and take their place in the procession back to the sacristy.

But on certain occasions the rubric orders that the torches remain till after the Communion. These are fast days, when ferial Mass is said in Advent and Lent, Ember days at ferial Mass, at Masses of a vigil, Requiems, and when other persons besides the celebrant will receive Communion.

Except, however, the eves of Christmas, Epiphany, Ascension, and Pentecost, Rogation days, and the Ember days of Whitsun week.

On the days when the torches remain, the torch-bearers stay on their knees in the sanctuary till after the first ablution; then they rise, genuflect, bow to the choir, and go out two and two.

If the torch-bearers receive Holy Communion they must meanwhile hand the torches to someone else, to hold while they do so.

In the other case, when the acolytes of the Mass are the torch-bearers they must go out with the thurifer at the preface, perform this function as described, then come back and go to their place at the credence table.

If the acolytes hold torches, and if it is a day on which the torches remain till the Communion, it follows that they cannot perform their usual service between the consecration and Communion. In this case their place is supplied by other servers, normally by the M.C. and thurifer (p. 130).

§ 7. THE MASTER OF CEREMONIES

The Master of Ceremonies (M.C.)[1] should know, not only what he has to do himself, but also the function of everyone else. It is his business to see that the ceremony is carried out correctly by all who take part in it.[2] He must, if necessary,

[1] "Magister caerimoniarum," "caerimoniarius." According to the *Caer. Ep.* (Lib. I, cap. v, § 1) the bishop should have two masters of ceremonies, the first a priest, the second at least a subdeacon, who must know all functions performed by each person.

[2] "Si quid erroris accidat, aut incaute fiat, ipsi uni Caerimoniario imputari solet" (*Caer. Ep.*, Lib. I, cap. v, § 2).

guide the other servers by some sign, as little noticeable as possible. If the mistake is unimportant, it is wiser to let it pass at the time and to point it out afterwards.

He comes to the sacristy in good time before Mass begins (about a quarter of an hour) and vests in cassock and surplice. He prepares the chalice and paten, also a ciborium, if it will be wanted, and puts these on the credence table. He finds the places in the missal and marks them. On the credence table he prepares the book of lessons, also marked at the epistle and gospel. With the acolytes he sees that the cruets, towel, and dish for the Lavabo are on the credence table, that the Sanctus bell is in its proper place, that the thurible, torches, and everything else that will be needed are ready. The missal should lie on the altar, on a stand or cushion, open at the introit of the Mass. He tells the celebrant and ministers when the time has come for them to vest, and sees that this is done properly. The ministers should not put on the maniple (or the folded chasuble, when this is used) till the celebrant is fully vested.

The M.C. at the proper time gives the signal for the procession to go to the sanctuary. He sees to it that each person walks in his proper place. He himself goes with the sacred ministers, immediately in front of the subdeacon or to their right (p. 87). During the whole service he remains uncovered.

If the celebrant has to go up steps on the way to the sanctuary the M.C. will lift his alb. When the celebrant and ministers take off their birettas the M.C. will take them from the deacon and subdeacon, not kissing them; he genuflects and puts the birettas on the sedilia. Then he kneels at the deacon's right, behind him, facing the altar. He answers the celebrant during the prayers at the altar steps, in a low voice, and he makes the usual signs of the cross and inclinations.

When the celebrant goes up to the altar, the M.C. goes up too. Here he stands at the left of the thurifer, takes the boat from him and hands it to the deacon. When the incense is blessed, the M.C. goes down to the lowest step on the epistle side. When the celebrant comes to this side, incensing the altar, the M.C. removes the missal; he puts it back as soon as that end of the altar has been incensed.[1] In neither case does

[1] In some churches, both at this moment and at the incensing at the offertory, the thurifer removes the missal. Merati leaves the question open (Pars II, tit. iv, § 24; vol. i, p. 120): "Caerimoniarius vel ipse Thuriferarius" (cfr. Pars II, tit. vii, § 68; vol. i, p. 154). De Herdt (vol. ii, pp. 22, 25) and Le Vavasseur (i, pp. 452, 466) say that the M.C. moves the book. So does Van der Stappen, though he allows the possibility of the thurifer doing so, "si non adesset caerimoniarius" (v, p. 15; cfr. pp. 54, 58). Martinucci says that the thurifer does so, without qualification (I, i, p. 116, § 25; p. 117, § 37. But see I, ii, p. 39, § 48). The

he genuflect. While the deacon incenses the celebrant the M.C. stands at the epistle corner (fig. 6, p. 126). The M.C. must remember that, throughout the service, his normal place is at the celebrant's side, so that he may assist him in any way needed. As soon as the celebrant begins the introit of the Mass, the M.C. stands at his right, forming a semicircle with the ministers. He may here point to the introit with the open palm of the right hand. Whenever he is at the celebrant's side, and the deacon is not there, while the celebrant reads or sings, he will attend to the missal, pointing out the place and turning the pages.

If the choir take long to sing the *Kyrie*, so that the celebrant and ministers sit while they finish it, then, as soon as the celebrant has said the *Kyrie*, the M.C. will accompany him to the seats.

Whenever the celebrant and ministers sit, the M.C. stands by them, at the right hand of the deacon, facing down the church, with folded hands (fig. 8, p. 127). Then, when the choir sings the last invocation of the *Kyrie eleison*, the M.C. bows to choir and celebrant, as a sign that he should go back to the altar. He himself goes to the epistle side.

If the celebrant and ministers do not go to sit during the *Kyrie*, then, while the last invocation is sung, the M.C. gives the sign to the deacon and subdeacon that they should stand in line behind the celebrant. When the celebrant has intoned the first verse of *Gloria in excelsis*, the M.C. signs to the ministers to go up on either side and to say the *Gloria* with him. When they have finished saying it, the M.C. signs to them to go, by the shorter way, to the seats. He must take care that they do not do so while any of the verses are being sung at which an inclination is to be made (p. 85). If necessary, they must wait till such a verse is ended. But, if they have started, they go on. He stands by their side while they sit, as already explained, and bows to the celebrant, as the sign when he is to uncover at the verses. Then the M.C. will himself bow towards the altar while the verse is sung.

At the end of the sung *Gloria in excelsis*, while the choir sing the last verse, *Cum sancto Spiritu*, the M.C. bows to choir and celebrant, as a sign that he should go to the altar. He himself goes to the missal at the epistle side, again points out the place for the collects, and turns the pages (fig. 9, p. 127).

As soon as the celebrant begins the last collect, the M.C. goes to the credence table. Here he takes the book of lessons

Caer. Ep., in the detailed account of incensing the altar (Lib. I, cap. xxiii), does not mention the removal of the book at all.

The question whether the M.C. or the thurifer should remove the missal when the altar is incensed must remain open. But the greater weight of authority is that the M.C. should do so.

in both hands, the openings of the pages being in his right; so he hands it to the subdeacon, bowing once before he gives him the book. He then stands a little behind the subdeacon, at his left. As the last collect is ended, he accompanies the subdeacon to the middle, genuflects with him, and goes with him to the place where the epistle is read. He stands at the subdeacon's left while the epistle is read, gives a sign to the choir (by bowing to them), if there is any place at which they should bow or genuflect. He bows or genuflects with the subdeacon at such places.

If there is a long sequence or tract, the M.C. will give the sign to the ministers to sit, as during the *Kyrie*. This should be after the celebrant has read the gospel; though they often go before. The celebrant at the middle says the *Munda cor meum*, the subdeacon carries the missal to the gospel side, the deacon takes the book of lessons, as will be noted below.

As soon as the subdeacon has read the epistle, the M.C. genuflects and bows to the choir with him; they go to the epistle side, where the subdeacon is blessed by the celebrant. Then he takes the book of lessons, bows, and hands it to the deacon, bowing first to him. He waits at the epistle side till the celebrant has finished reading the gospel; then he goes up to the foot-pace and assists, as before, while incense is put in the thurible and blessed.

On certain ferias of Lent (p. 85, n. 3) the celebrant and ministers kneel on the edge of the foot-pace while the choir sings the verse, *Adiuva nos Deus*. In this case the incense is blessed after that verse is sung. Then the deacon says *Munda cor meum*.

While the deacon says *Munda cor meum* the M.C. will see that the thurifer and acolytes come to the middle and wait there. He stands just behind the deacon while the deacon receives the blessing of the celebrant. Then he comes with the deacon to the middle. Here he stands at the left of the subdeacon, or behind the acolytes (fig. 11, p. 128).

All genuflect together, bow to the choir right and left, and so go in procession to the place where the gospel is to be sung. They go in this order: first, the M.C., then the thurifer, then the acolytes together, subdeacon, deacon.

The group at the place where the gospel is sung is arranged as fig. 12, p. 128.

The M.C. makes the sign of the cross on forehead, lips and breast, with the thumb, as the deacon sings *Sequentia* (or *Initium*) *s. evangelii*, etc.

Then he takes the thurible from the thurifer and hands it to the deacon; when the book has been incensed he passes it back to the thurifer. During the gospel he stands at the deacon's right and turns the pages. If the deacon genuflects

at any verse, the M.C. does so too. In this case, and when he makes the sign of the cross at the beginning, it is better that he should turn slightly towards the celebrant at the altar, so as to give him the sign to do so also.

As soon as the gospel is ended, the M.C., leading the acolytes, goes to the epistle side; all genuflect in passing the middle. The M.C. stands by the subdeacon and receives the book of lessons from him. He puts it on the credence table.

If a sermon follows here, the M.C. may accompany the preacher to the pulpit; he will then go and sit in a place prepared for him.[1]

If there is no sermon (or when the sermon is finished) he goes to the epistle side and stands there, facing across the sanctuary. He bows and makes the sign of the cross with the celebrant, and genuflects with him at the words *Et incarnatus est*, etc. When the celebrant has finished saying the creed, the M.C. gives a sign to him and the ministers, that they should go to the seats. He arranges everything needed as they sit, and himself stands by them, as during the *Gloria*. When the choir sings *Et incarnatus est*, the M.C. bows to the celebrant (as a sign that he should uncover), then kneels, facing across the sanctuary. He brings the burse to the deacon.[2]

At the three Christmas Masses, and on Lady Day, the celebrant and ministers kneel at this verse (p. 85), on the lowest altar step, at the epistle side. A cushion is placed for a prelate. On these occasions the M.C. will give the sign and arrange everything required, then kneel behind them.

As soon as the verse *Et incarnatus est* has been sung, the M.C. gives the sign (by bowing) to the deacon. He goes to the credence table, brings the burse to the deacon, bowing before and after, then he goes back to the place where he stands by the seats. While the choir sings *Et vitam venturi saeculi. Amen*, the M.C. signs to the celebrant and ministers to go to the altar. They go by the longer way, bow to the choir, genuflect at the altar steps. The M.C. bows and genuflects with them and goes to his place at the epistle corner of the altar.

When the celebrant has sung *Oremus* at the offertory, the M.C. gives a sign to the subdeacon, who will then come to the credence table. Here the M.C. puts the humeral veil over his shoulders.[3] It is convenient that the veil should hang down rather more on the right side than on the left. The subdeacon takes the chalice and carries it to the altar.

If there is no creed in the Mass, as soon as the gospel has been sung by the deacon the M.C. goes to the credence table.

[1] This is the only time the M.C. sits during High Mass.

[2] Or the deacon receives it at the credence table (*Rit. cel.*, vi, 7).

[3] Some authors propose that the veil be given to the subdeacon by an acolyte (Martinucci, I, i, p. 141, § 49; Le Vavasseur, i, p. 464).

Here he puts the humeral veil on the subdeacon's shoulders, before he takes the chalice with the burse.

The M.C. may assist at the uncovering of the chalice. He assists at the blessing of the incense in the usual way. While the altar is incensed the M.C. first waits at the epistle side. But when the celebrant, incensing, comes to that side, the M.C. goes over to the gospel side, takes away the missal, when the celebrant comes to incense the place where it stood, steps back, and so carries the missal away, and stands with it on the ground (in plano). Then he comes up and puts it back in its place, when that end of the altar has been incensed.[1] He now stands by the celebrant at the missal and turns over the pages. He stays by the missal while the celebrant washes his hands. He turns round when the thurifer incenses him, and bows before and after. When the celebrant is ready to begin the preface the M.C. may give a sign to the organist, by turning and bowing, that the organ be silent.

When the preface is ended he signs to the deacon to come to the right of the celebrant for the *Sanctus*. Where it is the custom, the subdeacon will also come up to the left.[2] In this case the M.C. must stand back. At the beginning of the canon the deacon takes the place of the M.C. at the missal; the M.C. goes to the epistle side. He stands at this corner (fig. 13, p. 129). At the words *Qui pridie quam pateretur* he, or the thurifer,[3] puts incense into the thurible. Then he kneels with the thurifer at that side.

He takes the thurible and incenses the Sanctissimum with three double swings at each elevation (of the Host and of the chalice), and bows low before the first and after the third. This should be so done that one double swing of the thurible corresponds to each genuflection of the celebrant, and one to the elevation between them (at the moments when the bell is rung, if there is a bell). But in some churches the thurifer himself incenses at the elevation.[4] In this case the M.C. may ring the bell, if it is to be rung.

It is not necessary that the Sanctus bell be rung at all at High Mass. The obvious ceremonies make this warning superfluous.[5] If, however, it is the custom that it be rung, it is rung at the Sanctus by the first acolyte, at the elevation by

[1] Unless the thurifer removes the missal (see p. 100, n. 1).

[2] See p. 111, n. 1.

[3] See next note.

[4] The *Caer. Ep.* (Lib. II, cap. viii, § 70) says that the M.C. "or some acolyte" incenses. According to the book the thurifer is "one of the acolytes." Most authors leave the choice open. Cfr. Merati, Pars II, tit. viii, § 32 (tom. i, p. 165); Martinucci, I, i, p. 118, § 42; Le Vavasseur, i, p. 469, § 83. *Rit. cel.*, viii, 8, and De Herdt say the thurifer incenses (ii, pp. 32-33). Van der Stappen says that the M.C. puts the incense in the thurible, the thurifer incenses (v, pp. 22, 59).

[5] The *Caer. Ep.* describes everything accurately (Lib. II, cap. viii); yet it says nothing about the bell. The bell is not rung at High Mass in Rome.

the M.C. or thurifer.[1] In no case should it be rung at any other time.

After the elevation the M.C. rises and stands at the epistle side to the words *Per quem haec omnia.* Then he goes round to the missal, passing behind the subdeacon, and genuflecting in the middle. He now stands again by the missal at the celebrant's left, and turns the pages of the book. He genuflects each time with the celebrant. Before the *Pater noster*, when the celebrant sings the words *audemus dicere*, the M.C. gives a sign to the deacon, that he go to stand behind the celebrant. At the end of the *Pater* (at the words *dimitte nobis*) he again signs to the ministers, that they both go to the epistle side of the altar. He gives the sign again, that the subdeacon go to the left of the celebrant for the *Agnus Dei.* He then steps back to make room for the subdeacon. While the deacon receives the pax he goes down to the floor of the sanctuary, and stands at the right of the subdeacon. When the deacon has given the pax to the subdeacon, the M.C. accompanies the subdeacon who gives it to the choir. When this is done, he comes back to the middle, before the altar steps, with the subdeacon, genuflects there with him, receives the pax from him, and so gives it to the thurifer, if he is at the credence table. If not, he gives it to the first acolyte. He then goes to the epistle side and waits there. He may assist at the ablutions.

At the reading of the Communion antiphon and the post-communions the M.C. turns the pages of the missal and points to the places. If there is a last gospel proper to the day he leaves the missal open, finds the place of this gospel and hands the book to the subdeacon, when the *Ite missa est* has been sung. Otherwise he closes the missal after the last post-communion. During the blessing he kneels at the epistle side. Towards the end of the last gospel he arranges the procession that will go out. He gives the sign to the acolytes to take their candles[2] and to go to the middle before the altar steps. He takes the birettas from the sedilia, gives them to the ministers (giving the deacon both his own and that of the celebrant), and genuflects with the ministers, bows to the choir, and so goes out, as the procession came in.

§ 8. THE SUBDEACON

In due time before the Mass begins the subdeacon will come to the sacristy, wash his hands and vest, assisted by the second acolyte. He does not put on the maniple till the celebrant is vested, nor the folded chasuble till then, when it is

[1] Whichever does not incense. Or it may be rung by the acolyte at the elevation.

[2] And to the cross-bearer, if there be one.

used. He puts on the biretta after the celebrant has done so. When the M.C. gives the sign, he uncovers,[1] bows to the cross, then to the celebrant, and so takes his place in the procession, immediately before the deacon. If the *Asperges* precede the Mass, or for any other reason the celebrant wear a cope, he walks on his left, holding the end of the cope with his right hand, the left on the breast. If, on entering the church, the M.C. gives him holy water, he uncovers to make the sign of the cross.[2] If on entering the choir they are to bow to its members, the ministers stand right and left of the celebrant and bow with him. In this case they uncover on entering the choir and hand their birettas to the M.C. Otherwise they keep in their rank, with head covered, till they stand before the altar.

On arriving at the altar the subdeacon goes to the left. He genuflects with the deacon. For the *Asperges* ceremony, see § 3 (pp. 87-90).

Standing before the lowest altar step he joins the deacon in answering the prayers. He makes the sign of the cross with the celebrant. He does not bow while the celebrant says the *Confiteor*. He turns slightly to the celebrant, with a moderate inclination, when he says the *Misereatur*. While he says the *Confiteor* he bows low to the altar, and turns to the celebrant at the words *tibi pater* and *te pater*. He stands upright while the celebrant says the *Indulgentiam* prayer, and bows slightly during the versicles, *Deus tu conversus*, etc.

Whenever the subdeacon stands holding nothing, he joins the hands before the breast. When he sits he rests them on the knees. When he holds anything in the right the left is laid upon the breast.

As the celebrant goes up to the altar he accompanies him and holds the end of his alb. The ministers do not genuflect when the celebrant kisses the altar at the beginning of Mass.

While the celebrant blesses the incense the subdeacon stands at his left facing the altar. He has no part in this ceremony; he should not look round to see what is going on.

Whenever the celebrant incenses the altar, the subdeacon holds the edge of the chasuble over the celebrant's shoulder with his right hand. With the deacon he genuflects each time they pass the middle of the altar.

When the celebrant gives the thurible to the deacon, the subdeacon goes straight to the deacon's side. Here, standing on his left, he bows to the celebrant, with the deacon, before and after the celebrant is incensed (fig. 6, p. 126). Then he goes with the deacon to the epistle side, behind the celebrant. He stands on the altar step below that of the deacon, or on

[1] Martinucci, I, i, p. 179, § 8.
[2] This is not done before the "Asperges."

the ground, forming a semicircle with him and the celebrant (see fig. 7, p. 126).[1]

With the celebrant and deacon he makes the sign of the cross at the beginning of the introit; he answers the invocations of the *Kyrie* with the deacon. If the celebrant and ministers sit while the choir sings the *Kyrie eleison*, at the sign of the M.C. they go straight to the seats, not bowing to the altar. When they are at the side of the altar they do not go to the middle before going to the seats. They turn so that, in going to their seats, the subdeacon will be on the right of the celebrant, the deacon on his left. Then turning again at the sedilia they find themselves in the normal order. At the sedilia the subdeacon first holds the celebrant's chasuble over the back of the seat while he sits down. When the deacon has given his biretta to the celebrant, both ministers take theirs from the acolytes, they bow, not to the celebrant, but to each other, sit and put on the biretta. While sitting they rest the hands on the knees. This is the rule each time they sit at the seats (fig. 8, p. 127). They rise and go to the altar by the longer way, at the sign of the M.C. First they uncover and hand their birettas to the acolytes, then they rise, wait till the celebrant has risen, then accompany him to the altar. They form in line to bow to the choir, the ministers genuflect; they hold the ends of the celebrant's alb as he goes up the altar steps. All this is to be observed every time the celebrant and ministers sit.

If they have not gone to the seats, when the choir has finished the last *Kyrie eleison*, the ministers form a straight line behind the celebrant and so go with him to the middle. The subdeacon keeps his place on the ground or step below the deacon. He stands thus at the middle while the celebrant intones *Gloria in excelsis Deo*; he bows at the word *Deo*, then goes to the left of the celebrant, not genuflecting, and joins the celebrant and deacon in saying the *Gloria*, bowing with them and making the sign of the cross at the end. When they have finished the *Gloria*, the celebrant and ministers go to the seats and sit there, observing everything noted above. The subdeacon bows with the celebrant and deacon at a sign from the M.C. at the verses so marked.[2] In bowing he will always first uncover, lay the biretta in the right hand on the knee, and the left hand extended on the left knee. The celebrant and ministers return to the altar as noted above. The subdeacon stands behind the others, so as to be in line

[1] Most authors say that they form a semicircle (Martinucci, I, i, p. 181, § 23). The rubric of the missal says only: "diacono a dextris eius [sc. celebrantis], subdiacono a dextris diaconi stantibus in cornu epistolae" (*Rit. cel.*, iv, 7). Merati says: "in recta linea" (Pars II, tit. iv, § 32; tom. i, p. 123).

[2] See p. 85.

behind the deacon. So they stand while the celebrant sings *Dominus vobiscum.*[1] Keeping this rank they go to the epistle side for the collects. Here they stand in line (fig. 9, p. 127). They bow each time with the celebrant.

If the verse *Flectamus genua* is sung by the deacon, the subdeacon then kneels with him. He sings "Levate" and so himself rises first. If he wear the folded chasuble he takes it off while the last collect is being sung. He hands it to the first acolyte,[2] who lays it on the credence table. He puts on the folded chasuble again after he has been blessed at the end of the epistle.

At the beginning of the last collect the M.C. brings the book of lessons to the subdeacon at his place. The subdeacon bows to the M.C. and takes it. He holds the book, shut, against the breast, having the opening of the pages towards his left. So he waits till the celebrant has sung *Iesum Christum* in the conclusion of the last collect. Then he bows to the altar, goes to the middle before the steps, genuflects, bows to the choir on either side, comes back to his place behind the celebrant, opens the book and reads the epistle.[3] If a verse occur at which the rubric tells us to kneel, he genuflects as he reads that, facing the altar, on the lowest step. When he has finished the epistle he shuts the book, goes again to the middle, genuflects and bows to the choir, as before; he comes round to the epistle corner of the altar, kneels there on the edge of the foot-pace, holding the closed book upright. The celebrant lays his right hand on the top of the book; the subdeacon kisses it and is blessed. He hands the book to the M.C. and takes the missal round to the gospel side, genuflecting as he passes the middle. He sets the missal here in its place, and stands by it, facing across the sanctuary. So he waits for the celebrant. The celebrant comes to read the gospel (fig. 10, p. 127). The subdeacon at his left answers the versicles, makes the sign of the cross, bows with him and answers *Laus tibi Christe* at the end. He then moves the missal towards the middle of the altar.

If the choir sing a verse in the gradual at which all kneel, the subdeacon does so with the celebrant, at his left hand.

[1] If the "Gloria in excelsis" is not sung, the "Dominus vobiscum," as above, follows at once after the "Kyrie eleison," when the celebrant and ministers come to the middle of the altar.

[2] Martinucci says: to the second acolyte (I, i, p. 191, § 96).

[3] If it is the custom of the church that the epistle be read from a lectern, the lectern will be put before the altar steps at the side before the epistle (by one of the acolytes). The subdeacon lays the book, open, on it; while reading the epistle he rests the hands on the edge of the pages. The lectern is moved away afterwards. This custom may be kept (*Caer. Ep.*, Lib. II, cap. viii, §§ 40, 45; "ubi ita consuetum sit, in ambone." Cfr. S.R.C., 16 March 1591, no. 9, ad I).

He waits at the celebrant's left while the incense is blessed, then goes down and waits again before the lowest altar step, rather to the left.

The deacon comes with the book of lessons and joins him here (fig. 11, p. 128). The subdeacon genuflects and bows to the choir with the deacon. He goes at his left, or immediately before him,[1] to the place where the gospel is sung. Here he turns to face the deacon, standing between the acolytes (fig. 12, p. 128). The deacon hands him the book of lessons. He holds it open before his breast at a convenient height, so that the deacon may sing from it. While the deacon sings the gospel the subdeacon neither bows, nor genuflects, nor makes any other sign.

If a lectern is used, it is put in place first and taken away afterwards. The subdeacon stands behind it, resting his hands on the upper edge of the book. If the gospel is sung at an ambo, the subdeacon stands at the deacon's right, hands him the thurible and turns the pages.[2]

As soon as the gospel is ended the subdeacon takes the book to the celebrant. Holding it open, he walks straight to the celebrant at the epistle side of the altar, making no genuflection on the way, even if the Sanctissimum be exposed. Arriving in front of the celebrant he holds the book before him, pointing with the open palm to the place where the gospel begins. When the celebrant has kissed the book the subdeacon stands back a step, shuts the book, bows to the celebrant, goes down the altar steps on the epistle side and gives the book to the M.C., bowing before and after. He stands there, facing the deacon, while the deacon incenses the celebrant.

If there is to be a sermon at this point the subdeacon goes to the left of the celebrant at the middle of the altar, genuflects there with the deacon, who has come up to the celebrant's right; so the celebrant and ministers go to the seats. Otherwise the subdeacon goes to his place behind the deacon and genuflects with him before the celebrant intones the creed. He bows at the word *Deum*, then goes to the left of the celebrant, making no genuflection, and with him says the creed. The celebrant and ministers go to sit at the seats, when they have said the creed, exactly as they do at the *Gloria in excelsis*. They uncover and bow at the words *Et incarnatus est*, except on the days noted at p. 103. They also bow at the other verses noted at p. 85. When the deacon, during the creed, rises to put the corporal on the altar, the subdeacon

[1] Martinucci (I, i, p. 184, § 45): "precedes him." Le Vavasseur (i, p. 459): "at his left or, better, preceding him." Cfr. *Rit. cel.*, vi, 5 ("a sinistris") and *Caer. Ep.*, Lib. II, cap. viii, § 44: "deinde subdiaconus manibus iunctis, ultimo diaconus."

[2] *Caer. Ep.*, Lib. II, cap. viii, § 45. Both cases are here provided.

rises too, first uncovering and holding the biretta in his right. He will either stand the whole time till the deacon comes back to the seats, or sit as soon as the deacon has gone, then rise again when he comes back.[1] When the deacon comes back he bows to him and sits as before.

Towards the end of the creed he goes with the celebrant and deacon back to the altar, in the way already noticed (p. 107). If there is no creed the ministers stand in line behind the celebrant as soon as he has been incensed after the gospel.

The subdeacon stands behind the deacon while the celebrant sings *Dominus vobiscum* and *Oremus* at the offertory. He bows at the word *Oremus*, then genuflects and goes to the credence table. Here he receives the humeral veil on his shoulders from the M.C. He takes the chalice veil from the chalice; then he holds the chalice at its knob in the left hand bare (not through the humeral veil). On the chalice are the purificator, paten, pall. He lays the right end of the humeral veil over the pall, lays his right hand, bare, on the chalice so covered, and takes it to the altar direct by the shortest way, making no genuflection. Here he puts the chalice on the altar. The deacon removes the pall and paten. The subdeacon, still wearing the humeral veil, cleans the inside of the chalice with the purificator, then gives it to the deacon. He takes the cruets from the acolyte and hands the cruet of wine to the deacon. When the deacon has poured wine into the chalice, the subdeacon holds the cruet of water up, bows to the celebrant and says to him *Benedicite pater reverende.* When the celebrant has blessed the water, the subdeacon pours a little into the chalice and hands the cruet back to the acolyte.

If there is no creed in the Mass, the subdeacon brings the burse on the chalice. The deacon first takes this and spreads the corporal (p. 117, n. 1). Then all proceeds as above. The deacon gives him the paten. He takes this in his right hand, bare, covers it with the right end of the humeral veil, and so rests it against the breast. Whenever he walks from one place to another, when he kneels, while he is incensed, when he answers the *Orate fratres* or joins in the *Sanctus*, he holds the paten like this. So he goes straight to his place in the middle, in front of the lowest altar step, genuflects on the step and stands there, now holding the paten higher, to the level of the eyes, supporting his right elbow with the left hand, and letting the veil fall over it in front. Except when he has some special office this is now his normal place till the end of the *Pater noster.*

At the *Orate fratres*, if the deacon is not yet back at his place behind the celebrant, the subdeacon must answer. If so,

[1] Both practices are allowed. See the *Caer. Ep.*, Lib. II, cap. viii, § 54; Merati, Pars II, tit. vi, § 41 (vol. i, p. 139); Martinucci, I, i, p. 186, n. 1.

he lowers the paten to the level of the breast, bows, and so says the response *Suscipiat Dominus*. Then he stands erect and holds up the paten, as before.

When the deacon comes to incense him (after the choir) he lowers the paten, turns to face the deacon on his right, bows before and after being incensed, then turns to face the altar and holds up the paten again. He does not genuflect.

At the *Sanctus*, when the deacon goes to the right of the celebrant, the subdeacon, lowering the paten, goes up to the left.[1] So they say the *Sanctus* with the celebrant. When the deacon kneels for the elevation, the subdeacon also kneels, in his place, lowering the paten (fig. 13, p. 129). He rises and stands again after the elevation of the chalice.

When the celebrant sings the verse *Et dimitte nobis debita nostra* in the Lord's Prayer, the subdeacon genuflects and goes to the altar, on the epistle side, to the right of the deacon. He hands the paten to the deacon; then the acolyte, or thurifer, takes the humeral veil from him. He genuflects and goes back to his place at the middle, in front of the steps. Here, without again genuflecting, he stands with folded hands. When the celebrant sings *Pax Domini*, etc., he genuflects, goes to the left of the celebrant, and there again genuflects with the celebrant and deacon. Bowing towards the altar he joins them in saying *Agnus Dei*, etc. He strikes the breast at the words *miserere nobis* and *dona nobis pacem*. Then he genuflects and goes back to his former place. At this place the deacon comes to give him the pax. He turns towards him, on the epistle side, bows before and after, and receives the pax in the usual manner. Accompanied by the M.C. he then goes to give the pax to the members of the choir, first genuflecting. He gives the pax first to the person of greatest dignity. If there is no such person present, he will begin with the one nearest the altar, in the farthest row, on the gospel side. Then he goes to the corresponding person on the epistle side. He comes across to him who stands nearest the altar in the second row on the gospel side; then to the corresponding person on the epistle side; and so on for each row, however many there may be. Each time he passes the altar he genuflects in the middle. In giving the pax first he stands in front of him who will receive it, while this one bows to him. The subdeacon does not bow in return. Then, putting his forearms and hands extended over those of the other and bowing over his left shoulder, he says *Pax tecum*. The other answers *Et cum spiritu tuo*. Both then fold the hands and bow to each other. But if he has to give the pax to a dignitary, he puts his arms under those of the person who receives it. When he has given the pax to the head of each line in the choir he comes back to the middle

[1] In some places the subdeacon does not go up at the "Sanctus." The S.R.C. (no. 2682, ad XXX) tolerates this.

with the M.C. Here he genuflects, gives it to the M.C., goes up to the right hand of the celebrant, genuflects again, and stands there. At *Domine non sum dignus* he bows to the Sanctissimum, not striking his breast. During the celebrant's Communion he bows towards the Sanctissimum. Before the celebrant's Communion in the form of wine the subdeacon uncovers the chalice. The usual sign for him to do this is that the celebrant touches the foot of the chalice. He genuflects each time with the celebrant. The subdeacon pours the wine into the chalice for the ablution, then he pours wine and water over the celebrant's fingers and hands him the purificator. He gives the cruets back to the acolyte; then he changes places with the deacon. The deacon now comes to the epistle side, the subdeacon to the gospel side. They genuflect, once only, in the middle together, the subdeacon behind the deacon. At the gospel side the subdeacon arranges the chalice, purificator, paten, pall, veil, corporal and burse, as they were at the beginning of Mass. He takes the chalice so arranged in his left, laying the right on the burse, and carries it to the credence table, genuflecting as he passes the middle.

He comes back from the credence table and takes his place behind the celebrant and deacon, on the ground, in front of the lowest altar step. If the celebrant is still at the centre of the altar the subdeacon genuflects on arriving at his place also in the middle, not if he has to go at once to the epistle side. He stands with folded hands behind the deacon, goes with him and the celebrant to the middle, and back to the epistle side. He stands facing the altar while the deacon sings *Ite missa est*, or other versicle. Then, while the celebrant says the prayer *Placeat tibi*, he goes up to the gospel side, at the same level as the deacon. He kneels with the deacon and bows for the blessing. Then he rises, goes to the end of the altar at the gospel side and assists the celebrant at the last gospel, holding the altar-card or turning the pages of the missal.

If the last gospel is proper to the day, after the *Ite missa est* the subdeacon goes to the epistle side, takes the missal and carries it to the gospel side, genuflecting as he passes the middle. Then he comes back to the middle and kneels at the deacon's side for the blessing, as before. During the last gospel he makes the responses. If he is holding the altar-card he neither makes the sign of the cross nor genuflects at the verse *Et Verbum caro factum est.* When the last gospel is finished, he puts back the altar-card or shuts the book, comes to the left hand of the celebrant, on the foot-pace, bows with him to the cross, comes down to the floor of the church with the celebrant and deacon, genuflects with the deacon, receives and puts on his biretta, and goes to the sacristy in front of the deacon. He will bow to the choir, if this is to be done, with the celebrant and deacon, as he did on coming in.

In the sacristy he stands at the celebrant's left, bows to the clergy with him, then to the cross and the celebrant. He first takes off the maniple and folded chasuble, if this is used.

If after Mass prayers for the sovereign, or other prayers are to be said before the altar, the subdeacon stands there with the others and assists the celebrant, holding the book with the deacon. He should take off the maniple before such prayers.

In case of necessity the place of the subdeacon may be taken by a clerk in minor orders.[1] In this case he does not wear the maniple, he does not pour water into the chalice at the offertory, but leaves this to the deacon; he does not cover nor uncover the chalice; nor does he clean the chalice after the ablutions. This is done by the celebrant. Otherwise he fulfils all the office of subdeacon.

§ 9. THE DEACON

The deacon comes to the sacristy in due time before Mass begins, washes his hands and vests. He does not put on the maniple, nor the folded chasuble (if this is to be used) till the celebrant has vested. He stands at the right of the celebrant. At the sign of the M.C. he bows with uncovered head to the cross, then to the celebrant. So he walks in the procession to the sanctuary, wearing the biretta, behind the subdeacon. But if the celebrant wears the cope, the deacon goes on his right holding the end of the cope in his left hand. If he receives holy water from the M.C. or subdeacon, he uncovers to make the sign of the cross. If on entering the choir they are to bow to its members, the deacon uncovers first, waits for the celebrant, takes his biretta, kissing the celebrant's hand and the biretta, and hands it to the M.C. Otherwise he goes to the right of the celebrant before the altar, and here takes his biretta in the same way. The kiss is omitted in Masses for the dead. Before the lowest altar step he genuflects with the celebrant and subdeacon, then stands to begin the Mass. If before Mass there is the *Asperges* ceremony, see pp. 87-90.

The deacon joins in the prayers at the altar steps, answering the celebrant with the subdeacon. He makes the sign of the cross each time with the celebrant. While the celebrant says the *Confiteor* the ministers do not bow. They bow to the celebrant while they say the prayer *Misereatur*. They bow low towards the altar while they say the *Confiteor*, and turn towards the celebrant at the words *tibi pater* and *te pater*. They still bow while the celebrant says *Misereatur*; they stand upright at the prayer, *Indulgentiam*. They bow again at the versicles, *Deus tu conversus*, etc. Throughout the service

[1] S.R.C., 14 March 1906: "numquam nisi adsit rationabilis causa." He must at least be tonsured (*ib.*).

when the deacon stands, he folds the hands before the breast, unless he has to hold anything. When he holds something in the right he lays the left extended on the breast. When he sits he lays the hands extended on the knees. Whenever he is by the side of the celebrant he genuflects with him.

He goes up to the altar with the celebrant, holding the celebrant's alb at the end as they go up the steps. At the altar he takes the incense boat from the M.C., kisses the spoon, hands it to the celebrant, and kisses his hand as he does so. Whenever he hands anything to the celebrant he first kisses the thing, then the celebrant's hand. When he takes anything from him, he first kisses the hand, then the thing. These are the "solita oscula," all omitted at Requiem Masses.

As he hands the spoon to the celebrant he says *Benedicite pater reverende.* Only if the celebrant is a bishop does he say *pater reverendissime.* The deacon takes the spoon from the celebrant in the way described. When the incense is blessed he takes the thurible, holding the chains low down in the left hand, high up, just under the rings at the top, in the right. So he hands it to the celebrant, again with the "solita oscula."[1]

While the celebrant incenses the altar the deacon accompanies him at his right, holding the chasuble at the shoulder. Then he takes the thurible from the celebrant, with the "oscula." He holds as when he gave it to the celebrant, then changes hands. He comes down on the epistle side, and here incenses the celebrant with three double incensings, bowing before and after (see fig. 6, p. 126). He hands the thurible to the thurifer and goes to the right of the celebrant on the highest step below the foot-pace. Here he will stand by the celebrant during the introit. The M.C. points to the place and turns the pages (fig. 7, p. 126). The deacon answers the *Kyrie eleison.* If the celebrant and ministers are to sit while the choir finishes the *Kyrie*, at a sign from the M.C. the deacon bows with the others to the altar, turns so as to be now at the celebrant's left, and goes with him and the subdeacon to the seats. Here he takes the celebrant's biretta from the M.C. and gives it to him with the solita oscula. Then he takes his own, waits till the celebrant sits, bows to the subdeacon, sits and puts on his biretta. When they rise, the deacon first uncovers, stands, takes the celebrant's biretta with the oscula, hands it to the M.C., and goes back to the altar by the longer way at the celebrant's right, bowing to the choir on either side, and genuflecting with him in the middle before they go up the steps.

If they do not sit during the *Kyrie*, the deacon goes to the middle of the altar behind the celebrant, on his own step, and

[1] The thurible is kissed at the disk to which are fixed the chains at the top

stands in the middle while the celebrant intones *Gloria in excelsis Deo.* He bows at the word *Deo*, then goes up to the celebrant's right, not genuflecting. Here he says the *Gloria* with the celebrant, bowing and making the sign of the cross with him. When they have said the *Gloria* the ministers genuflect at the middle where they stand, go with the celebrant to the seats and sit there, observing all that has been noted above (p. 107). With the others, the deacon uncovers and bows at the verses so marked (p. 85). They come back to the altar as above when the choir sings *Cum sancto Spiritu*, at a sign from the M.C. On going up the altar steps, the deacon always lifts the celebrant's alb slightly at the end. He stands behind the celebrant on the highest step while the *Dominus vobiscum* is sung and then goes to the epistle side behind the celebrant. He stands here during the collects (fig. 9, p. 127).

If the verse *Flectamus genua* is to be sung, the deacon sings it, at the same time genuflecting. He rises again when the subdeacon has said *Levate.* When the last collect is finished the deacon goes to the right hand of the celebrant, assists him at the epistle, and answers *Deo gratias* at the end. He stands here while the celebrant reads the gradual, turning back, to give the subdeacon room to receive the blessing, at the end of the epistle. As soon as the celebrant has begun the gospel, the deacon, at a sign from the M.C., takes from him the book of lessons. He holds this, closed, against his breast, with both hands, so that the opening of the pages be to the left, holding the book up, so that the top be nearly to the level of his eyes. So he goes to the middle in front of the lowest altar step, bows to the choir on either side, genuflects and goes up the steps. He lays the book of lessons on the middle of the altar, and stands there (fig. 10, p. 127).

If he wear the folded chasuble, before he takes the book from the M.C., he goes to the credence table, takes off the folded chasuble, assisted by an acolyte, and puts on the so-called "broad stole" (p. 11). He wears this through the Mass till he has taken the missal across the altar, to the epistle side, for the Communion antiphon. Then he goes to the credence table, takes it off, and puts on the folded chasuble again.

When the incense is blessed before the gospel the deacon assists in the usual manner. Then at once he goes down, kneels on the edge of the foot-pace, bows low, and says the prayer *Munda cor meum.* Then he rises, takes the book of lessons from the altar, kneels on the foot-pace towards the celebrant, and says *Iube domne benedicere.* The celebrant turns towards the deacon, gives his blessing, lays his hand on the top of the closed book, and the deacon kisses his hand.

The deacon now rises, bows to the celebrant, and comes down the altar steps to the floor of the church, where the

subdeacon awaits him. He stands here, at the right of the subdeacon, still holding the closed book of lessons (fig. 11, p. 128).

They genuflect, bow to the choir and go to the place where the gospel is to be sung. In this procession the deacon walks by the subdeacon's side or behind him.[1] When they arrive at the place (fig. 12, p. 128), the subdeacon turns and faces the deacon, who puts the book into his hands,[2] opens it, and with joined hands sings *Dominus vobiscum.* When he sings *Sequentia* [or *Initium*] *sancti evangelii* he makes the sign of the cross with the thumb of the right hand at the place where the gospel begins in the book, holding the left open on the book; then he lays the left hand on the breast and makes the sign of the cross with the right thumb on his forehead, mouth and breast. He now takes the thurible from the M.C., and incenses the book with three double incensings, to the middle, right and left, gives back the thurible to the M.C., joins his hands, and so sings the gospel. He bows or genuflects towards the book if any verse is so marked.

At the end of the gospel he lays the open right palm at the place where it begins, to show it to the subdeacon. Standing where he is, he takes the thurible and turns towards the celebrant. When the celebrant has kissed the book he incenses him with three double swings, bowing before and after, and gives back the thurible to the M.C. He now goes and joins the celebrant. If there is to be a sermon he goes to the celebrant's right, genuflects with him, and so accompanies him to the sedilia, where they sit in the usual manner.

If there is no sermon, the deacon goes to his place behind the celebrant on the highest step, genuflects at this place, and stands while the *Credo in unum Deum* is intoned. He bows at the word *Deum,* goes, without genuflecting, to the celebrant's right, and there joins him in saying the creed. He makes the sign of the cross, bows and genuflects with the celebrant. Then, when they have said the creed, the celebrant and ministers go to sit at the seats in the usual way. If there is no creed, the deacon goes to stand behind the celebrant at *Dominus vobiscum* and *Oremus,* and all follows as below (p. 117). After the choir has sung the verse *Et homo factus est,* the deacon rises, leaves his biretta at his seat, bows to the celebrant, and takes the burse containing the corporal from the M.C.[3] He holds this in both hands at about the level of the eyes and takes it to the altar. If he passes the celebrant he bows to him, then to the choir; he genuflects on the lowest altar step, goes up and puts the burse on the altar. Now he takes out the corporal, puts the burse leaning against a candlestick or the gradine, near the middle on the gospel

[1] See p. 109, n. 1.
[2] Unless he puts it on the lectern or ambo (p. 109).
[3] See p. 103, n. 2.

side. He spreads the corporal before the altar cross, arranges the missal conveniently, genuflects there before the altar, not laying his hands on the altar when he does so, and comes back by the shorter way to his seat. Here he takes his biretta, bows to the subdeacon, sits and covers himself. Towards the end of the creed, at the sign from the M.C., the deacon, with the others, goes back to the altar by the longer way, in the usual manner.

The deacon stands behind the celebrant while *Dominus vobiscum* and *Oremus* are sung. At the word *Oremus* he bows and goes at once to the celebrant's right. The subdeacon brings the chalice and paten.[1] The deacon takes off the pall and puts it near the corporal. He takes the paten, with the altar-bread on it, hands it to the celebrant, kissing first the paten, then the celebrant's hand. If there is a ciborium with bread to be consecrated he opens this and holds it near where the celebrant holds the paten. When the offertory prayer is ended he covers the ciborium. He takes the chalice from the subdeacon in his left hand and pours in the wine, holding the purificator with the thumb of the left hand against the stem of the chalice. Usually the celebrant gives a sign to show how much wine should be poured. The subdeacon then pours in the water. The deacon wipes away any separate drops against the sides of the chalice, takes it by the stem in the right, holding the foot in the left, and so hands it to the celebrant, kissing first the foot of the chalice then the celebrant's hand. He has left the purificator on the altar near the corporal. As the celebrant lifts the chalice, to make the offertory, the deacon also holds it, having his right hand on its foot. He lays his left against the breast. Looking up towards the crucifix, he says the offertory prayer, *Offerimus tibi*, with the celebrant. When the celebrant sets the chalice on the corporal, the deacon covers it with the pall, and hands the paten to the subdeacon. He now assists at the blessing of incense in the usual way. He accompanies the celebrant while the altar is incensed, holding the edge of the chasuble at the shoulder with his left hand. After the incensing of the oblata he removes the chalice towards the epistle side, but not outside the corporal, while the altar cross is incensed. Then he puts it back in the middle. He genuflects each time with the celebrant. At the end of the incensing of the altar he takes the thurible, with the usual oscula, goes down and incenses the celebrant as he did at the beginning of Mass, the thurifer standing at his left. Accompanied by the thurifer, he now incenses the choir. First they genuflect in the middle, then

[1] If there has been no creed the subdeacon brings the burse on the chalice. The deacon then first spreads the corporal, leaning the burse against a candlestick or the gradine. While he does this the celebrant stands away a little, towards the gospel side.

the deacon incenses the choir on the gospel side.[1] He bows once to all on that side, incenses each person with one double swing of the thurible, then bows again.[2] He turns, genuflects at the middle and goes, in the same way, to incense those on the epistle side. He genuflects each time by the right side of the subdeacon. Then he comes to the right of the subdeacon, genuflects if he passes the middle, turns and incenses him with two double incensings. He hands the thurible to the thurifer, goes up to his place on the highest step behind the celebrant, genuflects, turns and is himself incensed, bowing to the thurifer before and after. He turns towards the altar and does not again genuflect. If he is at his place in time he answers the *Orate fratres*; otherwise the subdeacon does so. During the preface he stands behind the celebrant. At its last words (*supplici confessione dicentes*) he goes, without genuflecting, to the right of the celebrant; bowing he says the *Sanctus* with him. He makes the sign of the cross at the word *Benedictus*. Then he goes to the left of the celebrant, genuflecting as he passes the middle.

During the Canon the deacon stands at the celebrant's left, by the missal, points out the places and turns the pages. It is usual that he stand back a step or two at the commemoration of the living and of the dead, that he may not hear the names spoken by the celebrant. At the words *Quam oblationem* he goes to the other side of the celebrant, genuflecting in the middle. If there is a ciborium on the corporal he opens it. He kneels on the edge of the foot-pace and lifts the end of the chasuble at the elevation of the Host (fig. 13, p. 129). He rises at once, as the celebrant rises after his genuflection at the end of this elevation, covers the ciborium, if there is one, and uncovers the chalice. Then he kneels as before and again lifts the chasuble. Immediately after the elevation of the chalice he rises again and covers it with the pall. Then he genuflects with the celebrant. He goes round to the left of the celebrant, genuflecting not in the middle but in the place at which he arrives. Here he stays pointing the places and turning the leaves.

At the words *Per quem haec omnia* he genuflects and goes to the right of the celebrant again, not genuflecting in the middle. When the celebrant says *praestas nobis*, the deacon uncovers the chalice and then genuflects with the celebrant. He covers it again after the elevation at this point when the celebrant has held his fingers over the chalice. He always genuflects with the celebrant when he is at his side. Just before the *Pater noster*, at the words *audemus dicere*, he genuflects, turns to the left and goes behind the celebrant on the

[1] Or the side of greater dignity (see p. 29).

[2] If prelates or canons in chapter be present, the deacon incenses them first and bows to each separately before and after incensing him.

highest step. Here he does not again genuflect, but stands there with folded hands during the Lord's Prayer. At the words *Dimitte nobis* he genuflects with the subdeacon; both go to the epistle side, at the celebrant's right, the deacon nearer to the celebrant.[1] He takes the paten from the sub deacon, cleans it with the purificator, and hands it to the celebrant, with the "solita oscula." He uncovers the chalice, genuflects, as always, with the celebrant and covers the chalice again when the particle has been put into it. Standing here on the right, he joins in saying the *Agnus Dei*. When that prayer is ended he kneels on the right of the celebrant. When the celebrant has said the first Communion prayer *Domine Iesu Christe qui dixisti apostolis tuis*, the deacon rises; with joined hands he kisses the altar at the same time as the celebrant, but outside the corporal, turns to the celebrant, bows, puts his arms under those of the celebrant, and receives the pax from him in the usual manner (p. 27). He bows again, genuflects to the Sanctissimum, goes to the subdeacon, and gives him the pax. According to the general rule, he bows only after having given it. Then he comes up to the celebrant's left, genuflects, and stays there till after the ablutions. He bows low at the celebrant's Communion. If Holy Communion is distributed during Mass, see pp. 130-132.

After the ablutions the deacon takes the missal to the epistle side, genuflecting in the middle only. If he wears the broad stole he now goes to the credence table, takes it off and puts on the folded chasuble again. He now again takes his place on the highest step behind the celebrant (either at the epistle side or in the middle), without genuflecting. He follows the celebrant to the middle for the *Dominus vobiscum* and goes behind him to the epistle side for the post-communions. After these he goes with the celebrant and subdeacon to the middle. The celebrant sings *Dominus vobiscum*. The deacon turns towards the people, with his back to the celebrant, and sings *Ite missa est*. If the Sanctissimum be exposed he does not turn his back to it, but steps back towards the gospel side and looks across the sanctuary towards the epistle side. If he has to sing either *Benedicamus Domino* or *Requiescant in pace*, he does not turn, but sings the versicle facing the altar. When the celebrant has said the prayer *Placeat tibi*, the

[1] Martinucci (I, i, pp. 226, 227) says that the deacon should answer: "Sed libera nos a malo" when the celebrant has sung the Lord's Prayer, also: "Et cum spiritu tuo" after the "Pax," in a low voice. On the other hand the *Ephemerides liturgicae*, xiii (1899), p. 736, declare that there is no justification for this practice. No rubric in any liturgical book nor any decree of the Congr. of Rites authorizes it. In the case of all other responses the choir alone sings them; no one else recites them as well. There seems no reason why an exception should be made here, except, apparently, to enable the celebrant to hurry on. He had better wait till the choir has performed its part of the liturgical function. See Van der Stappen, iii, p. 448.

deacon steps towards the epistle side facing the altar and kneels on the edge of the foot-pace for the blessing. At the blessing he makes the sign of the cross, bowing. During the last gospel he stands at the place where he is with folded hands. He makes the sign of the cross with the right thumb on forehead, lips, and breast, and genuflects with the celebrant at the words *Et Verbum caro factum est.* He goes up to the foot-pace at the right of the celebrant, bows to the altar with him, and comes down to the ground with him and the subdeacon. He genuflects with them, takes the celebrant's biretta and hands it to him, with the usual oscula, takes his own, covers himself after the celebrant has done so, and so goes to the sacristy behind the subdeacon, bowing to the choir, if this is to be done, as when they came in. If prayers are said after Mass, he stands with the others before the altar and holds the book with the subdeacon.[1] In the sacristy he takes off the biretta, bows to the clergy and celebrant, takes off the maniple (and folded chasuble, if he wears it). He continues to unvest after the celebrant has done so.

§ 10. THE CELEBRANT OF HIGH MASS

The priest who is to sing High Mass, after having made his preparation, comes to the place of vesting, washes his hands and vests (the ministers having already done so), saying the prayers in the missal as he puts on each vestment. He waits there, between the deacon and subdeacon, wearing the biretta, till the M.C. gives the sign. Uncovering he then bows to the cross in the sacristy, to the deacon and subdeacon, and follows the rest of the procession in the last place.[2] If the deacon give him holy water on leaving the sacristy, he uncovers to make the sign of the cross. If the procession passes an altar where the Sanctissimum is reserved the celebrant genuflects to it. If the members of the choir are in their places, and are to be saluted, he uncovers at the entrance of the choir, gives his biretta to the deacon, and bows as described at p. 88, n. 3. Otherwise he goes straight to the altar steps. Here he uncovers. If the Sanctissimum is reserved at the high altar he genuflects, if not he bows low to the altar. For the *Asperges* ceremony see pp. 87-90.

At High Mass the celebrant uses three tones of voice. Some parts of the Mass are sung aloud, to the plain-chant melody provided. This is the VOX SONORA. All the other prayers said aloud at Low Mass (the *Gloria in excelsis*, gospel, creed, *Sanctus*, etc.) are spoken at High Mass, VOCE SVBMISSA.

[1] Strictly, the celebrant and ministers should take off the maniple before these prayers, as if one of them preach.

[2] If he wears the cope he walks between the ministers, who hold its ends.

This means loud enough to be heard by those around, but not so loud as to disturb the singing. The form of blessing the people, however, is specially noted as said "voce intelligibili" (*Rit. cel.* xii, 1). The third tone is VOX SECRETA, quite low, yet so that he can hear himself. The prayers said secretely at Low Mass (the offertory prayers, Canon, Communion prayers, etc.) are said in this same tone at High Mass.

Standing before the lowest altar step, between the ministers, the celebrant begins the Mass. He bows low while he says the *Confiteor*. At the words *vobis fratres* and *vos fratres* he turns first towards the deacon, then to the subdeacon. He remains bowing while the ministers say the *Misereatur*. He does not bow to them when they do so saying the *Confiteor*. He goes up to the altar, kisses it in the middle, then puts incense into the thurible three times with the spoon, saying *Ab illo benedicaris in cuius honore cremaberis. Amen*, after the deacon has said *Benedicite pater reverende*. He gives the spoon to the deacon, and makes the sign of the cross over the thurible.[1] While he puts the incense into the thurible and blesses it, he lays the left hand on the breast.[2] This is the invariable way in which incense is blessed. The deacon hands him the thurible and he proceeds to incense the altar. This is done in the same way at the offertory. If the Sanctissimum be reserved in the tabernacle, he first genuflects, otherwise he bows low towards the altar cross. He incenses the altar cross with three double incensings.[3] Then he either genuflects or bows, as he did before. If there are relics or images between the candlesticks he next incenses these, first those on the gospel side, making two double swings of the thurible for all of them together, without moving himself from the middle of the altar, or bowing to them.[4] He again bows to the cross, or genuflects to the Blessed Sacrament, and incenses in the same way those on the epistle side. Then, without again bowing or genuflecting, he continues the incensing of the altar. He walks before the altar to the epistle side; as he does so he incenses it over the upper part, the mensa, with three single swings of the thurible, one opposite each of the altar candles.[5] At the epistle corner he swings the thurible twice along the side, then returns to the middle, again making

[1] It is generally said that the celebrant should pronounce this formula, "Ab illo benedicaris," etc., while putting the incense on the charcoal. Then he makes the sign of the cross, saying nothing. Merati, Pars II, tit. iv, § 21 (tom. i, p. 120); Van der Stappen, iii, p. 424; Martinucci, I, i, p. 73, § 2; Le Vavasseur, i, p. 423. This is also in accordance with a decision of the S.R.C. See p. 25, n. 2.

[2] See p. 25, n. 3.

[3] S.R.C., 29 maii 1900, ad II.

[4] *Caer. Ep.*, Lib. I, cap. xxiii, § 6.

[5] The candles are only convenient directions. Not they, but the altar is incensed. It is incensed three times on either side, whatever the number of candlesticks may be.

three single swings along the top of the altar, bows, or genuflects. He now does exactly the same on the gospel side, first three single swings towards the candlesticks, two at the gospel end, three more towards the candlesticks. Having finished this, he does not quite come to the middle, nor does he here bow or genuflect; but he goes back to the gospel end and incenses the front of the altar, where the frontal hangs, with three single swings; genuflecting or bowing he continues along the epistle side, again incensing the frontal three times along the epistle side. So he arrives at the epistle end of the altar; here he hands the thurible to the deacon. Except at the point noted he always bows or genuflects when he passes the middle of the altar. In incensing the altar he swings the thurible in single, not double swings.[1] For all this see fig. 4. The manner is the same, whenever the altar is incensed. At the epistle end of the altar, having given the thurible to the deacon, the celebrant stands facing him with his left to the altar and is incensed, bowing before and after.

Turning to the altar he says the introit and *Kyrie eleison*, the deacon answering. If the singing of the *Kyrie* takes much time, so that the celebrant and ministers sit during it, the M.C. gives a sign, the celebrant bows to the altar cross and goes to the seats, without genuflecting, between the deacon and subdeacon. He sits first, takes his biretta from the deacon, and puts it on. While he sits he lays the hands stretched out, with the palms downwards, on the knees. When they rise, the ministers rise first; the celebrant uncovers, hands his biretta to the deacon, then stands. He goes back to the altar by the longer way, bowing to the choir, bows to the altar at the foot of the steps, or genuflects if the Sanctissimum be reserved there, goes up the steps. This is the invariable rule for sitting at the seats and returning to the altar.

At the altar the celebrant intones *Gloria in excelsis Deo*, and continues with the ministers.[2] At the end he bows, or genuflects, and they go to the seats as before. The celebrant uncovers and bows during the sung *Gloria* at the special verses so noted.

When he returns to the altar he kisses it in the middle, turns to the people, and sings *Dominus vobiscum*. Then he goes to the epistle side and sings the collects. After the last collect he reads the epistle, gradual, tract, sequence, or *Alleluia* verse.

[1] According to the *Rit. cel.*, iv, 4, the *Caer. Ep.*, and most authors, the altar is incensed with single incensations. Nor is it possible to make each swing a double one without inconvenience and loss of dignity. The rubrics require the "ductus duplex" for incensing the cross and relics only. Cfr. Martinucci (Menghini's note), I, i, p. 74, n. 4.

[2] "Submissa voce" (*Rit. cel.*, iv, 7). This means in such a tone that he can be heard by those around. See p. 120.

FIG. 4. INCENSING THE ALTAR

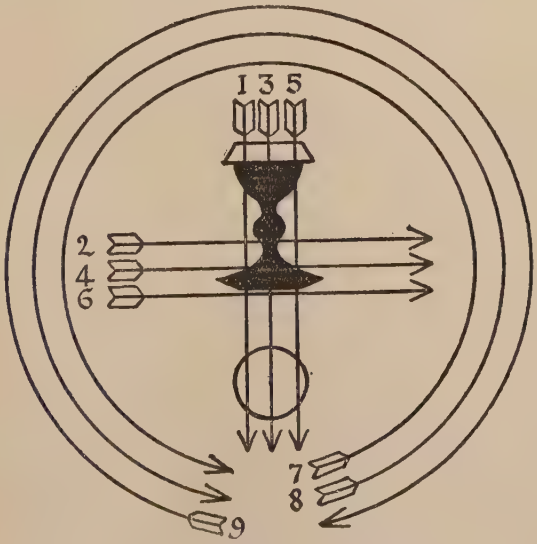


FIG. 5. INCENSING THE OBLATA

When the subdeacon has read the epistle he comes to the celebrant, at the epistle side, holding the book of lessons. The celebrant turns to him and lays the right hand on the top of the closed book, the left on the breast. The subdeacon kisses the celebrant's hand; the celebrant makes the sign of the cross over the subdeacon, saying nothing.

If there is a long sequence the celebrant may go, with the ministers, to sit at the sedilia. Otherwise he goes to the middle, says the prayer *Munda cor meum* and the gospel, as at Low Mass. At the end he does not kiss the missal; nor does he say *Per evangelica dicta*, etc. He comes to the middle of the altar, puts incense into the thurible, and blesses it in the usual way.

The deacon now kneels sideways before him. The celebrant turns to the deacon, gives him the blessing with the form in the missal, *Dominus sit in corde tuo*, etc., and makes the sign of the cross over him, at the invocation of the Holy Trinity. He lays his hand on the top of the book of lessons and the deacon kisses it.

He goes to the epistle side and stands there with joined hands, facing the altar, till the deacon sings *Dominus vobiscum*. When the deacon sings *Sequentia sancti evangelii*, etc., the celebrant also makes the sign of the cross with the thumb on forehead, lips and breast. At the beginning of the gospel he turns towards the place where the deacon sings it. If the holy Name is sung, he bows towards the altar cross; at the name of the Blessed Virgin or of the saint of the feast he bows without turning.

At the end of the sung gospel the subdeacon brings the book of lessons to the celebrant and shows him the place where it begins. The celebrant kisses the book at this place. He is then incensed by the deacon standing at the same place, bowing before and after.

If there is a sermon he goes to the middle, bows or genuflects, and goes to the sedilia in the usual way; at the end he comes back by the longer way to the altar.[1]

Standing at the middle he intones *Credo in unum Deum*, and continues in a low voice with the ministers. He genuflects while saying the verse *Et incarnatus est*, etc. Then, with the ministers, he goes to the seats and sits as before. He uncovers and bows at the special verses and at the words *Et incarnatus est*, etc. If there is no creed, as soon as he is

[1] If the celebrant himself preaches, he may do so at the altar, in which case he need only take off the maniple and hand it to the M.C., who lays it at the sedile. If he preach from a pulpit, generally he will go to the sedilia with the ministers, take off the chasuble and maniple (assisted by the M.C.), and will leave them there. The M.C. may accompany him to the pulpit. The ministers sit at the sedilia. At the end of the sermon the celebrant comes to the sedilia and puts on the chasuble and maniple; the ministers go with him, in the usual (longer) way, to the altar.

incensed, he goes at once to the middle and continues Mass, as follows.

On returning to the altar after the creed he kisses it, turns and sings *Dominus vobiscum*, then, turning back, *Oremus*; he reads the offertory antiphon. He takes the paten from the deacon and says the prayer for the offertory of the bread, *Suscipe sancte Pater*. He blesses the water, held by the subdeacon, with the usual form, laying meanwhile the left hand on the altar. The deacon hands him the chalice; holding it up he says the prayer *Offerimus tibi* with the deacon.

At High Mass the celebrant never covers nor uncovers the chalice himself.[1] When this is to be done he gives the sign to the deacon by touching its foot. When he has said the prayers *In spiritu humilitatis* and *Veni sanctificator*, he puts incense into the thurible in the usual way. But this time there is a special formula for blessing it, *Per intercessionem beati Michaelis*, etc. He takes the thurible and incenses the oblata. In doing this he makes the sign of the cross over the bread and chalice three times with the thurible; he then forms two circles round them from right to left, and one circle from left to right.[2] Meanwhile he says the prayer *Incensum istud a te benedictum*, etc., as in the missal. Then he proceeds to incense the altar, exactly as before, saying meanwhile *Dirigatur Domine incensum istud*, etc. At the epistle corner he hands the thurible to the deacon, saying *Accendat in nobis Dominus*. He is himself incensed as before; then he turns to the acolytes and washes his hands, saying the *Lavabo*. He comes back to the middle and continues Mass as at Low Mass. He sings the preface, *Pater noster*, and *Pax*. Otherwise there is no difference from Low Mass, till the end of the first Communion prayer *Domine Iesu Christe qui dixisti*, except that the deacon uncovers the chalice.

At the end of this prayer the celebrant kisses the altar, turns to the deacon at his right and gives him the pax in the usual form (p. 27). Then, turning again to the altar and bowing as before, he says the second and third prayers before his Communion, and so continues.

If Holy Communion is to be distributed during High Mass see the rules at pp. 130-132.

After his Communion the celebrant holds the chalice that the subdeacon may pour in wine, then wine and water for the ablutions. Leaving the chalice, paten, pall and purificator unarranged at the middle, he goes to the epistle side and reads the Communion antiphon. When the choir has finished singing this he comes to the middle for the *Dominus vobiscum*, then goes back to the epistle side for the post-communions. He stands at the middle, facing the people, while the deacon

[1] Except the one case when a clerk, not ordained subdeacon, acts as such (see p. 113).

[2] See fig. 5.

FIGURES OF HIGH MASS

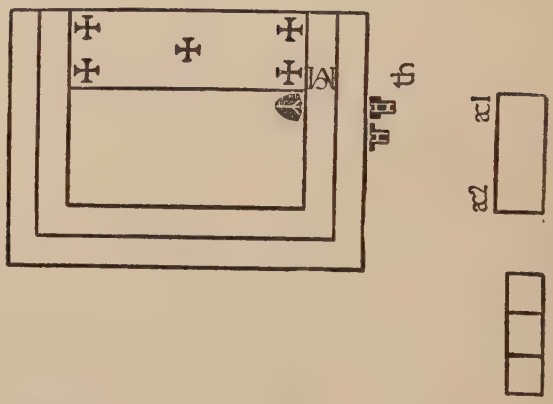


FIG. 6. INCENSING THE CELEBRANT BEFORE THE INTROIT

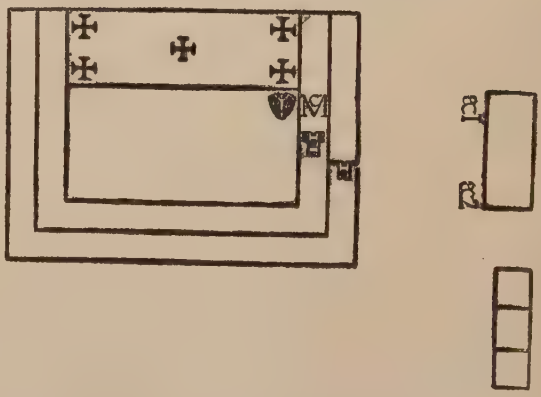


FIG. 7. THE INTROIT

The celebrant and ministers form a semicircle

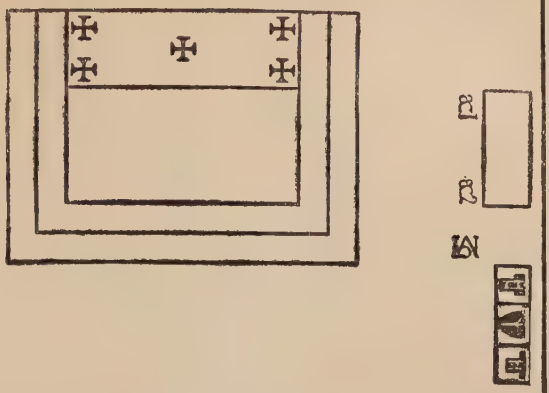


FIG. 8. AT THE SEDILIA

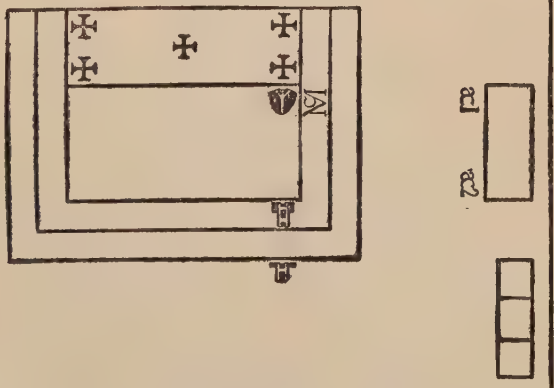


FIG. 9. THE COLLECTS

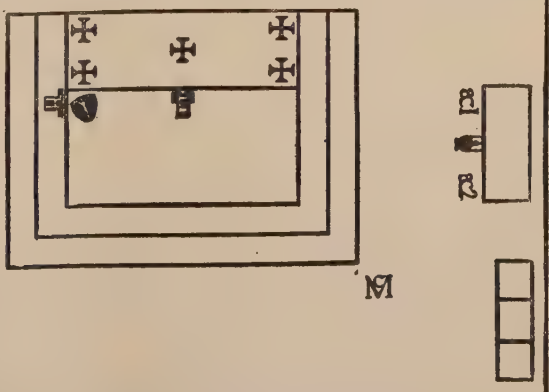


FIG. 10. THE CELEBRANT READS THE GOSPEL

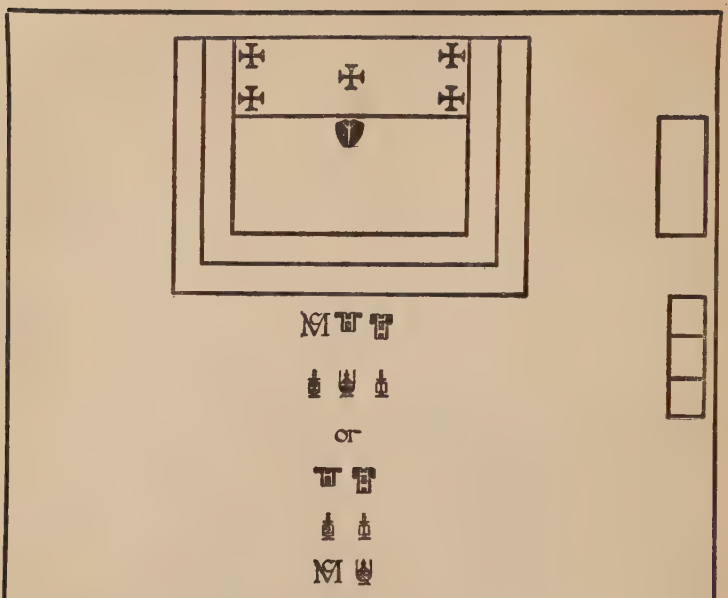


FIG. 11. BEFORE THE GOSPEL

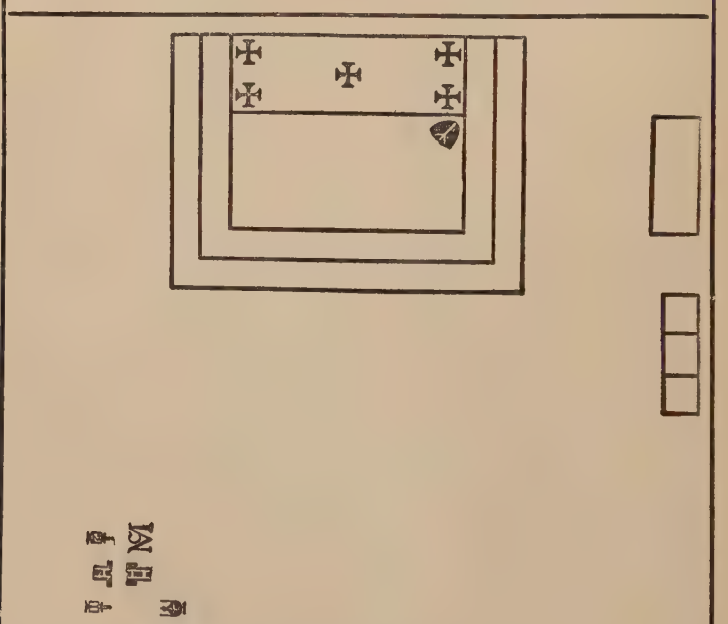


FIG. 12. THE GOSPEL

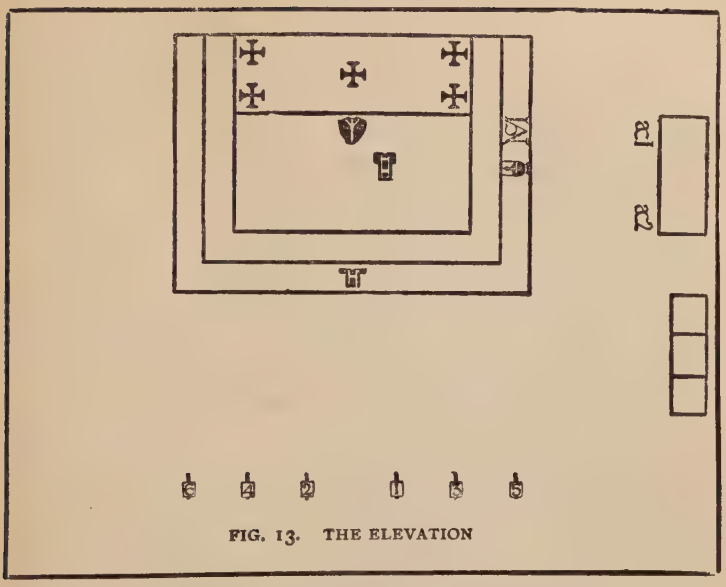


FIG. 13. THE ELEVATION

sings *Ite missa est*, but faces the altar if the form be *Benedicamus Domino* or *Requiescant in pace*. Bowing he says the prayer *Placeat tibi*. If there is a last gospel special to the day, the celebrant should wait before giving the blessing, that the subdeacon may have time to carry the missal across. He turns to give the blessing[1] and says the last gospel as at Low Mass. Then coming to the middle of the altar he bows, comes down the steps to the floor of the church, here bows or genuflects, takes his biretta from the deacon, bows to the choir (if this is to be done), covers himself and follows the procession, himself last, to the sacristy. If prayers are to be said or sung after Mass, the celebrant makes the bow or genuflection first, stands for them, then bows or genuflects again.[2]

In the sacristy he with the ministers bows to the clergy, if they are present, on either side, beginning normally with those on the right, bows to the cross and to the deacon and subdeacon,[3] unvests.

[1] He should wait till the response, "Deo gratias," is finished. He says the formula of blessing just as at Low Mass, that is loud enough to be heard (*Rit. cel.*, xii, 7: "eadem voce et modo quo in missis privatis"). This is the only case of words spoken (not sung) in this manner at High Mass. Cfr. *Rit. cel.*, xii, 1: "dicit voce intelligibili."

[2] He ought to take off the maniple before these prayers; see p. 120, n. 1.

[3] Bareheaded in each case.

§ 11. HOLY COMMUNION DURING HIGH MASS

On Maundy Thursday there is a distribution of Holy Communion at High Mass. This does not often occur on other days; but any Catholic has normally a right to present himself for Communion at any Mass, on condition that he is in a state of grace and fasting from midnight. Should then there be a distribution of Communion at High Mass the following rules are to be observed.[1]

As soon as the celebrant has received Communion under the form of bread, the M.C. gives a sign to the members of the choir, if they will make their Communion. They come to the middle of the sanctuary two and two, without birettas, the hands joined, and kneel there.

The torch-bearers do not go away after the elevation, but stay kneeling till the Communion.

The members of the choir who do not make their Communion remain in their places, stand during the *Confiteor*, *Indulgentiam* and all the time. When the celebrant has received Communion in the form of wine, the subdeacon covers the chalice and puts it aside towards the epistle side, but not outside the corporal. The deacon and subdeacon genuflect and change places, the deacon going to the right of the celebrant, the subdeacon to his left. The celebrant and ministers genuflect;[2] the deacon opens the ciborium and moves it to the middle of the corporal; all three genuflect. The deacon and subdeacon go to the ends of the foot-pace and stand on the highest step below it, facing each other one on each side. The deacon, bowing, sings the *Confiteor*.[3] The subdeacon at the other side stands and bows low.

As soon as the *Confiteor* is begun, the acolytes, or, if they hold torches, the M.C. and the thurifer, take the Communion cloth, come with it to the middle before the lowest step, genuflect, separate, each holding one end of the cloth, and go to kneel at the ends of the foot-pace, facing each other and holding the cloth stretched across between them.

The celebrant faces the people, says *Misereatur* and *Indulgentiam*, then turns towards the altar. He genuflects, takes the ciborium in his left, holds a consecrated particle in the right above it, and says *Ecce Agnus Dei*. Meanwhile the deacon and subdeacon come round to the other side of the

[1] Gavanti-Merati, i, pp. 185-186; Martinucci-Menghini, I, ii, pp. 70-75; Le Vavasseur, i, pp. 477-482; De Herdt, i, pp. 478-480.

[2] Supposing that the ciborium is on the altar, as when the particles have been consecrated at the Mass. If it is in the tabernacle, the deacon first opens the tabernacle, then they genuflect.

[3] At Requiem Masses the deacon does not sing the "Confiteor," but says it aloud.

Communion cloth, genuflect, and kneel there.[1] So the celebrant gives them Communion over the cloth. The deacon and subdeacon, if they make their Communion, always do so before anyone else. The ministers then go to the celebrant's side, the deacon at his right, on the gospel side, the subdeacon at the epistle side. The deacon takes the paten and holds it while Communion is given under the mouth of each communicant. The subdeacon stands with folded hands. If the two who hold the Communion cloth make their Communion, they do so immediately after the ministers. In this case they take away the cloth for the time, kneel together on the edge of the foot-pace, and there receive Communion. Then they again spread out the cloth.

At the *Indulgentiam* the members of the choir in the middle of the sanctuary kneel upright and make the sign of the cross.

Priests and deacons wear stoles of the colour of the day. The M.C. must see that these are ready; he hands them to the communicants just before they leave their places in the choir. They put them on as they kneel in the middle. After the third *Domine non sum dignus* all rise. As soon as the ministers, or those who hold the cloth, have made their Communion, the two members of the choir genuflect, come forward and kneel on the edge of the foot-pace, or on the highest step below it. When they have received Communion, they rise and stand aside to make room for the next two. These come forward; all four genuflect together. This is repeated as long as Communion is distributed. Those who have made their Communion go straight back to their places in choir and there stand or kneel as do the others in choir. If the torch-bearers receive Communion they do so after the clergy of the choir. If there is no one in holy orders, they do so before the members of the choir. When they are about to come up for Communion they hand their torches to others, to hold till they come back to take them again. If the number of communicants is uneven, at the end three approach together. If there are many communicants, and if there is room, they may approach four at a time, instead of two.

If laymen are to communicate, when the members of the choir have done so, the acolytes, or those who hold the communion cloth, come to the middle, genuflect, fold it, and take it back to the credence table. The celebrant and ministers then go to the Communion rail and give Holy Communion to the people, accompanied by two torch-bearers.

After Communion the celebrant consumes what may remain of the holy species, if the altar has no tabernacle. The ciborium is then purified by the subdeacon, with the chalice. If there is a tabernacle, the deacon may put the ciborium into it, the celebrant and both ministers genuflecting before and after.

[1] If they are to receive Holy Communion.

This order for members of the choir, that they come to the middle, then go up to the altar two and two, genuflect and separate, as described above, is to be observed not only for Communion, but on all occasions when they go to receive anything, blessed candles, ashes, palms; or when they go to kiss a relic.

CHAPTER XII

HIGH MASS FOR THE DEAD

AT Mass for the Dead certain special rules are observed.[1] The vestments are black. The altar frontal should also be black. If the Sanctissimum is reserved on the altar, it is better that it should be removed. If this cannot be done, the tabernacle veil must be violet. It is never allowed to hang a black tabernacle veil in front of the Blessed Sacrament. The frontal may be either black or violet. The altar candles should, if possible, be of unbleached wax. The carpet in front of the altar covers only the foot-pace, not the altar steps. The seats are purple. The credence table is covered with a white linen cloth as usual. On it are placed the chalice, cruets, and all that is needed for High Mass, also candles to be given to the clergy, and the holy water vessel and sprinkler, if the absolution will follow. No humeral veil is required. Incense is not wanted till the offertory. The processional cross may be put near the credence table; not at the head of the coffin, if this is present.

All kisses of hands or things are omitted.[2] While the celebrant and ministers say the confession the M.C. kneels on the ground at the epistle side. The altar is not incensed at the beginning of Mass, but the ministers go up to the altar with the celebrant, as usual, and stand at his sides. They do not genuflect when the celebrant kisses the altar. They go, with the celebrant, to the epistle side for the introit. At the introit the celebrant does not make the sign of the cross on himself. He lays the left hand on the altar and makes the cross over the book with the right. The ministers do not make the sign at all.

During the collects the clergy in the choir kneel. After the epistle the subdeacon does not go to be blessed by the celebrant, but gives the book of lessons to the acolyte and joins the deacon. When the celebrant has said the sequence he and the ministers may go, by the shorter way, to sit at the seats. Candles may be distributed to the clergy in choir by the M.C. or his assistants. They light these just before the gospel, hold them lighted during the gospel, extinguish them; light them again and hold them lighted from the *Sanctus* till the end of the Communion.

The celebrant and ministers, if they sit during the sequence, go back to the altar towards its end, at about the verse, *Oro supplex et acclinis.*

[1] Gavanti-Merati, i, pp. 193-199; Martinucci-Menghini, I, i, pp. 194-195, 234-235, 279-280; Le Vavasseur, i, 493-499: De Herdt, ii, 7-11; Van der Stappen, ii, pp. 303-305; Wapelhorst, pp. 169-171.

[2] Except of the paten after *Pater noster. Caer. Ep.*, Lib. I, cap. xviii, § 16. The paten and chalice are not kissed by the deacon at the offertory.

Before the gospel the deacon kneels as usual to say the *Munda cor meum*, but he does not go to receive the celebrant's blessing.

No incense is blessed before the gospel, nor is the book incensed. The acolytes go, as usual, to stand on either side of the subdeacon, who holds the book; but they carry no candles. They stand with joined hands.

After the gospel the celebrant is not incensed, nor does the subdeacon take him the book to be kissed. Instead he hands it at once to the M.C., who takes it to the credence table. The ministers go to their places behind the celebrant, genuflect there and stand while he sings *Dominus vobiscum* and *Oremus*.

Then the deacon, not genuflecting, goes to the right of the celebrant. The subdeacon genuflects, goes to the credence table, takes the chalice covered by the chalice veil and burse (without the humeral veil) and carries it to the altar. The deacon spreads the corporal; the subdeacon uncovers the chalice, handing the chalice veil to the acolyte. He pours water into the chalice, not asking for the blessing. The subdeacon does not hold the paten at Requiem Masses, so he goes at once to the left of the celebrant, genuflecting as he passes the middle. After the offertory of the chalice, the deacon puts the paten so that part of it lies under the corporal, as at Low Mass; he covers the other part with the purificator. Incense is blessed as usual; the oblata and altar are incensed. But then the celebrant only receives incense, not the ministers nor choir. The ministers wash the celebrant's hands, the deacon taking the towel, the subdeacon the water cruet and dish.[1] Or this may be done, as usual, by the acolytes, in which case the ministers stand in line behind the celebrant, as during the collects.[2] In any case they will be in line behind the celebrant after the washing of hands. The deacon answers *Orate fratres*. At the end of the preface the deacon goes to the right of the celebrant, the subdeacon to his left, to join with him in saying the *Sanctus*, as usual. Then the subdeacon goes down to the middle in front of the lowest step, and stands there with folded hands. The deacon goes to the book and assists the celebrant. At the words *Quam oblationem* the deacon, as usual, goes round to the celebrant's right; the subdeacon genuflects with him, behind him, as he passes the middle, goes to the epistle side, here kneels on the lowest step facing the gospel side of the sanctuary, takes the thurible from the thurifer, who has already put incense into it, and incenses the Sanctissimum with three double swings of the

[1] Martinucci-Menghini, I, i, p. 195, § 129; p. 235, § 166.

[2] Le Vavasseur, i, p. 497, who maintains that it is more correct for the acolytes to wash the celebrant's hands, since no rubric makes an exception for Requiem Mass in this matter (*ib.*, n. 1).

thurible. He then rises, hands the thurible back to the thurifer, goes to his place in the middle, genuflects, and stands there till *Pax Domini sit semper vobiscum*. The acolytes, or other servers, who have come to kneel with torches before the elevation, stay kneeling to the Communion. The members of the choir kneel from the *Sanctus* to the end of the response after *Pax Domini*, etc. They hold their candles lighted from the *Sanctus* to the Communion.

Towards the end of the Lord's Prayer (at *Dimitte nobis*) the deacon genuflects, goes to the celebrant's right and hands him the paten. He remains standing there. Just before *Agnus Dei* the subdeacon genuflects and goes to the celebrant's left. They say *Agnus Dei* (in the special form for Requiems) with the celebrant, not striking the breast. There is no kiss of peace; so the ministers change their places at once, each genuflecting before and after. After the last *Dominus vobiscum* the deacon, not turning round, sings *Requiescant in pace* (always in the plural). The celebrant should say this in a low voice. He, too, does not turn. There is no blessing. The subdeacon goes at once to the place where is the altar-card for the last gospel; the deacon stands rather towards the epistle side.

If the absolutions follow,[1] the thurifer must prepare the thurible during the last gospel. For the absolutions, see ch. xxx, pp. 420-422.

If a sermon or panegyric about the dead person is preached, it comes at the end of Mass, before the absolution. The preacher wears no surplice, but only a cassock and cloak.[2] A bishop or prelate may wear the rochet and mozzetta or mantellettum.

[1] There is no law that absolution at a catafalque must follow a Requiem Mass. The rubric of the Missal says only: "si facienda est Absolutio," etc. (*Rit. cel.*, xiii, 4), and the Congr. of Rites says expressly: "Non ex obligatione sed ad arbitrium facienda est absolutio in anniversariis mortuorum" (S.R.C., 31 iul. 1665, no. 1322, ad VI).

[2] The cloak usually worn is the garment called in Italian "ferraiolo.

CHAPTER XIII
SUNG MASS (MISSA CANTATA) WITHOUT DEACON AND SUBDEACON

§ 1. THE SIMPLER FORM

THERE are two ways of celebrating a Sung Mass without sacred ministers. The rules for the choir are the same as those for High Mass in any case.[1]

The first way supposes no servers but two acolytes, or even one.[2] In this case the ceremonies are almost the same as at Low Mass (for which see pp. 76-83). The only differences are these. When the celebrant sits at the seat, that is during the sung *Gloria in excelsis*, creed, and possibly the *Kyrie eleison* and sequence the acolytes go to the middle, genuflect, go to the seat. The first acolyte arranges the chasuble over the sedile, then hands the biretta to the celebrant with the usual kisses. They stand on either side of the celebrant, facing each other, with joined hands.[3] The first acolyte takes the biretta from the celebrant before he rises, with the same "solita oscula," and lifts the chasuble from the seat. They follow him to the altar. At the verses so marked in the sung *Gloria* and creed they bow to the altar. They genuflect at the verse *Et incarnatus est*, etc.

The ceremonies performed by the celebrant do not differ from those of Low Mass. He sings all that is sung at High Mass, including the gospel, and *Ite missa est* or other versicle. The epistle may be read by a clerk ordained Reader. He does not go to the celebrant for the blessing, but to the middle, genuflects, then takes the book of lessons back to the credence table. There may be torch-bearers at the elevation. If so, they observe the rule of High Mass. They go to fetch their torches at the preface, come out with them at the *Sanctus*, genuflect in the middle, then kneel, one on either side, in the middle of the sanctuary till after the elevation. They genuflect again before the altar and take the torches back to the sacristy. But at Masses for the dead, on fast days, and when others besides the celebrant will receive Holy Communion they stay till after the Communion.

[1] Mutatis mutandis, since there is no kiss of peace and may be no incense.

[2] Martinucci-Menghini, I, i, pp. 317-324; Le Vavasseur, i, pp. 515-516; Van der Stappen, iii, pp. 407-420; Wapelhorst, pp. 174-177.

[3] This is Martinucci's rule (*l.c.*, p. 320, no. 17). However, often they go to sit on a bench.

§ 2. THE MORE SOLEMN FORM

The other form of Sung Mass without deacon and subdeacon is more solemn. It supposes a M.C.,[1] acolytes, thurifer, torch-bearers, and partakes more of the nature of High Mass, except for the absence of the sacred ministers. This form is not used at Rome, where there is no difficulty in celebrating High Mass. It is indeed expressly forbidden to use incense at Mass without deacon and subdeacon, unless there be a custom approved by the Ordinary to the contrary.[2] In England, in the great majority of churches, it is impossible to provide sacred ministers. In such churches, therefore, High Mass is hardly ever celebrated. As a substitute for High Mass it has long been the custom to celebrate this kind of Missa cantata, as the principal Mass on Sundays and feasts. This is done with the knowledge and approval of the bishops. There can therefore be no doubt that we have here a case of the custom allowed by the Congregation of Rites.

In this Missa cantata the same server can perform the function of both thurifer and M.C.; but it is better to have two persons.

The manner of celebration is as follows:[3]

The servers vest in good time in the sacristy. Six candles on the altar are lit. The M.C. assists the celebrant to vest. All bow to the cross, at a sign from the M.C., and go to the sanctuary in procession, in this order. The thurifer goes first, with joined hands; he is followed by the acolytes carrying their candles, any other servers who may, later, be torch-bearers, the M.C., lastly the celebrant wearing the biretta.

Before the altar the celebrant uncovers and hands the biretta to the M.C., who receives it with the solita oscula and takes it to the sedile. All genuflect together.

If the *Asperges* ceremony is to take place, the celebrant will come from the sacristy in a cope of the colour of the day,[4] the M.C. or thurifer carries the holy water vessel and sprinkler. Two servers may hold the ends of the cope, one at either side. At the altar the celebrant and servers kneel. The M.C.[5] is at his left, then at the right he hands the sprinkler to the celebrant, with the solita oscula. The celebrant takes it, intones *Asperges me Domine*, or, in Paschal time, *Vidi aquam*, and sprinkles the altar in the middle, on the gospel side, on the epistle side. If necessary, a server holds the *Ritus ser-*

[1] S.R.C., 25 September 1875, no. 3377, ad I.
[2] S.R.C., 18 March 1874, no. 3328; 9 iun. 1884, no. 3611, etc.
[3] Le Vavasseur, i, pp. 516-525.
[4] In this case the chasuble and maniple must be laid out on the sedile beforehand.
[5] Or thurifer, if the M.C. carries the holy water.

vandus book before him. The celebrant makes the sign of the cross on his forehead with the sprinkler,[1] then rises and sprinkles the servers on the gospel and epistle sides. He and the M.C.[2] genuflect, turn and go down the church, sprinkling the choir and people on the gospel side. The M.C. walks at his right, holding the cope. Meanwhile the celebrant recites the antiphon and verse of the psalm, as in the Ritual.[3] At the end of the church they turn, the M.C. keeping to the celebrant's right, and come back to the altar, sprinkling the people on the epistle side. When they come in front of the altar they genuflect. The celebrant gives back the sprinkler to the M.C. who receives it with the oscula, as usual Standing before the altar the celebrant sings the versicles *Ostende nobis*, etc., as in the ritual.

Meanwhile the acolytes have taken their candles and put them lighted on the credence table, as soon as the celebrant leaves the altar. They stay by the credence table standing.

The celebrant, after the *Asperges* ceremony, goes to the seat with the M.C. The M.C. puts down the vessel of holy water and the sprinkler. Assisted by him, the celebrant takes off the cope and vests in the maniple and chasuble. The first acolyte takes the cope to the sacristy. The thurifer must now go to prepare the thurible.

The celebrant and M.C. come to the front of the altar steps and genuflect. Mass begins, the M.C. answering the preparatory prayers. When the celebrant goes up to the altar, the M.C. and thurifer come to him. He puts incense in the thurible, and blesses it as at High Mass,[4] the M.C. saying *Benedicite pater reverende*. The celebrant incenses the altar.[5] The M.C. moves the missal when the celebrant is about to incense that part of the altar. Or the M.C. may accompany the celebrant at his right, the thurifer at his left, while he incenses the altar. In this case the first acolyte removes the missal. When the altar is incensed, the M.C. takes the thurible from the celebrant, with the solita oscula, goes down to the floor of the church and incenses the celebrant with three double swings of the thurible. The thurifer meanwhile stands at his left. Both bow before and after. The M.C. gives the thurible to the thurifer, who takes it to the sacristy. The M.C. stands by the missal and assists the celebrant, answering the *Kyrie eleison*, which the celebrant says there, at the epistle side.[6] If the celebrant goes to sit during the sung *Kyrie* he goes straight to the seat after he has said the *Kyrie*; the M.C. accompanies him, hands the biretta with the oscula, arranges the chasuble over the back of the seat and stands at the celebrant's right, facing down the church, with

[1] See p. 88, n. 5.
[2] See p. 89, n. 2.
[3] Wapelhorst, p. 175.
[4] Or whoever carries the holy water.
[4] P. 121.
[5] Pp. 121-122

folded hands. This same rule is observed every time the celebrant sits, except during the sermon. If the celebrant has gone to the seat while the *Kyrie* is sung, he goes back to the altar towards its end. He gives the biretta to the M.C., who takes it, as usual, with the oscula, and puts it on the seat. The celebrant goes to the altar by the longer way, genuflecting in the middle before the lowest step. The M.C. goes back to his place by the missal. He stays there while the celebrant goes to the middle, to intone the *Gloria in excelsis*. The celebrant then goes to sit as before. At the verses at which everyone is to bow the celebrant uncovers and bows. The M.C. gives him a sign to do so, by bowing to him; then he turns and bows towards the altar. The celebrant comes back to the altar, as before, towards the end of the *Gloria*, at the verse *Cum sancto Spiritu*.[1] The M.C. goes to the missal and stands there at the epistle side. If a clerk is to read the epistle, he takes the book from the credence table during the last collect, goes to the middle in front of the lowest step, there genuflects, goes to stand behind the celebrant and waits.

When the last collect is finished he chants the epistle.[2] Then he again genuflects in the middle and takes the book back to the credence. He does not go to the celebrant for the blessing. If there is no one else who will read the epistle, the celebrant does so himself, at the epistle corner. The servers answer the epistle and gospel (not singing).

During the epistle the thurifer goes to the sacristy to prepare the thurible. If there is a sequence or a long tract the celebrant may go to sit while it is sung, after he has read it himself.[3]

He comes to the middle towards the end of the sung gradual or sequence. The thurifer and M.C. come to him; he puts in and blesses the incense. Then he says the prayer *Munda cor meum*. Meanwhile the M.C. moves the missal to the gospel side. The acolytes take their candles from the credence table. They come to the middle, where the thurifer awaits them. All three genuflect, the thurifer between the acolytes.

It is convenient so to arrange that their genuflection should coincide with that of the M.C. as he carries the missal across the altar. In this case they will genuflect behind him. The acolytes go to the gospel side of the altar and stand on the ground, side by side, facing the epistle side, holding their candles, behind the missal. The M.C. stands near, at the left of the celebrant, when he comes to the missal, the thurifer

[1] If the "Gloria in excelsis" is not sung immediately after the "Kyrie eleison," the celebrant goes to the middle, sings "Dominus vobiscum," then back to the missal at the epistle side, to sing the collects.

[2] *Rit. cel.*, vi, 8.

[3] In this case the thurifer may go later to prepare the thurible, towards the latter part of the sequence.

just behind the M.C. The celebrant sings *Dominus vobiscum* and *Sequentia sancti evangelii.* Then the M.C. takes the thurible from the thurifer and hands it to the celebrant with the usual kisses. The celebrant incenses the missal, as the deacon does at High Mass. He gives the thurible back to the M.C., who receives it again with the oscula and hands it to the thurifer.

At the end of the gospel the M.C. goes down to the ground, at some little distance, on the gospel side and takes the thurible from the thurifer. The celebrant turns towards him and is incensed by him, as at the introit. The thurifer takes the thurible to the sacristy.

The acolytes carry their candles to the credence table, genuflecting as they pass the middle of the altar. If there is a sermon the celebrant goes to sit as usual. During the sermon all the servers sit in some convenient place. If the celebrant himself preaches he takes off the maniple before he begins and gives it to the M.C. to put on the credence table. He may also take off the chasuble at the seat. He may be accompanied to the pulpit by the M.C.

If there is no creed, the *Dominus vobiscum* before the offertory follows at once.

The celebrant intones the creed, at the middle of the altar, and continues it in a low voice. When he genuflects at the words *Et incarnatus est*, etc., all the servers genuflect with him. Then he goes, by the shorter way, to sit. The M.C. assists him as before. When the verse *Et incarnatus est*, etc., is sung, all the servers kneel at their place; the M.C. turns and kneels on the lowest altar step at the epistle side. The celebrant uncovers and bows. He goes back to the altar in the usual way.

When the celebrant has sung *Oremus* at the altar, the M.C., if he is allowed to do so,[1] will bring the chalice, covered with the veil, to the altar from the credence table. Otherwise it should be on the altar from the beginning of Mass. The celebrant uncovers the chalice and makes the offertory of the bread. The M.C. or the acolytes bring up the cruets and hand them to the celebrant, as at Low Mass.

As soon as the creed is finished, the thurifer goes to the sacristy and prepares the thurible. He comes out when the celebrant sings *Oremus*, or soon after, so as to be ready after the offertory. The M.C. and thurifer come to the celebrant after the prayer *Veni sanctificator*; he puts incense into the thurible and blesses it as usual, the M.C. assisting in place of the deacon. The thurifer goes to the gospel side and removes the missal, when that part of the altar is to be incensed. The

[1] According to the law, only a tonsured clerk may handle consecrated vessels (S.R.C., 14 March 1906; 23 November 1906, ad Ium; 1 February 1907).

M.C. stands at the epistle corner. If the M.C. and thurifer accompany the celebrant during the incensing, the first acolyte will remove the missal. At the end of the incensing of the altar, the M.C. takes the thurible from the celebrant and incenses him, as at the introit, the thurifer standing at his left and bowing with him. The M.C. now goes to stand by the missal till the Consecration.[1] The thurifer genuflects in the middle and goes to incense the choir and people. He bows to the choir on the side where are those of greater dignity, or on the gospel side, and incenses those in the farthest row with one double swing of the thurible for each, bowing at the beginning and end of the whole row. Then he does the same for those on the epistle side. He returns to the gospel side and incenses in the same manner those in the next row, then those in the corresponding row on the epistle side, and so on, according to the number of rows in the choir. Each time, on passing in front of the altar, he genuflects. He next incenses the M.C. with one double swing, then the acolytes, with a double swing for each, but bowing once only to the two, before and after (if there is no liturgical choir on either side, he incenses the M.C. first). Then, genuflecting, he turns and incenses the people. He bows once down the church, makes three double swings, one down the middle, one towards the gospel side, one towards the epistle side, then bows again. He turns to the altar, genuflects and goes to the sacristy. If there are special servers to be torch-bearers, it is convenient that they form in line at the middle in front of the thurifer before he goes out, genuflect and go with him.

As soon as the celebrant has been incensed, the acolytes come to the epistle corner of the altar with the water cruet and dish, held by the second at the left, the towel by the first at the right. Here they wash the celebrant's hands, as at Low Mass. They then stand at their place by the credence table. If the acolytes are to bear torches at the elevation they go to fetch them in the sacristy at, or just before, the beginning of the preface. They may join the thurifer, genuflect and go out with him. If the torches are at the credence table they take them towards the end of the preface.

At the *Sanctus* the thurifer comes from the sacristy, accompanied by the torch-bearers, if they have been there. All genuflect in the middle together, the thurifer in the middle of the torch-bearers, who genuflect in a straight line across the sanctuary. The thurifer goes to the epistle side. The torch-bearers separate, bow to one another, and kneel facing the

[1] The M.C. at the missal turns the pages and assists the celebrant. It may be convenient that he give a sign to the organist (by bowing to him) before the preface and Lord's Prayer. He should stand back a step at the commemorations of the living and of the dead, so as not to overhear their names.

altar, in line along the middle of the sanctuary. They stay here till after the elevation. The thurifer at the epistle side waits till just before the Consecration. At the words *Qui pridie* he, or the second acolyte, puts incense into the thurible. He kneels on the lowest step on the epistle side, facing the gospel side. At the elevation he incenses the Sanctissimum with three double swings at each elevation, bowing once before and after each group of three incensings. It is convenient that he time the incensings so as to correspond with the celebrant's genuflection, elevation, genuflection. Before the consecration the M.C. kneels. He may kneel on the edge of the foot-pace at the celebrant's left, behind him, and raise the end of the chasuble as the celebrant holds up his arms. If the bell is rung, the first acolyte will ring it at the *Sanctus*, and three times at each elevation, not at any other time during the Mass. After the elevation the M.C. rises, goes to the side of the celebrant by the book, genuflects and stands there, turning the pages. He will again stand back a step at the commemoration of the dead. The thurifer rises, comes to the middle, genuflects and takes the thurible to the sacristy. His office is now ended. The torch-bearers, if they are to take the torches to the sacristy, rise and genuflect with him, then follow him to the sacristy. But at Requiems, Masses on fast days, and when people will receive Communion, the torch-bearers stay kneeling till after the Communion.

The thurifer and the torch-bearers (unless these be the same persons as the acolytes) have no more duties, after they come back from the sacristy, where they have left the thurible and torches. They go to kneel and stand at some convenient place prepared for them. It may, however, be convenient to delegate one or two further duties, otherwise belonging to someone else, to the thurifer, in order to avoid haste or confusion. This is so especially if there are to be people other than the celebrant who receive Holy Communion.

If there is such a Communion the M.C. may go to the epistle side and there, standing, say the *Confiteor*. Or this may be done by the thurifer.

The acolytes spread the Communion cloth across the front of the foot-pace (if people in the choir or sanctuary are to communicate) as described at p. 130. If the acolytes hold the torches, this should be done by the M.C. and thurifer.

After the Communion the first acolyte presents the cruets to the celebrant, as at Low Mass. He carries the missal to the epistle side; the second acolyte takes the chalice veil and carries it to the gospel side, where he lays it near the celebrant.[1] As the M.C. and acolyte cross in front of the altar they genuflect together, the M.C. passing in front of the

[1] This removal of the chalice veil is quite unnecessary really. See p. 81, n. 1.

acolyte. If the M.C. has the right to do so, he carries the chalice to the credence table. He then takes his place at the epistle side by the missal and assists the celebrant by pointing the place and turning the leaves.

After the last collect he shuts the missal, unless there be a proper last gospel. In this case he leaves it open and carries it to the gospel side, as soon as the *Ite missa est* or corresponding versicle has been sung. He may arrange this so that he makes his genuflection in the middle as the celebrant gives the blessing, and so receive the blessing there. Otherwise he will kneel for the blessing at the gospel side. The acolytes and thurifer kneel for it where they are.[1]

During the last gospel the procession is formed to go back to the sacristy. The thurifer will go first, so he stands behind the others;[2] the acolytes stand at his sides with their candles, the torch-bearers near, so that they can take their place behind the acolytes in the procession. Meanwhile the M.C. stands by the altar-card or missal, answers the verses at the beginning of the last gospel, and says *Deo gratias* after it. At the end of the last gospel the celebrant comes to the middle of the altar, bows, and comes down to the ground before the altar steps. The M.C. comes round the foot-pace, to stand here at his left.

If the prayer for the sovereign, or any prayer ordered by the bishop, is to be said, the celebrant should take off the maniple and hand it to the M.C. before this prayer. He and the servers stand in their places in front of the altar during the prayer. Then all genuflect together, and go out as they came in.

If there is no prayer after Mass, as soon as the celebrant comes down before the altar, all genuflect and go out.

[1] For the choir and organ at the blessing, see p. 129, n. 1.

[2] He will be in front of them when all turn round.

CHAPTER XIV

THE ASSISTANT PRIEST

§ 1. AT HIGH MASS

IT is not lawful for any celebrant to be assisted by another priest in a cope.[1] The canons of certain chapters have this privilege, either by indult or immemorial custom. When a priest says or sings his first Mass, or first three Masses, he may be assisted by another priest. If it is a High Mass, the assistant priest may wear a cope. In this case many of the ceremonies performed by the ministers are modified, as follows.[2]

A seat, a stool without a back, is prepared for the assistant priest (=A.P.) at the sedilia, to the right of the deacon's place, facing down the church; or it may be at the left of the subdeacon, so that the A.P. faces the altar.

The A.P. wears a surplice, or a rochet (if he have this right). He should also wear the amice, and a cope of the colour of the Mass. When he sits he covers the head with his biretta, as do the celebrant and ministers.

If the *Asperges* ceremony is performed before Mass, the A.P. has no function at that time. He should go to his place in the choir, without the cope, and put on the cope when Mass begins. Otherwise he vests with the celebrant and ministers, putting on the surplice and amice first, the cope when the celebrant has vested.

He comes to the altar at the left of the celebrant, the deacon and subdeacon walking, as usual, in front. If there is a choir, when they come to it, the A.P. passes behind the celebrant, goes to his right and there bows with him. The deacon goes to the celebrant's left, the subdeacon to the left of the deacon. Before the altar they stand in this order.[3] The A.P. answers the preparatory prayers with the ministers. When the celebrant goes up to the altar, the A.P. goes round to the epistle corner, and stands there by the missal, the deacon to the celebrant's right. When the altar is incensed at that side the A.P. removes the missal, then replaces it. When the deacon incenses the celebrant the A.P. stands at the deacon's right and bows with him. Then he goes back to the corner by the missal. He answers *Kyrie eleison* with the ministers. If they go to sit during the *Kyrie eleison*, the A.P. observes the general rule for such occasions, as below, at the *Gloria*. When the celebrant intones *Gloria in excelsis*, the A.P. may go with him to the middle and point out the place in the missal, which he

[1] *Cod.*, c. 812.

[2] Martinucci-Menghini, I, i, pp. 313-316; Le Vavasseur, i, pp. 507-513; De Herdt, ii, pp. 13-20: Van der Stappen, v, pp. 307-313; Wapelhorst, pp. 166-169.

[3] See fig. 14, p. 145.

will bring with him; then he goes back to the epistle corner. Or he may stay there while the *Gloria* is intoned.

At the end of the *Gloria* he makes the sign of the cross with the celebrant. Then, without genuflecting, he goes straight to his seat by the sedilia, sits here with the others, and puts on the biretta. At the end of the sung *Gloria* he rises and uncovers with the others, goes by the longer way to the middle, at the celebrant's right, while the ministers are both at his left.[1] The A.P. bows to the choir with the celebrant and genuflects when he bows. This is the rule every time they go to sit.

The A.P. now goes again to the epistle corner and points out all that is to be sung or said. He carries the missal to

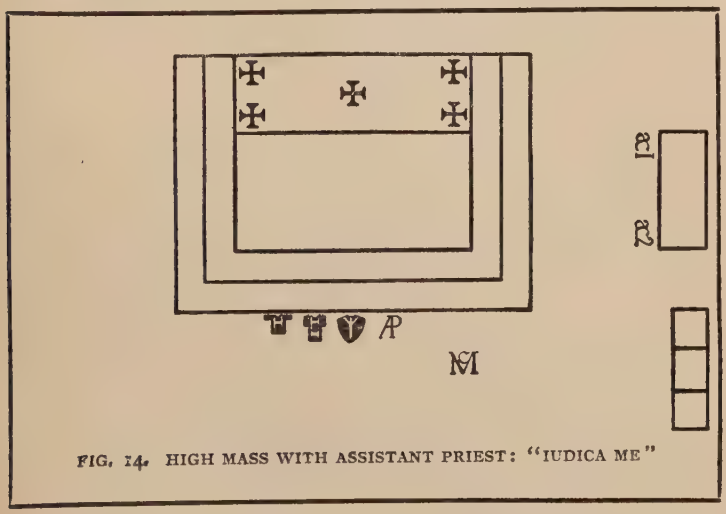


FIG. 14. HIGH MASS WITH ASSISTANT PRIEST: "IUDICA ME"

the gospel side, making the usual genuflection in the middle as he passes. The subdeacon accompanies him. He stands by the missal between the celebrant and subdeacon while the celebrant reads the gospel, points out the place and turns the pages. After the celebrant has read the gospel, the A.P. goes to the epistle side and waits there. When the celebrant comes to that side, he stands at his left and faces the deacon who sings the gospel, with the celebrant. When the deacon has incensed the celebrant after the gospel, the A.P. may go to the middle, put the missal in its place near the centre of the altar, and point out the place for the celebrant to intone the creed. If this is not necessary, he will stay at the epistle corner. He recites the creed with the celebrant and genu-

[1] Whenever both ministers are at the left of the celebrant the deacon stands nearer to him, the subdeacon on the other side of the deacon.

flects with him at the text *Et incarnatus est*, etc. Then he goes to his seat by the sedilia as before. While they sit, the A.P. does not rise as the deacon goes to spread the corporal, observing the same rule as the subdeacon (see pp. 109-110). He goes back to the altar, as after the *Gloria*; but this time he passes behind the celebrant as they go up to the altar, so as to be on his left by the missal. He stays here and moves the book when the altar is incensed. The deacon incenses the A.P. with two double incensings before he incenses the subdeacon.

Since the A.P. now takes the place of the M.C. by the missal, the M.C. must stand away, on the floor at the epistle side. At the *Sanctus* the deacon comes to the right of the

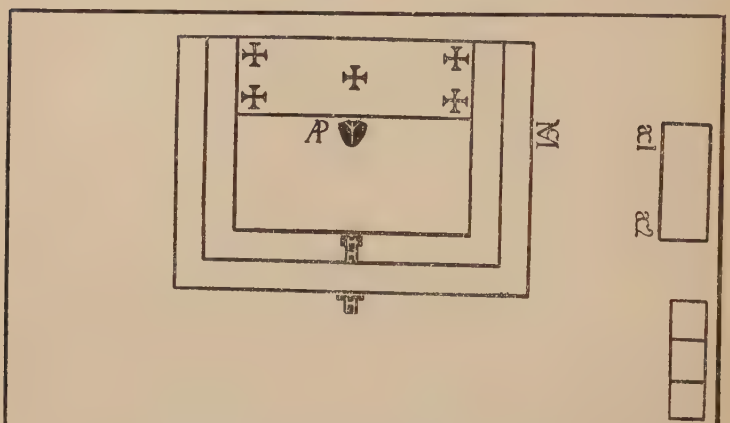


FIG. 15. HIGH MASS WITH ASSISTANT PRIEST: THE BEGINNING OF THE CANON

celebrant, the A.P. stays at his left, the subdeacon at the foot of the altar steps. During the canon the A.P. is by the missal at the celebrant's left. He stands back a step at either *Memento*. The deacon meanwhile stands at the right behind. At the elevation the A.P. kneels on the foot-pace at the gospel side; or he may kneel behind at the deacon's left and hold up the chasuble with him. Then he comes back to the book, genuflects and stands there, turning the pages and genuflecting each time the celebrant does so. At the *Agnus Dei* the subdeacon stays at the foot of the altar steps. The A.P. and deacon say the *Agnus Dei* with the celebrant. Then they genuflect and change places. The A.P. kneels at the edge of the foot-pace, at the celebrant's right; he rises, kisses the altar (outside the corporal) with the celebrant, not laying his hands on it. He receives the kiss of peace from

the celebrant. The A.P. gives the pax to the members of the choir. Returning, he gives it to the deacon, who gives it to the subdeacon. The A.P. goes to the celebrant's left, the deacon to his right. They bow low at the celebrant's communion. When the time comes, the A.P. moves the book to the epistle side. He then stands there, by the missal, and assists the celebrant, as before. He shuts the book after the last post-communion, or moves it to the gospel side, if there is a proper last gospel. He receives the blessing kneeling alone at the gospel side. He goes to the gospel side, stands there between the celebrant and subdeacon, and assists at the last gospel. He comes down, so as to be at the right of the deacon before the altar steps. The deacon gives the celebrant his biretta; the A.P. receives his from the M.C. All genuflect together. The A.P. passes behind the celebrant to his left, and walks out with him, the ministers in front.

§ 2. THE ASSISTANT PRIEST IN A SURPLICE ONLY

It may be, especially in the case of the first three Masses of a newly ordained priest, that another priest assist, not wearing the cope. In this case he does not perform all the ceremonies described above. His office is really only to see that the celebrant makes no mistake; his ceremonial function is reduced to a very simple one.[1]

The A.P. wears a surplice only, even if he otherwise have the right to some distinction of dress. He has no biretta, and does not cover the head at all during Mass. If it is a High Mass, the A.P. walks to the altar at the celebrant's left, or he comes to the altar when Mass begins, if it is preceded by the *Asperges* ceremony. During the prayers before the altar steps he kneels on the ground at the epistle side. He then goes to the epistle corner by the missal and assists the celebrant here, instead of the M.C. The M.C. meanwhile must stand aside, near the credence table. The A.P. sits near the sedilia, when the celebrant sits there, but uncovered. At the altar he stands by the celebrant, sees that he makes no mistake, turns the leaves of the book and points out the places, as otherwise would be done by the M.C. At the offertory he is incensed by the thurifer, before the M.C. He stands by the book during the canon; the deacon remains behind the celebrant. When the subdeacon carries the missal across before the gospel, and when the deacon carries it back to the epistle side after the Communion, the A.P. walks with them and genuflects with them in the middle. He does not receive the kiss of peace from the celebrant; instead he goes down to receive it from

[1] Le Vavasseur, i, p. 513.

the subdeacon, after it has been given to the members of the choir. The A.P. gives it to the M.C.

§ 3. THE ASSISTANT PRIEST AT LOW MASS

The liturgical books give no special directions for this case. It will, however, occur at the first three Masses said by a newly ordained priest, if they are Low Masses.

It is not difficult to understand, from the rubrics in general, what the A.P. has to do. He will accompany the celebrant to the altar, kneel at the epistle side during the preparatory prayers, answering with the server. He will then go to the epistle corner and stand by the book. During all the Mass he stands at the celebrant's side, by the book. Only at the moment of the elevation he steps back and kneels on the edge of the foot-pace, at the gospel side. His office is only to be near and to guide the celebrant throughout. He must attend to what the celebrant does and says, pointing out places and correcting any serious mistake.

CHAPTER XV

HIGH MASS IN THE PRESENCE OF A GREATER PRELATE

§ 1. IN PRESENCE OF A BISHOP IN COPE AND MITRE

FOR the definition of "Greater Prelates" see pp. 32-33.

Note, in general, that a genuflection is the normal reverence paid to all greater prelates, therefore to the Ordinary, metropolitan, legate, to all cardinals out of Rome. But canons, prelates, and the celebrant of Mass bow to greater prelates.

No one ever genuflects to any other bishop; for instance, an auxiliary or foreign bishop, nor to an abbot, except in churches of his jurisdiction. To these they bow.

The first case is when the prelate assists with more solemnity, wearing cope and mitre. The Ordinary should assist in this manner on the chief feasts, if he does not himself celebrate.[1]

The following preparations must be made.

If there is a chapel or altar of the Blessed Sacrament, distinct from the High Altar of the church, a faldstool or kneeling-desk is prepared in front of the tabernacle. It has two cushions of the appropriate colour.[2]

By the High Altar the bishop has his throne. In the cathedral this will be a fixed ornament of the church. In other churches a throne is prepared in the sanctuary, normally on the gospel side. Over the seat is a canopy, of the colour of the Mass. The seat is raised three steps above the floor of the sanctuary. These steps are covered with a carpet and the seat itself with a cloth, if possible of silk. Near by is a cushion on which the bishop will kneel. All these cloths and coverings should be of the colour of the Mass. On either side of the throne, on its platform, is a stool for the assistant deacons; at the bishop's right is a third stool for his assistant priest[3] (see fig. 2, p. 5).

[1] *Caer. Ep.*, Lib. II, cap. xxxiv, §§ 1-4; cap. ix, § 4. For the ceremony see *Caer. Ep.*, Lib. II, cap. ix; cfr. Lib. I, caps. viii, xi, xii, xv, xx, xxi, etc.; Martinucci-Menghini, II, i, pp. 146-166; Le Vavasseur, *Fonct. Pont.*, i, pp. 219-236; Wapelhorst, pp. 195-197.

[2] Red or violet for a cardinal, corresponding with the colour he wears (namely, violet for fast days and mourning); green for a bishop in purple, violet when he wears black (fast days and mourning). One cushion is on the faldstool for his arms, the other to kneel on, on the ground before it. The covering of the "genuflexorium" should be of silk for a cardinal, cloth for a bishop. The cushions may be silk for a bishop; for a cardinal they may be fringed with gold (Martinucci-Menghini, II, i, p. 34, § 5).

[3] Martinucci, II, i, p. 71, § 38. The place of the A.P. may be on the other side, facing down the church.

In front of the altar is another faldstool or kneeling-desk, at which the bishop will say prayers before Mass.[1]

At the entrance of the sanctuary four or six large candlesticks stand, with burning candles.

The bishop's vestments are spread on the altar. In the middle are the cope, stole, pectoral cross, girdle, alb, amice. These are covered with a veil of the colour of the day. On the gospel side stands the precious mitre and by it the veil to hold it (p. 10). The golden mitre and the veil for the crozier are on the epistle side. Both mitres are so placed that their infulae hang over the frontal. The crozier stands near the altar. The chalice with paten, veil, etc., the cruets, missal, book of lessons, humeral veil for the subdeacon, and other things needed for Mass, are put on the credence table, also the Canon episcopalis, another missal[2] for the bishop, hand-candle and book containing the formula of the indulgence, if this is to be proclaimed.

All the vestments for the celebrant, ministers and servers are prepared in the sacristy.

The persons who assist at the ceremony are, besides the ministers and servers required for High Mass, two deacons and an assistant priest "at the throne," to wait on the bishop. These should be, if possible, canons; but others may supply their place. They are dressed in their canonical robes, or choir dress, not in vestments. A train-bearer[3] and four other servers or chaplains are needed, one to hold the mitre, one for the crozier, one for the book, one for the hand-candle.[4]

There is a first M.C. besides the second M.C. of the Mass, who guides the whole service. Other servers assist at the bishop's vesting and unvesting. He has an attendant who carries away and brings back the cappa magna. When the bishop is at the throne, the normal place of the first M.C. is standing at his left. There is a place for the bishop's servants and attendants (his "familiares"), generally east of the throne, or by the credence table.

During the ceremony, whenever the celebrant and ministers come to or leave the altar, and on all other occasions when they bow to the choir, they make a reverence to the bishop before they bow to the choir. All servers and others who approach the bishop for any purpose do so too, both before

[1] Arranged as above, p. 149, n. 2.

[2] The missals should be covered with a silk covering of the colour of the Mass. The book of lessons has a similar covering (see p. 20).

[3] Whenever the bishop is vested the train-bearer wears purple cassock and surplice. When the bishop wears the cappa, the train-bearer has a purple cassock only.

[4] The bearers of mitre and crozier will take the white silk scarves described at p. 10, through which they hold them. For these four chaplains see pp. 166-167.

and after they bring anything to him.[1] This reverence is a genuflection, except in the case of canons and the celebrant of the Mass, who bow low.

Whenever the bishop wears the cope or chasuble and mitre his skull-cap is taken off only when he genuflects or kneels before the Sanctissimum, and during Mass from the preface to the Communion. At all other times he keeps it on, even when kneeling or bowing. But when he is not in vestments, but wears the cappa, mantellettum, or mozzetta and the biretta, he takes off the skull-cap at other times (p. 161).

The first of the assistant deacons always puts on the bishop's mitre, the second always takes it off. Each takes it from, or gives it to, the mitre-bearer, who holds it through his scarf.

Notice also that the bishop reads from the missal four times during Mass, namely, the introit; epistle, gradual and other verses, and gospel; then the offertory, the communion. He reads these at his throne; the book-bearer holds the missal before him; the bearer of the hand-candle is at his left holding it. The missal is not held before the bishop at the *Kyrie eleison*, *Gloria in excelsis*, creed, *Sanctus*, *Agnus Dei*.[2] Nor is it used in this way at all, if a higher prelate be present.

Five times during the Mass the canons, if they are present,[3] come to form a circle around the bishop. These occasions are, while he vests, when he says the *Kyrie* and *Gloria*, the creed, the *Sanctus*, the *Agnus Dei*. Each time they come from their stalls, those of less dignity in front of the others; they make the usual reverence to the altar in passing, and to the bishop (bowing). The A.P. takes his place among them. They stand before the throne in a wide circle and say the text with the bishop. Those of higher dignity stand nearer the bishop. In going back to their stalls these go first. When they bow to the bishop on retiring he gives them his blessing, making the sign of the cross. This circle of the canons is not made in Masses for the dead, nor when a higher prelate is present. It is only made when the chapter is present, and only to the Ordinary of the diocese.[4]

During Mass the deacon omits the solita oscula, except for the chalice and paten at the offertory.

At the beginning of the ceremony the celebrant, ministers and servers come to the altar in the usual way and go to the seats.

When the bishop arrives at the church the bells should be

[1] The exception to this rule (when the subdeacon brings the book of lessons after the gospel) is noted at p. 156.
[2] The bishop says these from memory.
[3] Only the canons of the cathedral church.
[4] *Caer. Ep.*, Lib. I, cap. xxi.

rung and the organ sounded.[1] He is met at the door by the highest dignitary of the chapter, or by the rector of the church, who offers him holy water. The bishop signs himself with this, then sprinkles those around. He arrives in rochet, cappa magna and biretta. He goes, accompanied by the deacons of the throne and other attendants and servers, his train borne behind, to the chapel of the Blessed Sacrament, if there is one; there, kneeling at the faldstool, he makes a short prayer. The front of the cappa is spread over the faldstool by the M.C.[2] His attendants kneel behind him. Then he comes in procession to the High Altar. All in choir stand, then kneel to receive his blessing as he passes. The celebrant and ministers stand up at the sedilia. The A.P. is at the first stall, in choir.[3] When the bishop arrives at the faldstool or kneeling-desk, before the High Altar, he first turns to the celebrant and ministers and blesses them. The celebrant bows low, the others genuflect, unless they are canons. The bishop bows to the altar, kneels at the faldstool and says a prayer, his attendants kneeling behind him. He then goes to the throne. Here he vests, while the celebrant, ministers and others sit. He takes off the biretta and cappa, which are laid aside by his M.C. or the attendant. The canons come to form a circle around the throne. The bishop gives them a sign that they may put on the biretta. Servers bring the vestments from the altar; the deacons at the throne assist the bishop to put on these. Finally, the first assistant deacon puts on the precious mitre, the bishop takes the crozier in his left hand. So he goes to the altar, blessing the choir as he passes; the deacons at the throne hold the ends of the cope, the train-bearer carries his train behind, the bearers of the mitre and crozier follow.

If the *Asperges* ceremony comes before Mass, the bishop stands at his throne, mitred, but not holding the crozier. The celebrant sprinkles the altar, then comes to the throne, accompanied by the M.C. of the Mass only. He presents the sprinkler to the bishop with the usual reverences and oscula. The bishop signs himself, then sprinkles the celebrant and his own assistants. The celebrant receiving back the sprinkler returns to the altar. He sprinkles the ministers, then the choir and people, accompanied by his M.C. only. The ministers stand meanwhile before the altar.

At the altar steps the bishop gives the crozier to its bearer;[4] the first deacon takes off the mitre.

Meanwhile the celebrant of the Mass comes to the altar with his ministers; he stands at the bishop's left before the

[1] *Caer. Ep.*, Lib. I, cap. xv, § 4.

[2] This is the general rule when the bishop kneels at a faldstool or kneeling-desk in cappa.

[3] This is his place always when he is not at the throne (Martinucci, II, i, p. 68, § 28).

[4] The crozier-bearer always receives the crozier kneeling.

steps, a little back. The deacons of the throne stand behind the bishop, the deacon and subdeacon of the Mass behind the celebrant, the other chaplains or servers of the bishop behind these. The first M.C. is on the epistle side, the second on the gospel side. The train-bearer stands aside on the epistle side. All, except the bishop and celebrant and canons (including the ministers) kneel. The bishop and celebrant say the prayers at the altar steps, the celebrant answering the bishop. All the others also say these prayers two and two, according

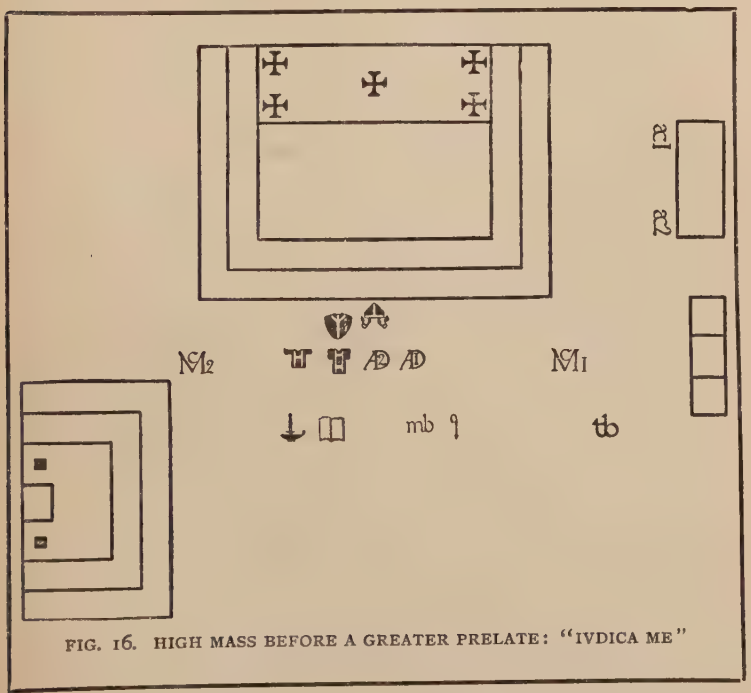


FIG. 16. HIGH MASS BEFORE A GREATER PRELATE: "IVDICA ME"

to the usual rule (p. 84). After the prayer *Indulgentiam* the celebrant turns back and stands between the ministers of Mass; the deacons at the throne come and stand on either side of the bishop. So they say the verses, *Deus tu conversus*, etc.[1] As soon as the bishop has said *Oremus*, adding no prayer, he bows to the altar, the first deacon puts on the mitre, the bishop takes the crozier, blesses the celebrant, and goes to the throne, blessing the choir as he passes. The train-bearer

[1] Martinucci (II, i, p. 150 n.) deduces this from *Caer. Ep.*, Lib. II, cap. xii, § 1, which says that the bishop makes the confession with the celebrant. But the confession ends with the prayer "Indulgentiam."

comes behind him and holds the train. The celebrant then goes up to the altar, kisses it, says the usual prayers, *Aufer a nobis*, etc., and waits there till the incense is brought to him.

The bishop lays aside the crozier and sits on his throne. The train-bearer goes to his place among the "familiares" of the bishop, east of the throne. The assistant priest comes from his stall to the throne. The thurifer brings the thurible, hands the incense boat to the assistant priest at the throne, and kneels before the bishop, holding up the thurible. The assistant priest holds the boat, hands the spoon to the bishop with the solita oscula. The bishop puts on the incense and blesses it. The thurifer takes the boat, then carries the thurible to the altar, hands it to the deacon, who gives it to the celebrant. The celebrant incenses the altar as usual. Meanwhile at the throne the assistant priest goes to his place by the bishop's side. When the altar is incensed, the deacon incenses the celebrant with two swings; then he hands the thurible to the thurifer, who takes it to the throne and here meets the assistant priest before the bishop. The A.P. and thurifer make the reverences to the altar and bishop, each according to the general rule for their degree (p. 151). The A.P. takes the thurible and incenses the bishop with three double incensings. The bishop rises to be incensed. When this is done the A.P. bows, or genuflects, and the bishop makes the sign of the cross over him. Making again the proper reverences to the altar and bishop, the A.P. goes to his place in choir; the thurifer takes the thurible to the sacristy.

The second deacon at the throne now takes off the precious mitre, hands it to the mitre bearer who puts it on the credence table; he takes the golden mitre, brings it to the throne and waits here. The bishop rising, uncovered, says the introit of the Mass, one chaplain or server holding a missal before him, the other the hand-candle at his left. The missal and candle are then taken away; the bishop says *Kyrie eleison*, etc.

Meanwhile, if the chapter is present, the canons come to form a circle around, as described above (p. 151). The A.P is among them.[1] If the sung *Kyrie* will take some time, the bishop signs to the canons (blessing them) that they may go back to their stalls; he sits and is covered with the golden mitre by the first deacon assisting. If the *Kyrie* is not long, and if *Gloria in excelsis* follows, the canons do not go to their stalls; they stay, and the bishop still stands to say the *Gloria* together. The celebrant at the altar intones the *Gloria* and the choir continues it, as at every High Mass. Meanwhile the bishop and the canons in a circle say it together. Then the bishop sits, wearing the golden mitre. The deacons at the throne

[1] It is always supposed that he is a canon.

and A.P. sit in their places, the servers who carry the mitre, crozier book, and candle sit on the steps of the throne, genuflecting to the bishop, before and after.

When the *Gloria* has been sung, the second deacon at the throne takes off the bishop's mitre. The bishop stands while the collects are sung. Towards the end of the last collect the subdeacon takes the book of lessons, but does not move from his place. The bishop sits, the first deacon puts on his golden mitre. The subdeacon comes to the middle, genuflects to the cross, then to the bishop, reads the epistle. He should stand not quite facing the altar, but turned half towards the bishop. At the end of the epistle the subdeacon genuflects to the altar, comes before the bishop, genuflects to him, goes up the steps of the throne and kneels. The bishop lays his hand on the book, the subdeacon kisses it, and the bishop makes the sign of the cross over him. The subdeacon comes down the steps, again genuflects to the bishop, then in the middle before the altar, gives the book of lessons to the server at his side, and goes to carry the altar missal to the gospel side.

The assistant deacons and priest stand as the subdeacon comes to the throne; the bearers of the bishop's missal and scotula come to him. He reads the epistle, gradual and other verses, then, with folded hands, he says the prayers *Munda cor meum* and *Iube Domine benedicere*, and reads the gospel.

While the celebrant reads the gospel the deacon takes the book of lessons and puts it on the altar, genuflecting to the bishop and altar, and comes to the throne. The celebrant, when he has read the gospel, comes to the middle of the altar, and stands there between the deacon and subdeacon. When the bishop has read the gospel, the bearers of his book and scotula stand aside.

The deacon, at a sign from the M.C., genuflects to the bishop, goes up the steps, and kneeling kisses the bishop's hand; coming down the steps he genuflects again to the bishop, goes to the lowest altar step in the middle,[1] kneels there and says the *Munda cor meum*. The thurifer follows the deacon to the throne, so that he is ready there when the deacon comes down. As the deacon genuflects after kissing the bishop's hand, the thurifer does so too, then he goes up the steps. Here he hands the incense boat to the assistant priest, who comes to the bishop's right. The bishop puts on incense and blesses it. The thurifer takes back the boat, goes and stands near the throne, waiting till the others come. When the deacon has said *Munda cor meum* he takes the gospel

[1] According to the *Caer. Ep.*, Lib. I, cap. ix, § 2, "super infimo eius [sc. altaris] gradu in medio," and Lib. II, cap. viii, § 42, "in eius inferiori gradu." So he does not kneel on the foot-pace, though Martinucci (II, i, p. 224, no. 63) says he does.

book, bows to the celebrant, not kneeling for his blessing, and goes with the subdeacon and acolytes to the throne. Before leaving the altar they all genuflect to it. The deacon goes to the bishop, with the subdeacon at his left, acolytes and thurifer behind. All kneel before the bishop; the assistants at the throne stand. The deacon kneeling before the throne says *Iube Domne benedicere.*

The bishop gives him the blessing with the usual formula, but makes the sign of the cross three times. Meanwhile the acolytes and the thurifer (now behind them) as well as the subdeacon, kneel. All rise, genuflect again to the bishop, and go for the gospel to be sung as usual, except that the subdeacon must so stand as not to turn his back or shoulder to the bishop. As soon as the deacon leaves the throne, the second deacon takes off the bishop's mitre. The four chaplains of mitre, crozier, book, and candle stand in line facing the deacon (on the east side before the throne). The bishop stands at his throne, makes the sign of the cross as the deacon sings *Sequentia sancti evangelii*, etc., takes the crozier and holds it with both hands while the gospel is sung. If, during the gospel, a genuflection is to be made, a server puts a cushion before the bishop, that he may kneel on that. When the gospel is finished, the bishop lays aside the crozier; the subdeacon comes straight to him, without any genuflection or reverence, holding the open book. The bishop lays his hands on it and kisses it, saying *Per evangelica dicta*, etc. The thurifer follows the subdeacon to the throne. The deacon, with the acolytes, goes to the altar, genuflecting to the bishop, then to the altar. The acolytes put their candles on the credence table and stay there. The deacon goes to the celebrant's side. The subdeacon leaves the bishop, with the usual genuflection, hands the book to the M.C. or server, and goes to stand by the deacon. The A.P. takes the thurible from the thurifer and incenses the bishop with the usual reverences. At the end the bishop makes the sign of the cross over him. If the creed is said, the canons come to make their circle around the bishop (including the A.P.), and say it with him. All genuflect at the text, *Et incarnatus est*, etc. The bishop kneels on a cushion put before him by a server. Then the canons go back to their stalls, the bishop dismissing them with a blessing. The A.P. goes to his place by the throne. The bishop sits, and is covered with the golden mitre while the rest of the creed is sung. When the words *Et incarnatus est*, etc., are sung, those who are standing kneel; the bishop bows, not taking off the mitre. When the deacon goes to spread the corporal, he bows first to the celebrant, then genuflects to the bishop. On going back to the altar the celebrant and his ministers make a reverence to the bishop in the usual way.

Then the second deacon at the throne takes off the mitre,

the bishop rises while the celebrant sings *Dominus vobiscum* and *Oremus*. He sits again, is covered with the golden mitre and reads the offertory verse, the servers holding the book and candle. The thurifer comes to the throne, genuflecting as always to the bishop, and hands the boat to the A.P. The bishop puts on and blesses incense. When the water is to be blessed the subdeacon, at his usual place by the altar, genuflects or bows to the bishop, holds up the cruet, and says *Benedicite reverendissime Pater*. The bishop at his throne blesses it, saying *In nomine Patris et Filii et Spiritus sancti*. The celebrant says the prayer *Deus qui humanae substantiae*, not blessing the water. The thurifer brings the incense to the deacon, who hands it to the celebrant. The altar is incensed as usual, then the deacon incenses the celebrant with two swings only. He comes before the throne, where the A.P. awaits him. He genuflects to the bishop and hands the thurible to the A.P. The bishop stands, wearing the mitre, and is incensed by the A.P. with three double swings. Then he blesses the A.P. and the A.P. hands the incense to the deacon, and goes to his seat by the throne; the deacon incenses him, then the deacons at the throne, genuflecting to the bishop as he turns from one to the other.

The rest of the incensing proceeds as usual.

As the preface begins the assistants at the throne all stand; the second deacon takes off the bishop's mitre, the first his skull-cap. The bishop stands. The mitre bearer takes away the golden mitre and brings the precious one. The canons form their circle around the throne and say the *Sanctus* with the bishop. He dismisses them, as usual, with a blessing. The A.P. goes to his stall in choir.

Meanwhile the faldstool, or kneeling-desk, is brought to the middle of the choir before the altar. The first deacon puts on the bishop's skull-cap and precious mitre. The bishop takes the crozier in his left and comes down from the throne to the faldstool, blessing the choir as he passes. The deacons hold the ends of his cope, the train-bearer holds the train behind.

Meanwhile the torch-bearers have taken their torches; they come to the sanctuary, genuflecting to the altar, then to the bishop. They kneel in two rows, facing each other on either side, the faldstool between them (fig. 17, p. 159).

At the faldstool the bishop hands his crozier to its bearer, the second assistant deacon takes off his mitre, the first his skull-cap. He kneels at the faldstool, the deacons spread out the ends of his cope. They kneel on either side, the train-bearer, chaplains or other servers behind. Meanwhile the subdeacon, holding the paten at the foot of the altar steps stands back towards the epistle side and turns slightly, so as not to stand with his back to the bishop. When the elevation

is over the bishop rises and genuflects.[1] The two deacons holding the ends of his cope also prostrate, as do all the servers. The first deacon replaces the bishop's skull-cap and precious mitre; the bishop takes the crozier in his left and goes back to the throne; he does not bless the choir as he passes. As soon as he has left, the faldstool is removed. At the throne the bishop sits for a moment, while he hands the crozier to its bearer, the second deacon takes off his mitre, the first his skull-cap. Then he stands again, turning towards the altar. Towards the end of the Lord's Prayer the canons come to form their circle around the bishop. In the middle they prostrate before the altar. They say the *Agnus Dei* with the bishop, then go back, prostrating before the altar as before.[2]

When the celebrant and his ministers have said *Agnus Dei*, the deacon goes to stand by the missal, the subdeacon near the A.P.'s place in choir. The A.P., as soon as he, with the other canons, has said the *Agnus Dei*, goes to the altar and kneels there on the foot-pace, at the right of the celebrant. He receives the kiss of peace from the celebrant, instead of the deacon. He then genuflects to the Sanctissimum and goes to the throne. Here, making no reverence to the bishop, he gives him the pax, placing his arms under those of the bishop. Then he steps down, bows low to the bishop and goes to his stall in the choir. The first assistant deacon turns to the bishop, bows, receives the pax from him, bows low and goes back to his place. Then the second assistant deacon does the same. The A.P. at his place in the choir gives the pax to the subdeacon. After this he has no further duty. The subdeacon, accompanied by the M.C. of the Mass, gives it to the first dignitary. Then he gives it to the highest canon on the other side, returns to the altar, gives the pax to the deacon, then to the M.C. The kiss of peace passes through the choir in the usual way.

After the Communion the bishop sits; the first assistant deacon puts on his skull-cap and the precious mitre. The bearers of the book and hand-candle approach, the bishop reads the Communion antiphon. Then the second deacon takes off his mitre, he stands while the celebrant sings *Dominus vobiscum*, and the deacon of the Mass sings *Ite missa est*, or *Benedicamus Domino*. When the celebrant has said the prayer *Placeat tibi* he kisses the altar and goes to stand at the epistle side, facing the bishop. The deacon and subdeacon stand on their steps below him, also facing the bishop. The first assistant deacon puts on the bishop's

[1] *Caer. Ep.*, Lib. I, cap. xxi, § 3, says that the canons (not the bishop) genuflect on both knees at this point, an exception to the usual rule (p. 21). But Martinucci-Menghini, II, i, p. 161 n., prefers no exception.

[2] *Caer. Ep.*, Lib. I, cap. xxi, § 3.

precious mitre, the bearer of the crozier is at hand, the bearers of the book (who now has the Canon episcopalis) and of the candle stand before the bishop. He sings the verses *Sit nomen Domini* . . . and *Adiutorium nostrum* . . .; then *Benedicat vos omnipotens Deus*, extending his arms and looking up. He takes the crozier in his left, makes the sign of the cross three times as he continues *Pater et Filius et Spiritus sanctus*. The assistant deacons kneeling hold the ends of the cope. All present kneel except the bearers of book and candle, and the celebrant and canons who bow low.

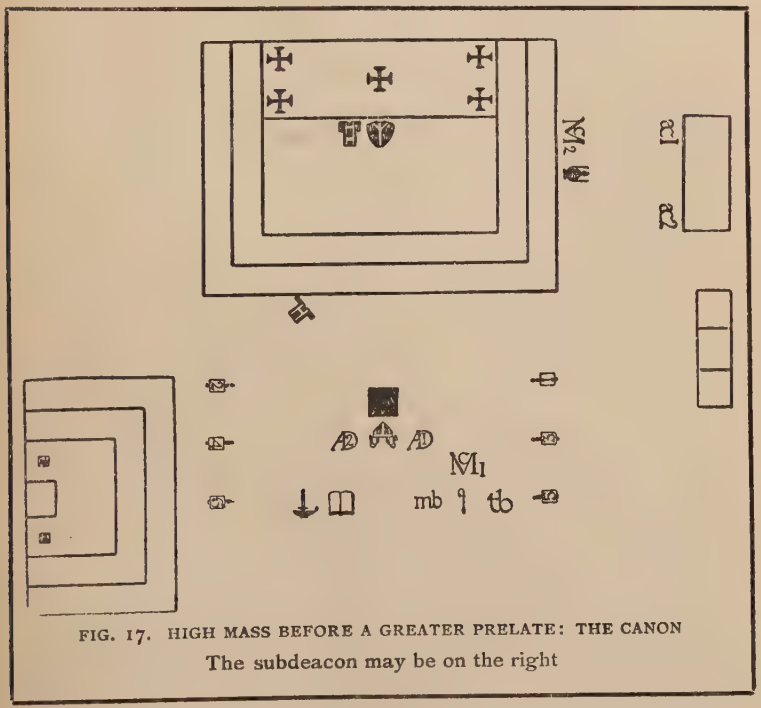


FIG. 17. HIGH MASS BEFORE A GREATER PRELATE: THE CANON

The subdeacon may be on the right

If the pontiff is an archbishop, the cross-bearer brings the archiepiscopal cross, while the answer to *Ite missa est* is sung. He carries this before the throne and kneels there, holding the cross so that the figure of our Lord faces the archbishop. In this case the deacon does not put on the mitre; an archbishop blesses without it, because of the cross before him.

After the blessing the bishop sits; the celebrant, turning to the people, reads the form of Indulgence, if this is to be published, and if it has not already been read by the preacher.[1]

[1] If there is a sermon at the Mass, the preacher reads the Indulgence after he has preached.

The ministers stand on either side of the celebrant while he does so. Meanwhile the bishop still sits with mitre and crozier. Then he hands back the crozier, and the second deacon takes off the mitre. He stands again for the last gospel and genuflects, on a cushion put there, at the text *Et verbum caro factum est.* He sits; the first deacon puts on the precious mitre. The celebrant, ministers and their servers now go making the usual reverences, first to the altar, then to the bishop (who blesses them), then to the choir. The bishop unvests, assisted by the deacons at the throne. The vestments are carried by the M.C. or servers to the altar, laid on it and covered with a veil, as before Mass. The attendant brings the cappa magna, which the bishop puts on. Meanwhile the faldstool is again put before the altar. The bishop attended by his deacons and servers comes to it, covered with his biretta as he goes, kneels and says a short prayer, the others kneeling at his side and behind as before. He again visits the chapel of the Blessed Sacrament, then leaves the church, blessing the clergy and people as he passes

§ 2. WHEN THE BISHOP ASSISTS IN CAPPA MAGNA

On less solemn occasions the bishop may assist at High Mass wearing not cope and mitre, but cappa magna.[1]

In this case everything is done as above, with the exceptions here noted. No vestments are spread on the altar; the bishop does not vest at the throne. Four or six candles burn at the sanctuary-rails. The celebrant, ministers and servers come to the sanctuary first, and wait there. The bishop enters wearing rochet, cappa magna, pectoral cross, skull-cap and biretta. He wears these all the time at the throne.

He kneels at the faldstool, or kneeling-desk, blesses the celebrant and ministers, then goes at once to the altar steps and says the prayers of the beginning of Mass, as described above (p. 152). Then he goes to the throne. All proceeds as in the last paragraph; the bishop says the same parts of the Mass from a missal, the servers holding the book and hand-candle. The canons come to form their circles around the throne. The bishop blesses the incense each time, assisted by his A.P. He blesses the deacon before the gospel and the subdeacon after the epistle. He receives the kiss of peace from the A.P. He comes to the faldstool at the middle for the consecration and elevation. The Indulgence is published as usual; the bishop gives the blessing at the end.

Meanwhile two deacons at the throne attend him, the assistant priest is by them.[2]

[1] *Caer. Ep.*, Lib. II, cap. ix; Martinucci-Menghini, II, i, pp. 217-233; Wapelhorst, p. 198; Le Vavasseur, *Fonct. Pont.*, i, pp. 236-239.

[2] These three assistants are in choir dress; the train-bearer has no surplice.

The following further differences are to be noted. The chief is that the bishop in cappa is incensed only at the offertory, not at any other time. Whenever he stands or kneels he takes off the biretta, except while the Indulgence is published, and while he gives his blessing. He wears the skull-cap all the time, even when he has taken off his biretta; except while the gospel is sung, during the preface, and all the time from the consecration to the Communion. At these times he takes off both biretta and skull-cap. The bishop takes them off himself and hands them to the first assistant deacon. When both are taken off, the skull-cap is held by the deacon on the top of the biretta.

He puts both on himself, taking them from the deacon. He wears the skull-cap while going to the faldstool before the consecration.

While sitting he always wears the biretta. During the last gospel he stands without the biretta, but wearing the skull-cap.

When in cappa the bishop does not use the crozier.

All genuflections and reverences are made to him as when he has the cope and mitre.

§ 3. HIGH MASS FOR THE DEAD BEFORE A BISHOP

In this case the following special rules are observed.[1]

The bishop may assist either in a black cope and the simple mitre, or in cappa magna. If he wears the cope and mitre, the vestments are spread on the altar beforehand, the one (simple) mitre stands on the gospel side. The throne, in any case, is covered with violet cloth fringed with violet silk. Its steps are covered with a violet carpet, as are the altar steps and suppedaneum. The cushion on which the bishop kneels at the throne is black.[2] The faldstool is covered with violet and has violet cushions. The floor of the sanctuary and the sedilia are violet. The candles are of unbleached wax.[3] When the bishop arrives, the bells are not rung joyfully; they may be tolled. The organ is silent throughout.

The ceremony proceeds as usual, with the following exceptions:

The bishop gives no blessing at any time; he does not bless the choir in passing nor the celebrant. According to the rule for all Requiem Masses, no blessing is given to the ministers after the epistle nor before the gospel. The canons do not come to form a circle around the bishop.

[1] *Caer. Ep.*, Lib. II, cap. xii; Martinucci-Menghini, II, i, pp. 302-340; Le Vavasseur, *Fonct. Pont.*, i, 243-247.

[2] If he is in cope, violet if he is in cappa.

[3] The six altar-candles, two acolytes' candles, torches and candles by the hearse.

When the celebrant sings *Dominus vobiscum* before the collects, the bishop comes from his throne, wearing the mitre, goes to the faldstool before the altar and kneels there without mitre during the collects. All kneel except the celebrant and ministers. The assistant priest does not go to the throne till the bishop has returned to it after the collects.

The bishop puts on incense and blesses it at the offertory; he is incensed by the A.P. at this point only.

The bishop kneels at the faldstool from the consecration till the *Pax Domini* has been sung. Everyone in choir kneels during this time (p. 85). The bishop comes again to the faldstool for the post-communion, as he did at the collect. No blessing is given, no indulgence published.

If there is a sermon after the Mass, the preacher does not go to the bishop for his blessing. If the absolutions follow, see pp. 425-429.

If the bishop wears the cappa, the differences noted above (pp. 160-161) are observed.

For all else see the preceding paragraphs (pp. 149-161).

§ 4. HIGH MASS BEFORE A BISHOP NOT IN HIS DIOCESE

When a bishop who has no jurisdiction in the place (therefore any bishop except such as those described above, p. 32) assists at High Mass, he takes no part in the ceremony. He assists in choir dress, that is, in purple cassock, rochet, mantellettum, pectoral cross, purple biretta, and takes the first place in the choir.[1] The canons are not to go to meet him at the door of the church in full procession, as they meet the Ordinary; but some of them may meet him, of whom the highest in rank offers holy water.[2] The side on which the bishop sits then becomes that of higher dignity. The celebrant and ministers bow to him at the beginning and end of the Mass. He is incensed after the celebrant, before anyone else, with three double incensings. He receives the kiss of peace from the deacon before anyone else. He does not give the blessing at the end of Mass, and takes no further part in the function than do others in choir.

[1] S.R.C., 7 August 1627, no. 442, ad I; 11 mart. 1882, no. 3540. A clerk should attend at his side.

[2] S.R.C., 7 August 1627, no. 442, ad III.

CHAPTER XVI
PONTIFICAL HIGH MASS AT THE THRONE[1]

§ 1. PREPARATION

A THRONE is used by a bishop where he has jurisdiction, therefore by the metropolitan throughout his province and the Ordinary, except in the presence of a still higher prelate, also by a cardinal everywhere outside Rome and in his titular church at Rome.[2]

A chapel should be set apart (called the Secretarium) in which terce is sung and the bishop vests. This is not the chapel of the Blessed Sacrament. If the Sanctissimum is reserved on the High Altar of the church, it should be removed before the ceremony.

In the chapel of the Blessed Sacrament a faldstool or kneeling-desk (genuflexorium) is placed before the altar. A kneeling-desk is covered with a cloth, green or violet; either has two cushions of the same colour, one for the bishop's arms, one on the ground, on which he will kneel. Six candles should be lit on this altar during the time the bishop is there.

There is also an altar in the secretarium. On this are six candles, lit, and the usual altar cross. The altar is vested in the colour of the Mass; on it are laid the bishop's vestments, namely thus (inversely to the order in which they are taken): the chasuble, gloves on a plate, dalmatic, tunicle, the formale of the cope on a plate, the cope, stole, pectoral cross,[3] girdle, alb, amice. All are covered with a veil of the colour of the Mass. The gremiale may be used for this purpose. The precious mitre stands on the altar at the gospel side, the golden mitre at the epistle side. If the prelate is an archbishop, on the days on which he may use the pallium,[4] this is laid on the altar, on a plate, and covered with a small veil of the colour of the day. The three pins to fix it lie on another plate near. The crozier stands near the altar, also the processional cross. But if he is an archbishop he will enter with his cross. In this case there should be a stand for it near the

[1] For this ceremony see *Caer. Ep.*, Lib. II, cap. viii; Martinucci-Menghini, II, i, pp. 81-111; Le Vavasseur, *Fonct. Pont.*, i, pp. 69-119; Wapelhorst, pp. 184-191.

[2] The Ordinary may now allow the use of his throne to another bishop, provided this is not his own auxiliary, nor vicar general, nor a dignitary or canon of his cathedral (S.R.C., 12 iun. 1899, no. 4023) or a bishop of less rank than himself. A metropolitan may use a throne throughout his province. *Cod.*, c. 274, 337.

[3] Often the bishop will use the cross he wears on entering, taking it off and putting it on again over the alb.

[4] The rules about the pallium are in the *Cod.*, c. 275-279.

altar. On the epistle side is a bench for the ministers of the Mass. A throne is prepared in this chapel with a canopy, and two stools at its sides for the assistant deacons. There is a fald-stool before the altar covered as above, and places in choir for the canons. On the credence table of the chapel the bishop's ceremonial shoes and stockings are laid on a plate, covered with a cloth. There is another cloth to hold this plate when it is brought to the throne. On the same credence table are laid a book of gospels or missal.[1] In this at the place of the gospel of the day the bishop's maniple is placed. Further, the maniples of the deacon and subdeacon of the Mass, the acolytes' candles, the Canon pontificalis, hand-candle lighted, the vessel with water and the dish for the bishop to wash his hands, are on the credence table of the secretarium. The thurible, incense boat are here, and the fire with charcoal near at hand, unless these are prepared in the sacristy.

In the sanctuary of the church the High Altar is vested for Mass. On it are seven candles, the six as usual, and a seventh, higher than the others, in the middle. The altar cross stands in front of this.[2] On the credence table are placed the chalice with two purificators, the paten with two altar breads, the pall, corporal in the burse and chalice veil, as usual. Further, two vessels for the tasting of the bread and wine, the book of lessons (which should be covered with silk of the colour of the vestments), the stand or cushion with the missal of the altar, the Canon pontificalis book, the bishop's gremiale of the colour of the vestments, the scotula, the subdeacon's humeral veil, the vessel and dish with which the bishop will wash his hands, and the two towels, the form of the Indulgence to be proclaimed, and the pax-brede, if it will be wanted. The torches for the elevation, six or eight, are placed near. If there is to be a Communion, the pyx with particles to be consecrated, and the Communion cloth are put on the credence table.

The throne in the sanctuary should be covered with cloths of the colour of the Mass; a cushion lies near on which the bishop will kneel during the creed. On either side is a bare stool for the deacons at the throne; on the bishop's right[3] a third bare stool for the assistant priest.

East of the throne is the place for the bishop's "familiares" (p. 150). Opposite the throne, on the epistle side, are the seats for the ministers. At the entrance of the sanctuary, four, six or eight candlesticks stand, with burning candles.

In the sacristy the vestments for the deacon and subdeacon

[1] All the books should have a silk cover of the colour of the day (see p. 20).

[2] *Caer. Ep.*, Lib. I, cap. xii, § 12. The seventh candle is used only at Pontifical High Mass at the throne, and not at Requiem Mass.

[3] Or left (see p. 149, n. 3).

are laid out, also vestments for the canons, copes for the dignitaries, chasubles for the canons who represent priests, dalmatics and tunicles for the canons who represent deacons and subdeacons, two dalmatics for the deacons at the throne, a cope for the A.P.,[1] amices for all these vestments, four copes for the chaplains or servers who will hold the book, scotula, mitre, and crozier, the veils for the crozier and mitre-bearers;[2] an alb, girdle, amice and tunicle for the subdeacon who will carry the processional cross. All the vestments are of the colour of the Mass. A holy water stoup is prepared in the sacristy.

§ 2. THE MINISTERS AND SERVERS

The following persons take part in the ceremony:

The deacon and subdeacon of the Mass, who should be canons; two canons who will serve as assistant deacons at the throne; the assistant priest,[3] also a canon, who should be the highest dignitary of the choir, or the canon who will preach the sermon; four chaplains for the mitre, crozier, book and hand-candle, a train-bearer. Six other servers are needed for the vesting of the bishop;[4] these may afterwards serve as torch-bearers. There are also the (second) M.C. of the Mass, and another (first) M.C. at the throne, who regulates the whole ceremony. The acolytes and thurifer of the Mass attend as usual. The Caerimoniale episcoporum enumerates the servers in this way: first, seven, namely, the bearers of the mitre, crozier, book and candle (scotula),[5] then the thurifer and two acolytes. Further, it requires six others: one to have charge of the gremiale, one of the cruets, the other four assist, in cassock, but without surplice, standing by the credence table.[6] This makes eleven servers, besides the two masters of ceremonies, cross-bearer, and train-bearer. Add to these the deacon and subdeacon of the Mass, the assistant priest and two deacons at the throne, and we have altogether twenty persons in attendance on the bishop when he sings High Mass at the throne. There may be other attendants or servants (familiares) who wait east of the throne

[1] The *Caer. Ep.* describes the dress of the assistant deacons at the throne (when they are "parati") as "a dalmatic over the rochet, if they may wear a rochet, otherwise over surplice and amice" (Lib. I, cap. viii, § 2). The A.P. wears "an amice over a rochet or surplice, and over this a cope of the colour of the office" (Lib. I, cap. vii, § 1). It is not unusual for the deacons at least to wear an alb instead of a surplice (Wapelhorst, p. 185). None of these ministers wears stole or maniple.

[2] They wear these veils under their copes.

[3] For the dress of these assistants see p. 150.

[4] Martinucci-Menghini, II, i, p. 86, § 41.

[5] "These four, if it be the custom, may wear copes" (*Caer. Ep.*, Lib. I, cap. xi, § 1).

[6] *Caer. Ep.*, Lib. I, cap. xi § 2.

when not occupied. The chapter should be present to say terce and assist at Mass; other clergy and seminarists should, if possible, also attend.

It will be convenient to add at once some general directions about the functions of these persons.

The ASSISTANT PRIEST has to remove the bishop's ring (cum solitis osculis) when the bishop's hands are washed, and to replace it in the same way afterwards. Hands are washed four times: before Mass, after the offertory, at the *Lavabo*, after the ablutions. On these occasions the A.P. has also to hand the towel. He holds the boat when the bishop puts on incense and moves the missal at the altar. When the bishop sings anything at the throne the A.P. holds the book; when he recites the book-bearer holds it.

The first ASSISTANT DEACON always puts on the bishop's mitre and gremiale, the second takes them off. The bishop wears the mitre while he walks in procession (*e.g.*, from the throne to the altar, or back), while he sits, while he is incensed (except after the gospel), while he washes his hands, if he is vested at the time (therefore not when hands are washed before Mass), while he gives his blessing (but not an archbishop when he blesses). He uses the precious mitre from the beginning to the introit, golden mitre from the introit to the end of the creed, then precious mitre to the end of the whole service.

The gremiale is spread over the bishop's knees while he sits during the sung *Kyrie eleison*, *Gloria in excelsis*, creed. While he washes his hands after the offertory a towel may be spread.

His crozier is handed to him and taken back by the crozier-bearer (cum solitis osculis). He holds it in his left hand in procession (including from throne to altar and back), while the gospel is sung (this time in both hands), while he gives his blessing at the end. A bishop never uses a crozier unless he is "paratus" (namely, in vestments, cope or chasuble). When the bishop is at the throne, the place of the first M.C. is at his left, standing.

The Congregation of Rites allows, in case of necessity, that the deacon and subdeacon of Mass supply for the assistant deacons at the throne.[1]

When the bishop himself celebrates, the canons do not come to form circles around the throne, except while he vests.

A special feature of pontifical functions is the assistance of four servers (called "capellani" in the Caerimoniale episcoporum), who carry the mitre, crozier, book from which the bishop reads, and the hand-candle (scotula, palmatorium, see p. 17) held by the book at that time. This is the order of their rank: mitre-bearer, crozier-bearer, book-bearer, scotula-bearer. When the bishop has no jurisdiction (therefore in the

[1] S.R.C., 22 mart. 1862, no. 3114, ad III.

case of an auxiliary or stranger bishop) he has no crozier,[1] so the three others only attend. At solemn functions, when the bishop is vested, these four chaplains may wear, over their surplices, copes of the colour of the office. The mitre-bearer and crozier-bearer have scarves (vimpae; see p. 10). If they wear a cope, the scarf is under it. They hold the mitre or crozier through the scarf.

The CROZIER-BEARER always hands the crozier to the bishop and takes it from him direct, each time with the solita oscula. He holds it with the crook towards him. The MITRE-BEARER hands the mitre to the deacon (the first assistant deacon or deacon of the Mass) who puts it on the bishop. He takes it back from the second assistant deacon or deacon of the Mass. In the case of the mitre there are no oscula.

The BOOK-BEARER holds the book open before the bishop (except when the A.P. does so, see p. 166). He kneels before a greater prelate (p. 32), otherwise he stands. He holds the book with both hands, leaning it against his forehead. But when the bishop sits and he stands he leans it against the breast. When the bishop uses a book on the altar the book-bearer has no function and stands away, generally on the gospel side, on the ground.

The CANDLE-BEARER holds the candle, lighted, in the right hand by the book. Normally he should be at the left of the book-bearer; but he may stand at his right, to allow more room for the A.P. He and the book-bearer genuflect together to a greater prelate, or bow to another bishop, on arriving and retiring. When the bishop uses a book on the altar the candle-bearer stands at the other side of the A.P., holding the candle. When he goes to kneel at the elevation, he leaves the candle on the altar. He stands or kneels as does the book-bearer.

Neither the book-bearer nor the candle-bearer genuflects while performing their function, even when all others do so.

These four chaplains follow the bishop in procession. When he is at the altar the mitre-bearer and crozier-bearer are towards the epistle side, for convenience in handing these. The candle-bearer and book-bearer are sometimes in the same line as the others, on the gospel side (as during the prayers at the foot of the altar); or, more often, the candle-bearer is on the foot-pace on the gospel side, the book-bearer stands away on the ground, on that side, not holding a book.

A greater prelate has a train and TRAIN-BEARER. Other bishops (an auxiliary or visitor) have no train;[2] so this server

[1] Nor have the chaplains copes. There are rare occasions (*e.g.*, at ordinations) when a bishop having no jurisdiction uses a crozier.

[2] Le Vavasseur, *Fonct. Pont.*, i, p. 273, § 52, allows every bishop to wear his train and have it borne at pontifical functions. But the S.R.C., 23 September 1848, no. 2975, ad X, appears to forbid this.

does not attend them. Whenever the bishop with train goes in procession, even from one part of the altar to the other, the train-bearer goes behind him holding the train. When the bishop does not go in procession, the train-bearer stands or kneels aside, but near. His place then is at the east side of the throne, or near the credence table, when the bishop is at the altar.

§ 3. THE VESTING OF THE BISHOP

The service begins while the canons say terce in the choir of the secretarium. First, the bells of the church are rung, the organ is played. The canons vest in the sacristy. It is better that the ministers of the Mass do so too.[1] They all then go to their places in the secretarium, or they may go to meet the bishop at the door of the church. The four bearers of the mitre, crozier, book and candle wait near the credence table or throne in the secretarium. The cross-bearer and other servers are there too, vested, unless they accompany the procession to meet the bishop at the door of the church.

The bishop arrives in the church in rochet and cappa. Accompanied by his attendants, and by the canons, if they go to meet him, he goes first to the chapel of the Blessed Sacrament, kneels on the faldstool[2] there prepared, and says a short prayer. He comes to the secretarium, bows to the altar, kneels at the faldstool again for a few moments. Then he goes to the throne. Here the deacons assisting and the A.P. await him, in choir dress. The canons are now at their stalls in the secretarium. The chaplains of the book and candle take these from the credence and come before the bishop. Standing at the throne the bishop takes off his biretta, hands it to the first assistant deacon, turns to the altar and says the *Pater noster* and *Ave Maria* silently. He then intones *Deus in adiutorium meum intende* while the A.P. holds the book. The canons answer; the hymn *Nunc Sancte nobis spiritus* is sung, and the psalms of terce begin. Then the bishop sits, puts on his biretta, and begins the prayers before Mass, *Ne reminiscaris*, and the psalms. The assistant deacons and priest say these with him. The canons sit at their places and continue terce.

The subdeacon goes to the credence table and takes the bishop's shoes and stockings, on their plate covered with a veil. He holds the plate by another veil, which covers his hands. He comes to the throne and kneels before the bishop; assisted by the bishop's servant he puts on the liturgical

[1] Menghini advises this, as being much more convenient (Martinucci, II, i, p. 84, n.), though the *Caer. Ep.* supposes that they vest in choir (Lib. I, cap. ix, § 1).

[2] The M.C. spreads the front of the cappa over the faldstool and sets it free when the bishop rises. This is the rule always when the bishop kneels at a faldstool.

shoes and stockings. The servant first takes off the bishop's usual shoes, which are put on a plate, covered with a veil, and taken away. The subdeacon then takes the plate he has carried back to the credence table, and goes to the sedilia, where he waits by the deacon. Meanwhile, all the time he vests the bishop says the prayers appointed for each vestment in the missal. The servers who hold the vestments now take them and stand before the altar. The bishop rises, takes off his biretta, giving it to the first assistant deacon, as before. While he does so the four chaplains go to the sacristy and put on their copes. The attendant takes off the cappa, lays it aside, and loosens the train of the bishop's cassock. The deacon and subdeacon of the Mass come to the throne, the assistant deacons retire, put on their dalmatics, return, and stand back, so as not to hinder the others. The bishop now washes his hands. The A.P. takes off his ring[1] and spreads one of the towels over the bishop's knees. An attendant, kneeling before the bishop, holds the dish and pours the water, the A.P. hands the towel.[2] He then goes to put on his cope, and comes back to the throne.

The servers who hold the vestments now come to the throne; the canons may come and form circle outside them.[3] The bishop signs to them to put on their birettas. Meanwhile the other persons in choir, prebendaries or chaplains, continue terce. The bishop vests in order, saying each prayer, assisted by the ministers of the Mass. He puts on the cope to which the formale is added, and lastly the deacon puts on him the precious mitre. The ministers of the Mass go to the sedilia, the canons retire to their places. When the psalms of terce are finished, the subdeacon of the Mass takes a breviary, goes to the place where the epistle is read and chants the chapter, taking care not to turn his back or shoulder to the bishop. As soon as he does so the bishop rises, not taking off the mitre; all rise with him. Cantors sing the versicles of terce. The acolytes bring their candles to the throne and stand at the bottom of its steps, on either side. The chaplains of the book and candle approach. The bishop sits while the second assisting deacon takes off his mitre. Then he rises, for the *Resp. breve*, sings *Dominus vobiscum* and the collect. He repeats *Dominus vobiscum*, the acolytes and chaplains retire; the cantors sing *Benedicamus Domino*.

The verse *Fidelium animae* is not sung, since Mass will follow at once. The servers return to the throne, bringing the Mass vestments, the tunicle, dalmatic, gloves and chasuble. The deacon and subdeacon of the Mass come to the throne.

[1] Kissing both the hand and the ring, as always.

[2] While the bishop washes his hands all kneel, except canons and prelates; but if a prelate of higher rank be present, all stand.

[3] Generally obsolete now.

The deacon takes off the bishop's formale and cope. The bishop puts on the tunicle and other vestments in order. Meanwhile the thurifer prepares the thurible. If the prelate is an archbishop, and if it is a day on which he wears the pallium, this is brought by a subdeacon-canon from the altar, handed to the deacon of the Mass, who puts it on the bishop and fixes the pins, assisted by the subdeacon. The deacon puts on the precious mitre. The servers who held the vestments now retire. The ministers of the Mass go to their seats and the acolytes put on their maniples; the assistant deacons take their place. The subdeacon takes the bishop's missal, with the maniple, between its leaves. The A.P. puts on the bishop's ring over the glove. The thurifer comes to the throne, the bishop puts on incense and blesses it, the A.P assisting. Meanwhile the thurifer, as always in such cases, kneels. The subdeacon who carries the cross now takes it, the chaplain brings the crozier to the bishop. The bishop rises and bows to the processional cross; the M.C. forms the procession. The thurifer goes first, unless there are servants of the bishop in lay dress to go in front of all. Then comes the subdeacon with the cross between the acolytes.

He holds the cross so that the figure of our Lord is turned forward, in the direction of the procession. The clergy follow in order, two and two, then the canons as they are vested, subdeacons, deacons, priests, and dignitaries in copes. The subdeacon of the Mass follows, holding the book; then the A.P. with the deacon of the Mass at his left; then the bishop between his two assistant deacons, followed by the train-bearer who carries his train. As he passes he blesses the people, holding the crozier in his left. The four chaplains of the mitre, crozier, book and candle follow, lastly, the bishop's attendants or servants in livery.

If the bishop is a Metropolitan, the subdeacon of the cross carries it between the acolytes immediately before the canons;[1] he holds it so that the figure of our Lord is turned towards the Metropolitan.

When the procession arrives at the sanctuary of the church, the attendants or servants remain outside; the subdeacon cross-bearer puts the processional cross in a stand near the throne, and stays by it. The canons and other clergy genuflect to the altar, then bow to each other, two and two, and go to their places, the subdeacon of the Mass goes to the altar steps at the gospel side and hands the book to a server; the deacon goes to his side, the A.P. to the epistle side before the steps. The bishop comes to the middle between the A.P. and the deacon, who stand a little back. His assistant deacons

[1] Whenever the chapter is present the canons go between the archiepiscopal cross and the archbishop. Otherwise the cross is carried immediately before the archbishop.

stand behind him; behind these the four chaplains. The first M.C. is on the epistle side, the second on the gospel side. Those who are to hold the book and hand-candle genuflect to the altar, then go to fetch these from the credence table. The bishop, arriving before the altar, hands his crozier to its bearer; the deacon takes off his mitre and hands it to the mitre-bearer. The bishop bows low to the altar, all the others genuflect, except canons. So Mass begins.

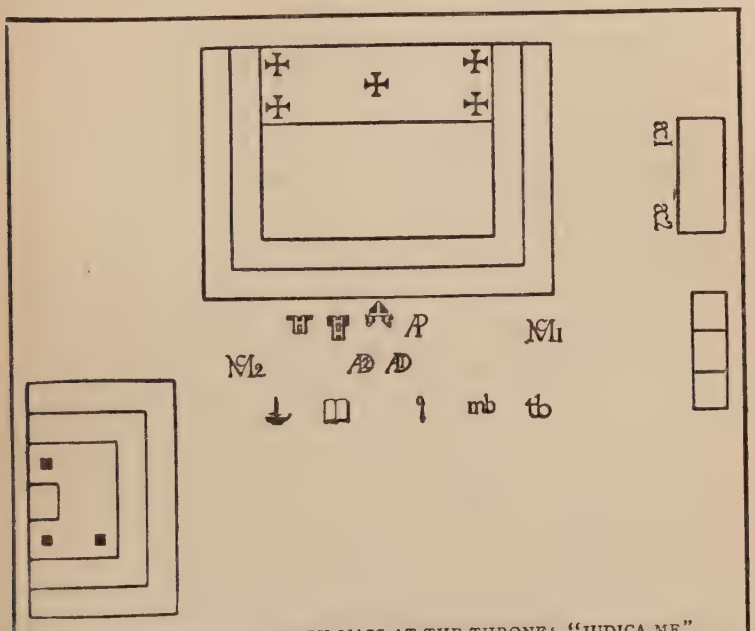


FIG. 18. PONTIFICAL HIGH MASS AT THE THRONE: "IUDICA ME"

§ 4. FROM THE BEGINNING OF MASS TO THE GOSPEL

In all that follows the usual ceremonies of High Mass are supposed,[1] except where a difference is noted.

The bishop says the preparatory prayers at the foot of the altar, as usual. When he begins the prayer *Indulgentiam*, the deacon steps back, the subdeacon takes the bishop's maniple and puts it on his left arm, kissing first the maniple (at the side), then the bishop's hand. When the bishop goes up to the altar the A.P. passes behind him to his left, the deacon

[1] See pp. 90-129.

goes to his right. The subdeacon, taking the book of gospels, goes up to the altar with the bishop, also at his right. The bishop kisses the altar, then the gospel book presented by A.P., open at the gospel of the Mass, laying his hands on it. The subdeacon hands it to a server; the A.P. goes down and stands between the assistant deacons. The thurifer comes up and the bishop puts on and blesses incense as usual, the deacon handing the spoon, the thurifer kneeling before him. The bishop incenses the altar.

The deacon takes the thurible from the bishop. The first deacon of the throne comes and puts on the precious mitre. The deacon of the Mass, with the subdeacon at his left, incenses the bishop with three double swings (as always). When he has done so the bishop gives him a blessing.[1]

The bishop takes his crozier from its bearer, bows to the cross, comes down the altar steps, stands between the two assistant deacons, bows again to the cross and goes to the throne, with the A.P. before him, blessing the choir as he passes. His train-bearer follows holding the train. The ministers of the Mass go to their seats.

At the throne the bishop sits, hands his crozier to its bearer, and the second assistant deacon takes off his mitre. The train-bearer goes to his place east of the throne. The chaplains of the book and candle come to the throne, genuflect to the bishop, and hold the book and candle. The bishop rises wearing only the skull-cap,[2] makes the sign of the cross, and reads the introit. The chaplain of the mitre puts the precious mitre on the altar, or on the credence table, and takes the golden mitre. The bishop says *Kyrie eleison* with those around him.

If the sung *Kyrie* will take a long time, the bishop may now sit, as he will at the *Gloria*. When *Kyrie eleison* has been sung, the A.P. holds the book, the bishop standing intones *Gloria in excelsis Deo*. The chaplain of the book takes it from the A.P., who goes back to his stool. When the bishop has finished saying the *Gloria* the bearers of book and hand-candle take these to the credence table, leave them there, and come back. The bishop sits; the first assistant deacon puts on the golden mitre, then takes the gremiale from the server who has brought it, and spreads it on the bishop's knees. The assistants at the throne sit on their stools, the four chaplains on the steps of the throne[3] (genuflecting first to the bishop), the ministers of Mass at the sedilia. The other servers may sit on the altar steps on either side;[4] the train-

[1] The bishop answers all incensing and reverences made by the canons or higher ministers by making the sign of the cross to them.
[2] He wears the skull-cap all the time, till the preface.
[3] Having laid aside the candle, book, etc.
[4] Martinucci, II, i, p. 97, § 85.

bearer on the step of the throne at the east side. Towards the end of the *Gloria* sung by the choir, all stand, except the bishop.

The chaplains bring the book and candle, the second assistant deacon removes the gremiale and hands it to the server, then he takes off the mitre.[1] The A.P. holds the book, the bishop stands, turns towards the people, sings *Pax vobis*, and the collect or collects. He sits again and is covered as usual with mitre, and gremiale over his knees. The subdeacon reads

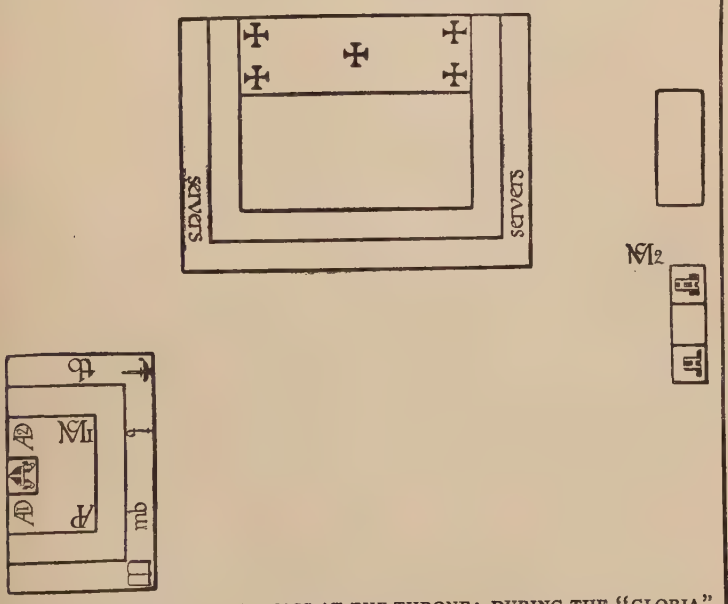


FIG. 19. PONTIFICAL HIGH MASS AT THE THRONE: DURING THE "GLORIA" AND CREED

the epistle as usual, making first the reverences to the altar and bishop, and standing so that he does not turn his shoulder to the bishop. The epistle may be sung from the ambo, if the church has one; or a folding lectern may be brought out, erected at the place required, then taken away. After the epistle all around the bishop stand; the subdeacon comes to the throne, bows to the bishop, goes up the steps, kneels, lays the book of lessons on the bishop's knees, kisses his hand placed on the book, and receives his blessing. He comes away

[1] This is always the order. The mitre is put on before and taken off after the gremiale.

with the same reverences, gives the book to the M.C. of the Mass, and goes to join the deacon by the altar.

The chaplain of the book kneels before the bishop, holding the missal open; the bishop reads the epistle, gradual, Alleluia verse, tract, sequence, or whatever occurs in the Mass between the lessons, then *Munda cor meum* and the gospel of

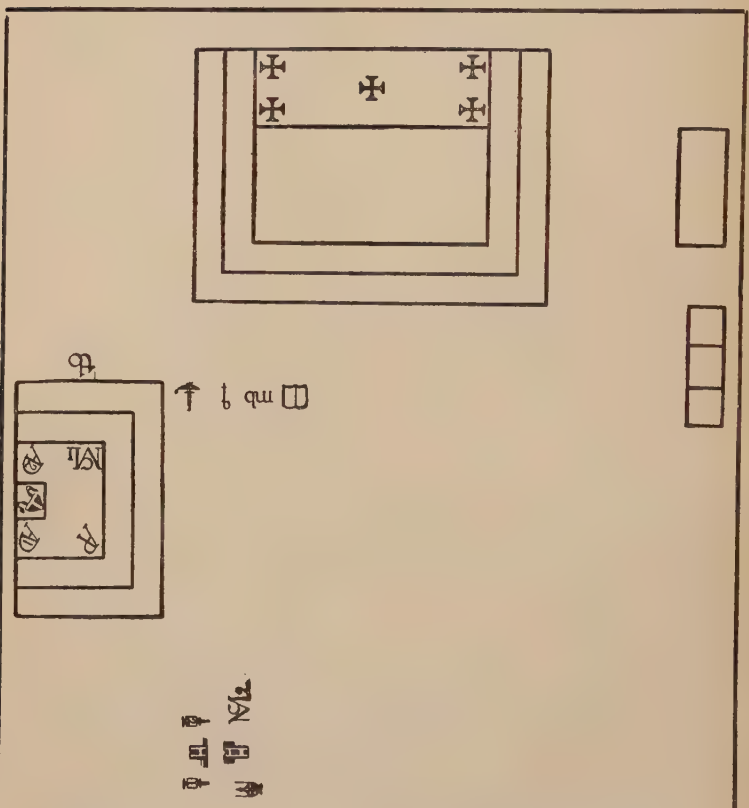


FIG. 20. PONTIFICAL HIGH MASS AT THE THRONE: THE GOSPEL

the day. The hand-candle is held near, all around him stand, the assisting deacons answer the verses before the gospel. At the gospel the bishop makes the sign of the cross on the book and on himself; he reads it with folded hands.

Towards the end of the gradual sung by the choir, the deacon of the Mass lays the gospel book on the altar, comes to kiss the bishop's hand, then goes to the lowest altar step, kneels and says the prayer *Munda cor meum*.

The thurifer goes to the throne. The bishop puts on and blesses incense as usual, the A.P. assisting. The thurifer comes to the middle and there joins the deacon, subdeacon and acolytes. All come to the throne. All, with the deacon, kneel before the steps (if the subdeacon is a canon, he does not kneel, but bows low). The deacon kneeling (if he is a canon he bows low instead) asks the bishop's blessing with the usual form *Iube domne benedicere.* When the bishop has given the blessing they go to the place where the gospel is sung, first the M.C. of the Mass, then the thurifer, the acolytes together, subdeacon, deacon holding the gospel book. They genuflect to the altar as they pass (but the ministers, if they are canons, only bow). The gospel is sung as usual. The four chaplains stand in line before the throne on the east side facing the place where the gospel is sung.

The ambo may be used, or the lectern brought out and set up, as at the epistle.[1] Before the deacon sings *Dominus vobiscum* the mitre and gremiale are taken from the bishop, he stands, makes the sign of the cross as the deacon does so, then takes his crozier and stands holding it in both hands while the gospel is sung. Then he lays it aside. The subdeacon comes to him with the book open at the page of the gospel, makes no reverence, goes straight up to him and points the place of the gospel. The bishop says *Per evangelica dicta*, etc., and kisses the book. The subdeacon goes down, making the usual reverence to the bishop (genuflecting or, if he be a canon, bowing low); the A.P. incenses the bishop. The thurifer stands by the A.P. and holds the end of his cope meanwhile; when he has been incensed the bishop blesses the A.P.

§ 5. FROM THE GOSPEL TO THE COMMUNION

If the bishop preaches, he may do so from the throne, or from a faldstool placed for him before the altar, facing the people, or from the pulpit. The A.P. sits or stands at his right meanwhile; behind the A.P. sit or stand the deacon of the Mass and first assistant deacon, the subdeacon and second assistant deacon at the bishop's left.[2] If the sermon is preached

[1] If there is an ambo, the subdeacon stands at the deacon's left, hands him the thurible, turns over the pages. A silk veil of the colour of the Mass is spread over the ambo. If there is a portable lectern, the subdeacon stands behind it, resting his hands on the top of the open book.

[2] If the bishop preaches at the pulpit he is escorted thither by cross-bearer, first M.C., and assistant deacons. The train-bearer holds his train. The deacons should stand on either side while he preaches. But if he is not vested (paratus) the assistant deacons do not accompany him.

by a priest,[1] he wears the dress of his order if he be a regular, or his choir dress. It is usual that he wear a stole of the colour of the Mass. Before the sermon the preacher comes to the throne, genuflects before the bishop (a canon bows), kisses his hand and says *Iube domne benedicere*. The bishop answers *Dominus sit in corde tuo et in labiis tuis, ut digne et fructuose annunties verba sancta sua. In nomine Patris* + *et Filii et Spiritus sancti. Amen*, making the sign of the cross once over him. Then the preacher asks for the Indulgence, saying *Indulgentias, pater reverendissime.*[2] The bishop answers *Consuetas*, or he names the number.[3] Without again kissing the bishop's hand, the preacher rises and goes to the pulpit or place where he will preach, making the usual reverence to the altar as he passes it.

At the end of the sermon the preacher kneels in the pulpit (a canon bows) towards the altar. The deacon of the Mass comes to the middle before the altar, makes the usual reverences, turns to the bishop and chants the *Confiteor*. At the words *tibi Pater* and *te Pater* he genuflects to the bishop (a canon bows). Meanwhile the bishop rises and stands at the throne wearing the mitre. The deacon goes back to the sedilia. The bishop sits and the preacher reads the form of indulgence, as it is in the Caerimoniale episcoporum.[4] Then he comes down from the pulpit. The bearers of the book and candle come to the throne; the bishop rises, the mitre having been taken off, and says the prayer, *Precibus et meritis.*[5] All kneel, except canons and prelates who bow standing. The bishop sits for a moment while the mitre is put on; then he stands and gives the blessing, holding the crozier.[6] If he is an archbishop, the cross-bearer comes and kneels before him, holding his cross with the figure towards him. An archbishop does not wear the mitre. Then Mass continues. If the bishop himself has preached, the form of indulgence is read by the A.P.

The bishop intones the creed, the A.P. holding the book. Then the book is handed back to its bearer, who continues to hold it before the bishop while he says the creed. The hand-candle is held near. When he says the words *Et incarnatus est*, etc., he kneels on the cushion placed before him. All kneel with him, except the bearers of book and candle. Then the bishop sits, is covered with the gold mitre and gremiale.

[1] The *Caer. Ep.* (Lib. II, cap. viii, § 48) prefers that the bishop preach himself. If not the preacher should be a canon who is the A.P. (*Caer. Ep.*, Lib. I, cap. xxii, § 1. But this rule is often not observed.

[2] To a cardinal he says: "pater eminentissime ac reverendissime."

[3] According to the new rule (*S. Cong. Indulg.*, 28 August 1903) a cardinal in his diocese or titular church grants 200 days, an archbishop throughout his province 100 days, a bishop in his diocese 50 days.

[4] *Caer. Ep.*, Lib. I, cap. xxv, § 1.

[5] *Ib.*, § 2 (see p. 379).

[6] The form is given, *ib.*, § 3 (see p. 379).

When the choir sings the verse *Et incarnatus est*, etc., the bishop bows, still covered; all the others kneel if not sitting (p. 84).

On Christmas Day and Lady Day the bishop kneels at the throne, wearing the mitre.

When the creed is sung, the bishop's mitre is taken off and the gremiale removed. He stands, turns, sings *Dominus vobiscum* and *Oremus*. Meanwhile the A.P. holds the book. He reads the offertory, the book-bearer holding the book. He sits and the first deacon puts on him the precious mitre. A server comes with the plate for the ring and gloves. The A.P. takes off the bishop's ring, with the solita oscula, and puts it on the plate. The assistant deacons take off the bishop's gloves, putting them too on the plate. The servers approach with the vessel, dish and towels. The assistant deacons spread one towel over the bishop's knees, the A.P. holds the other. The servers kneel while the bishop washes his hands. Everyone in choir kneels too, except canons, who stand. The bishop makes the sign of the cross over the servers; they go away. The A.P. puts the ring on the bishop's bare hand, with the solita oscula.[1]

The A.P. takes the missal, goes to the altar, and arranges it there on its stand or cushion. The bearers of book and candle follow him. The subdeacon goes to the credence table; a server puts on him the humeral veil; he takes the chalice and waits there.

The bishop rises at the throne, takes his crozier and goes to the altar, blessing the choir as he passes. His train is carried behind as usual. Here he gives up the crozier; the mitre is removed, he bows low to the cross and goes up to the foot-pace. The A.P. is on his left,[2] the deacon of the Mass on his right. The assistant deacons go on either side of the bishop towards the altar, they stand on the ground before it, at the foot of the steps, the bearers of crozier and mitre stand behind them. The candle-bearer goes up to the foot-pace and stands there at the left of the A.P. This is now his place while the bishop reads. He stands back at the incensing, and stands on the step at the gospel side, having placed the candle first on the altar. The first M.C. stands on the ground at the epistle side, the second on the gospel side, and the book-bearer near him. All in choir sit. The bishop kisses the altar. The subdeacon brings up the chalice. The deacon of the Mass takes the chalice, uncovers it, takes one of the two altar breads,[3] breaks it and gives it to the sacristan, who eats it. The other

[1] The gloves are not worn after this, unless the Papal blessing is given.

[2] From the offertory to the "Agnus Dei" the A.P. is at the bishop's left, by the book, and turns the pages, except at the incensing and elevation.

[3] First he touches the paten and chalice with it.

altar bread on the paten he gives to the bishop, who makes the offertory as usual. The deacon pours a little of the wine and water into the vessel prepared and gives it to the sacristan to drink.[1] The offertory of the chalice is made as usual. The deacon assists at the thurible; the bishop incenses the altar; the A.P. removes the missal. The train-bearer comes up and holds the train, then goes back to his place on the ground near the credence table. When the bishop has incensed the altar, the first assistant deacon comes to him, at the epistle side, with the bearer of the mitre. He puts on the precious

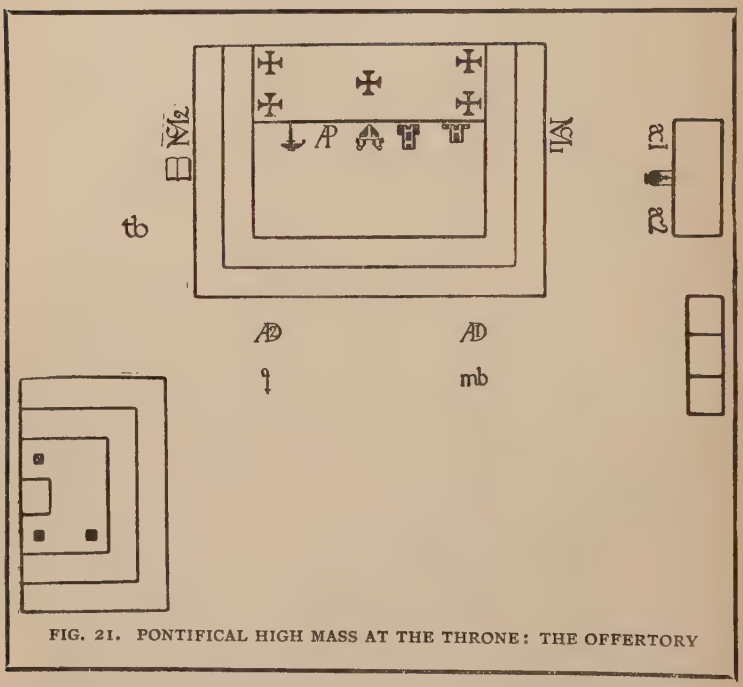


FIG. 21. PONTIFICAL HIGH MASS AT THE THRONE: THE OFFERTORY

mitre; the bishop is incensed by the deacon of the Mass, blesses him, then washes his hands, the A.P. holding the towel and the servers kneeling. The second assisting deacon takes off the bishop's mitre before he says *Gloria Patri* at the end of the *Lavabo* psalm. The deacon of the Mass, when he has incensed the bishop, incenses the A.P. and the two deacons of the throne, each with a double incensing. Then he incenses the choir, according to the usual rule (p. 118). He

[1] This is the "praegustatio" ceremony, a curious relic of early times. It is obviously a precaution against poison. The ceremony is now often omitted.

goes up to stand behind the bishop. Meanwhile the bishop continues Mass as usual. After the secrets the A.P. changes the missal for the Canon episcopalis on the stand or cushion.[1] Before he sings *Per omnia saecula saeculorum* the M.C. takes off his skull-cap and hands it to the mitre-bearer. The deacon of the Mass and A.P. stand on either side of the bishop, to say the *Sanctus* with him. All this time, unless they are otherwise occupied, the two assistant deacons stand on the ground before the altar steps.

The torch-bearers[2] come before the altar, genuflect, bow to each other and kneel there, holding their torches. All in choir and sanctuary kneel, except the A.P., M.C., assistant deacons, deacon and subdeacon, thurifer, bearers of book, candle, mitre, and crozier. The subdeacon has received the paten from the deacon at the offertory; he stands holding it before the altar steps. The deacon is at the bishop's right, the A.P. at his left.

Before the elevation incense is put in the thurible by the M.C.; he or the thurifer (cfr p. 104) incenses the Sanctissimum. At the Consecration the deacon and A.P. kneel at the edge of the foot-pace; at the elevation they hold the end of the chasuble. The deacon uncovers the chalice, as at every High Mass. After the elevation the deacon stands behind the bishop, the A.P. is at the book, the torch-bearers retire (p. 99). The A.P. and deacon genuflect with the bishop during the canon.[3] Towards the end of the *Pater noster* the deacon comes to the bishop's right, the subdeacon to the deacon's right; the paten is handed to the bishop as usual, the subdeacon has the humeral veil taken off by a server, genuflects to the Sanctissimum and goes to the foot of the altar steps. At the *Agnus Dei* the deacon is at the bishop's right; the subdeacon does not go up to the altar. The deacon and A.P. say the *Agnus Dei* with the bishop. They then genuflect and change places; the deacon goes to the missal and assists there; the A.P. to the bishop's right. The bishop gives the kiss of peace to the A.P. He genuflects and goes to give it to the choir in order (p. 27). The first and second assistant deacons, the deacon and subdeacon of the Mass, now come up in turn to the bishop's right, each receives the pax from him. The subdeacon stands at the bishop's right and uncovers the chalice at his communion, the deacon is by the book, till the

[1] He hands the missal to the M.C. who lays it on the credence table till it is wanted again after the ablutions.

[2] There should be four, six, or eight torches (*Caer. Ep.*, Lib. II, cap. viii, § 68).

[3] *Caer. Ep.*, Lib. I, cap. vii, § 5; Lib. II, cap. viii, § 69. This appears to be the plain meaning of the words in both places. Martinucci however says that the A.P. does not genuflect with the bishop (2nd edition, 1880, vol. vi, p. 446, no. 116; 3rd edition, by Menghini, 1914, pt. II, i, p. 106, no. 130; see n. 1).

A.P. returns from giving the pax. When the A.P. comes back to the altar he stands at the bishop's left and the deacon at the bishop's right. The subdeacon now goes down to his place in the middle.

If the ministers receive Holy Communion, they do not take the kiss of peace from the bishop before their Communion. The *Confiteor* is not said. They make their Communion kneeling, then kiss the bishop's hand, rise and kiss his left cheek, while he says *Pax tecum*. They answer *Et cum spiritu tuo*.[1]

§ 6. FROM AFTER THE COMMUNION TO THE END OF MASS

As soon as the Communion act is over the M.C. replaces the bishop's skull-cap. All in choir sit. The deacon performs the ablution of the chalice;[2] the subdeacon comes to the gospel side of the altar, wipes the chalice, and takes it to the credence table. The A.P. puts the Canon episcopalis in the middle of the altar and the missal on its stand, moves it across, then stands at the epistle corner ready for the washing of hands. The precious mitre is put on the bishop by the deacon of the Mass. The train-bearer comes up. Standing at the epistle corner the bishop washes his hands, the A.P. taking the ring and holding the towel. All in choir, except canons and prelates, kneel meanwhile. The bishop blesses the servers, the precious mitre is taken off. The bishop reads the Communion antiphon, says *Dominus vobiscum*, sings the post-communions, as the celebrant at every High Mass. The deacon sings *Ite missa est*, as usual. When the bishop has said the prayer *Placeat tibi*, the first assistant deacon puts on his precious mitre. Facing the altar the bishop sings the versicles, *Sit nomen Domini*, etc. As he sings the end of the formula of blessing, *Pater*, he turns, takes the crozier in his left, and gives the blessing, making three signs of the cross. All kneel except canons and prelates, who bow. If he is an archbishop, the subdeacon who carries the cross brings it before him, and kneels with the cross facing him. The archbishop does not wear the mitre when blessing.

If the Indulgence has not been proclaimed after the sermon it is proclaimed now. The A.P. reads the form appointed, while the bishop remains standing, facing the people before the altar, holding his crozier as before. Then the procession is formed. The bishop gives up the crozier, his mitre is removed. If it is an archbishop who has worn the pallium,

[1] The *Caer. Ep.* (Lib. II, cap. xxxi, § 5) says that it is "very suitable" that the deacon and subdeacon should make their Communion at the bishop's Mass on Sundays. Cfr. *Conc. Trid.*, Sess. XXIII, cap. xiii. For the rite see *Caer. Ep.*, Lib. II, cap. xxix, § 3.

[2] Not the subdeacon.

this is now taken off by the deacon and subdeacon, laid on the altar on which it was brought at the beginning, covered with its veil and placed on the altar.

The bishop says the last *Dominus vobiscum* and *Initium sancti evangelii secundum Ioannem.* He is then covered with the precious mitre, takes the crozier and follows the procession out, continuing the last gospel as he goes.[1] The procession is formed in the same order as at the beginning (p. 170). It goes to the secretarium, where the canons and others take their places. The bishop, entering the secretarium, blesses the choir as he passes. He bows to the altar, goes to the throne, and the deacon of Mass takes off his mitre. Kneeling at the throne on a cushion, towards the altar, he says the verse *Et Verbum caro factum est*, and so finishes the gospel. He then sits and hands his crozier to its bearer. The deacon and subdeacon of the Mass take off their maniples, which are carried away by a server.

The subdeacon takes off the bishop's maniple, hands it to a server, who lays it on the altar. The rest of the bishop's vestments are taken off in order, as they were put on. They are all laid on the altar and covered with a veil.

Meanwhile the chaplains go to the sacristy, take off their copes, and return. The canons in vestments take these off and resume choir dress. The ministers of the Mass go to sit at the sedilia. The bishop's attendant brings the cappa and puts it on him. The chaplains of the book and candle come to the throne. Sitting, the bishop says the prayers after Mass. Meanwhile the subdeacon takes off the liturgical shoes and stockings, puts them on their plate, covers them and takes them to the credence. The servant puts on the bishop's ordinary shoes. The bishop goes to the faldstool in the middle, says a short prayer there, goes to visit the chapel of the Blessed Sacrament, and finally leaves the church with his attendants. The canons may accompany him. They should then return to sing sext and none.

§ 7. IF THE BISHOP DOES NOT VEST IN THE SECRETARIVM

If there is no chapel that can be used as a secretarium, or if for any reason the bishop does not wish to use it, there are two other ways in which he may vest before Mass, at the throne in the sanctuary, or in the sacristy. Neither case presents any special difficulty.

If he vests at the throne in the sanctuary, he will come to the church in rochet and cappa, visit the Blessed Sacrament, then kneel at a faldstool in the sanctuary, go to the throne

[1] If there is a proper last gospel the bishop reads it all at the altar, an archbishop after his pallium has been taken off.

and do everything as described above. Only when he is vested there will not be the great procession from the secretarium. Instead, the bishop, in precious mitre and holding his crozier, goes from the throne to the altar, blessing the clergy in choir as he passes.

If he vests in the sacristy, a faldstool will be prepared in the middle for him. The vestments will be laid out on a vesting table. At this faldstool the bishop vests in the same way as at the throne. Then the procession is formed to the church and altar.

§ 8. IF THE CHAPTER IS NOT PRESENT

The Caerimoniale episcoporum supposes, as the normal custom, that the Ordinary sings High Mass in his cathedral, his chapter assisting.

It may, however, frequently happen that he sings Mass in another church of his diocese, where the chapter is not present. In this case a temporary throne is erected beforehand, on the gospel side, and is vested in the colour of the Mass. Terce is not said beforehand; the secretarium is not used. The bishop vests either in the sacristy or at the throne. The ministers of Mass and assistants at the throne need not be canons. All else proceeds as described above, except, of course, that there are no canons to be incensed or to receive the kiss of peace.

CHAPTER XVII
PONTIFICAL HIGH MASS AT THE FALDSTOOL

§ 1. PREPARATION

EXCEPT a "Greater Prelate" (see p. 32), every other bishop (a foreign bishop or auxiliary) uses, not the throne, but a faldstool in front of the altar.[1] It may also happen that the Ordinary uses this faldstool, instead of his throne, as when a cardinal or higher prelate is present.[2] In this case the following alterations are made in the ceremony.[3]

The bishop may begin his preparation for Mass in the sacristy. If he does so, the usual vestments for the deacon and subdeacon are laid out here, but not their maniples, which are put on the credence table in the church. A carpet is laid in the middle of the sacristy with a chair on it. The bishop makes his preparation here. The Canon episcopalis, hand-candle and the bishop's liturgical shoes and stockings are laid out in the sacristy near the chair.

At the High Altar of the church the Sanctissimum should be removed, if it is reserved there. Six candles are lighted, not a seventh. There are no altar-cards. The bishop's vestments are laid on the altar as described above (p. 163). His gloves lie on a plate. All are covered with a veil, which may be the gremiale. The precious mitre stands on the gospel side, by it the mitre-bearer's veil. The golden mitre is on the epistle side; their infulae hang over the frontal.[4]

On the credence table two candles burn. Between them the following are placed: the chalice and paten, prepared as usual for Mass. The missal, with the bishop's maniple between the leaves at the place of the gospel of the day, the book of lessons,[5] the missal stand or cushion, the cruets, amice, and cope for the A.P., maniples for the two ministers, the vessel and basin for washing the bishop's hands. If there is not room for all this on the credence table, another should stand by its side.

The Roman books suppose that the thurible, incense boat, the fire and charcoal and the torches for the elevation all

[1] See p. 8.
[2] This case lies outside the scope of the book.
[3] *Caer. Ep.*, Lib. I, cap. xix, §§ 4-5; Martinucci-Menghini, II, ii, pp. 566-597; Le Vavasseur, *Fonct. Pont.*, i, pp. 123-148; Wapelhorst, pp. 192-194.
[4] If the bishop uses the golden mitre only, this stands on the gospel side.
[5] The books should be covered with silk of the colour of the day (see p. 20).

stand in the sanctuary near the credence table. It may, however, be more convenient to prepare these in the sacristy.

In the sanctuary before the altar, on the ground and at about the place where the epistle is read, a small platform is erected, about six inches high.[1] This is covered with a carpet; on it stands the faldstool. The faldstool is covered with hangings of the colour of the Mass.

On the epistle side are the seats for the ministers and a cushion on which the bishop will kneel at the creed.

In the centre of the sanctuary is a cushion on which the bishop will kneel to say prayers before Mass.

§ 2. MINISTERS AND SERVERS

The following persons assist the bishop: the deacon and subdeacon of the Mass, an assistant priest, who will wear a cope, two Masters of Ceremonies, the three servers who carry the mitre, book and hand-candle,[2] the thurifer and acolytes, six torch-bearers, who will also assist at the vesting. The bearers of mitre, book, and candle do not wear copes. There are no assistant deacons.

§ 3. THE BEGINNING AND VESTING OF THE BISHOP

The bishop arrives in the sacristy and sits on the chair prepared. The book-bearer stands before him, holding the Canon episcopalis open at the preparation for Mass. The bearer of the candle stands by holding it lighted. The bishop begins to say the psalms appointed for the preparation. Meanwhile a servant takes off his usual shoes and puts on the liturgical shoes and stockings, kneeling before him to do so.

Meanwhile the deacon and subdeacon vest, assisted by the acolytes. The Canon episcopalis and hand-candle are then taken to the credence table. The deacon and subdeacon, vested, but without maniples, bow to the cross in the sacristy and to the bishop. They go to the church, the second M.C. before them, followed by the acolytes and other servers. In church they all genuflect to the altar, the acolytes and servers stand aside near the credence table, the ministers stand behind the

[1] The platform is sometimes omitted.

[2] There is no crozier-bearer, since no crozier. In certain (rare) cases the Ordinary may allow the use of the crozier to another bishop (*Caer. Ep.*, Lib. I, cap. xi, § 12). But the crozier is the chief symbol of jurisdiction. Its indiscriminate use by bishops anywhere (as often, in France especially) is to be deprecated. If the bishop has a train he will have a train-bearer who carries it whenever he walks, at other times stands aside among the "familiares." But a bishop who is not a "Greater Prelate" should not let down his train.

faldstool, the deacon on the gospel side, the subdeacon on the epistle side.

Then the bishop comes from the sacristy. He wears the rochet and mantellettum, and holds his biretta in his hand. The first M.C. goes in front of him, the A.P. at his left. They come before the altar, the deacon and subdeacon bow to the bishop; he bows to the altar. Then he kneels for a short prayer on the cushion. When he rises, this cushion is taken away.

The bishop, rising, again bows to the altar and goes to the faldstool. Here he sits. The deacon takes off the pectoral cross, then holds it to the bishop, that he should kiss it, and hands it to the M.C.; he removes the mantellettum and gives this, too, to the M.C. The bishop covers himself. A server comes with the vessel, basin and towel. The ministers take the towel. Standing before the bishop the server pours water over his hands. The ministers assist him to dry them.

All this supposes that the bishop begins the preparation in the sacristy. If he does so in the church, the liturgical shoes and stockings are put first on the credence table. The bishop enters the church, goes to the faldstool[1] and there begins the psalm, while his servant puts on the shoes and stockings.

The vesting now begins. The second M.C. goes to the altar and there hands each vestment to the server, who will bring it to the bishop. If there are not enough servers, they may, after having handed the vestment to the ministers, return to the altar to bring another. The bishop stands and the book-bearer stands before him, still holding the book. The bishop takes off his biretta before rising and hands it to the M.C., who puts it away with the mantellettum. The deacon vests the bishop, the subdeacon assisting. When the bishop has put on the dalmatic he sits, the deacon takes the ring, the ministers put on his gloves, each one glove, kissing first his hand, then the glove. The deacon puts on him the precious mitre, bowing before and after. The ministers then go to put on their maniples. The A.P. meanwhile goes to the credence table and puts on amice and cope; he comes to the bishop, carrying the ring on a plate, and puts it on the bishop's finger, kissing first the ring, then the hand. He bows before and after doing this, then stands at the bishop's right. When all the vestments are taken from the altar the M.C. there removes the golden mitre and veil, which he puts on the credence table.

The bishop rises and goes to the altar; the A.P. is at his right, the deacon at his left; the subdeacon, who now carries the missal with the maniple in it, at the deacon's left. The other servers and Masters of Ceremonies follow. When the

[1] Only a Greater Prelate says a prayer first at a kneeling-desk.

bishop is vested, the second M.C. puts the Canon episcopalis on the altar in the middle, opens it at the prayer *Aufer a nobis*, and stands the hand-candle near it.

§ 4. THE MASS

At the altar the deacon takes off the mitre and hands it to the mitre-bearer; the bishop bows low, the others genuflect. Mass begins as usual. The A.P. is at the bishop's right, the ministers at his left. After the prayer *Indulgentiam*, the subdeacon puts the maniple on the bishop's arm, as described above (p. 171). Before doing so he hands the missal to the M.C. When they go up to the altar,[1] the subdeacon holds the missal open at the gospel of the day; the bishop kisses the page. The second M.C. takes the missal and removes the Canon episcopalis and hand-candle from the altar. The altar and bishop are incensed as usual, except that the deacon says *Benedicite pater reverendissime*. The bishop gives the thurible to the deacon, the M.C. puts on his precious mitre.

The deacon, with the subdeacon at his left, goes down the altar steps and incenses the bishop. The bishop goes to the faldstool, bowing first to the cross. The A.P. goes with him on his right, the ministers at his left. He sits on the faldstool and the deacon removes the mitre. The bishop rises and turns to the altar by his left. The book-bearer, standing before the bishop, holds up the missal, the candle-bearer is at the book-bearer's left;[2] the A.P. at the bishop's right points to the places. The deacon is at the bishop's right, the subdeacon at his left, but a little back. The bishop reads the Introit, then says the *Kyrie eleison* with the ministers. If the sung *Kyrie* takes much time he may now sit, as he will at the *Gloria*.

The bishop facing the altar intones the *Gloria in excelsis*, the A.P. at his right,[3] the book-bearer and candle-bearer before him. While he does so the ministers stand behind him in line; then they come one on either side and say the *Gloria* with him. When he has said the *Gloria*, the bishop sits on the faldstool; the deacon puts on the golden mitre and spreads the gremiale over his knees. All then bow to him and go to sit at the sedilia in this order: the deacon is in the middle, the A.P. at his right, the subdeacon at his left. They receive their birettas from the second M.C. and cover themselves. The second M.C. stands near the seat at the usual place, as at every High Mass. The first M.C. stands behind the bishop at his left.

[1] The A.P. goes to the faldstool, deacon to the bishop's right.

[2] Or he may stand at the book-bearer's right, to allow more room for the A.P. (Martinucci, II, ii, p. 553, n. 1).

[3] Baldeschi makes the A.P. hold the scotula throughout. This is an error. He never does so (*e.g.*, Martinucci, II, ii, p. 575, § 61; Le Vavasseur, *Fonct. Pont.*, i, p. 135, § 152).

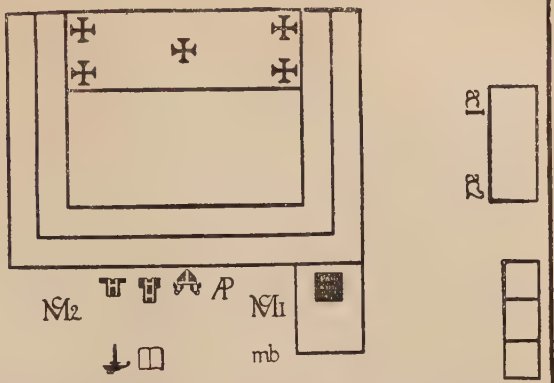


FIG. 22. PONTIFICAL HIGH MASS AT THE FALDSTOOL: "IVDICA ME"

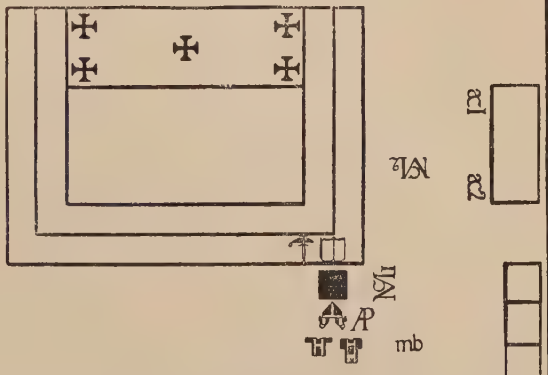


FIG. 23. PONTIFICAL HIGH MASS AT THE FALDSTOOL: INTROIT

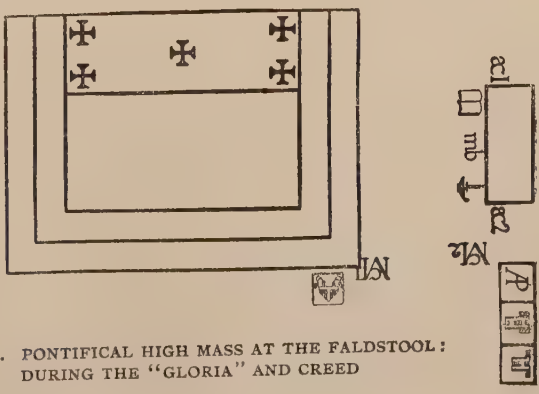


FIG. 24. PONTIFICAL HIGH MASS AT THE FALDSTOOL: DURING THE "GLORIA" AND CREED

Towards the end of the *Gloria in excelsis* the ministers rise, come before the bishop, stand in line, and bow to him. The deacon[1] removes the gremiale, and hands it to a server, who puts it on the credence table. He then removes the mitre. The bishop stands facing the people and sings *Pax vobis*; the deacon and subdeacon stand between him and the people in line, the A.P. is at his side (on the epistle side) facing the altar.

Then the bishop turns to the altar and sings the collects, the book-bearer holding the book, with the candle-bearer at his right.[2] The first M.C. stands by the A.P., the second is at the credence table by the acolytes. During the last collect the subdeacon receives the book of lessons from the second M.C., goes to the centre, genuflects to the altar, then comes

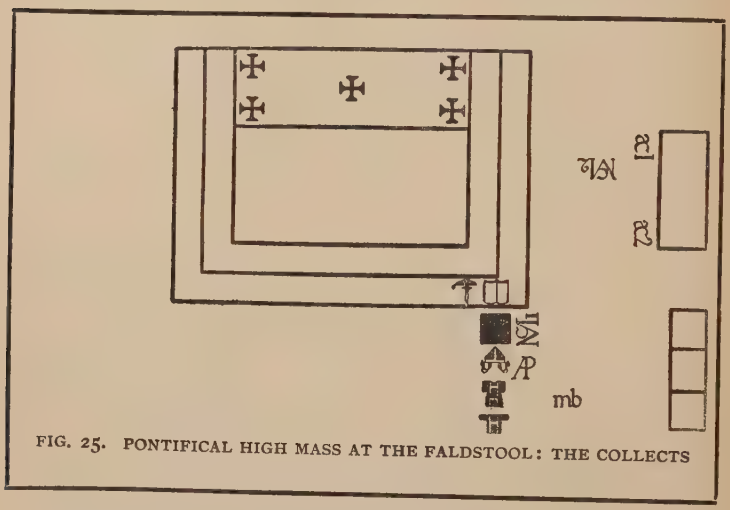


FIG. 25. PONTIFICAL HIGH MASS AT THE FALDSTOOL: THE COLLECTS

to his place behind the bishop holding the book closed. When the collects are finished, the bishop sits again, and receives the mitre and gremiale from the deacon, as before. The A.P. and deacon bow to him and go to sit. The subdeacon bows to the bishop, and standing at the usual place, reads the epistle. Then he goes to the middle, genuflects to the altar, comes to the bishop, bows, kneels,[3] kisses his hand and receives his blessing. He then rises and opens the missal, that the

[1] Martinucci, II, ii, p. 576, § 68. Le Vavasseur (*Fonct. Pont.*, i, p. 134, § 151; p. 135, § 152) makes the subdeacon place and remove the gremiale throughout.

[2] The candle had better be held at the right of the book, so as to leave room on the other side for the first M.C. and A.P.

[3] Obviously the usual rule, not to kneel except to a Greater Prelate, does not apply to the blessing at epistle and gospel, when the ministers would kneel to a priest.

bishop may read the epistle, gradual, Alleluia verse, or other texts which occur between the lessons, sitting on the faldstool. Before the gospel the bishop reads the *Munda cor meum* prayer, for which the M.C. brings the Canon episcopalis from the credence table. Meanwhile the bearer holds the hand-candle, at the bishop's left. When the bishop has read the gospel, the A.P. stays where he is. The subdeacon hands the missal to a server and stands opposite the bishop, at a little distance from him.

Towards the end of the sung Alleluia verse (or whatever text may take its place) the deacon, who has been sitting at the seat, rises, takes the book of lessons from the M.C.

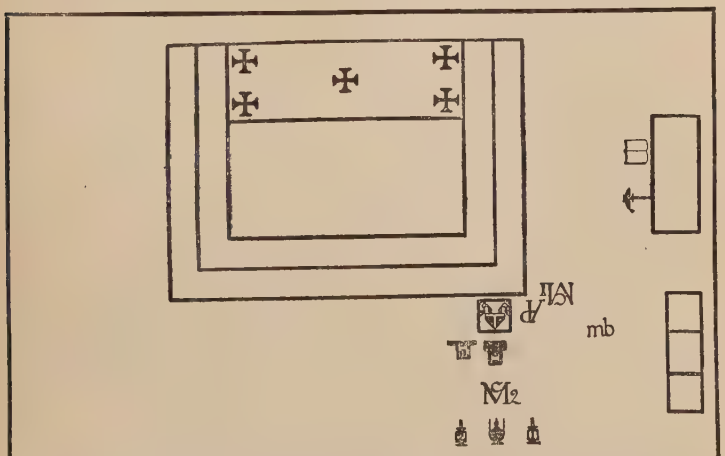


FIG. 26. PONTIFICAL HIGH MASS AT THE FALDSTOOL: BEFORE THE GOSPEL

and carries it to the altar, closed. He bows to the bishop in passing, genuflects to the altar before and after laying the book on it; then comes straight to the bishop's side, where he assists at the imposition and blessing of incense. For this the thurifer approaches, bows and stands before the bishop. Meanwhile the acolytes take their candles from the credence table and stand, at some distance, before the bishop.

When the incense is blessed the deacon goes to the footpace, to say the prayer *Munda cor meum*; the thurifer stands between the acolytes. The deacon then takes the missal from the altar, genuflects, comes to the bishop, bows, kneels and says *Iube domne benedicere*. The bishop blesses him, and he kisses the bishop's hand in the usual way. Then he stands before the bishop, in front of the thurifer and acolytes; the subdeacon is at his left, the second M.C. behind him. The

first M.C. stands near the A.P. All bow to the bishop, go to the centre, genuflect and go to the place where the gospel is sung. As soon as they have gone, the first M.C. removes the bishop's gremiale, mitre; the A.P. stands a little behind the bishop at his left. The bishop stands and turns towards the deacon. The deacon should be careful not to begin to sing the gospel till the bishop is thus ready.

If a genuflection is to be made at any text in the gospel, the M.C. places a cushion, on which the bishop genuflects, towards the gospel book.

After the gospel the subdeacon comes up immediately and brings the book to the bishop, making no genuflection nor inclination to him. He points to the beginning of the gospel text, which the bishop kisses. He then shuts the book, bows to the bishop, hands the book to the first M.C. and stands at the left of the A.P. As soon as the gospel is finished the acolytes take their candles to the credence table, genuflecting to the altar and bowing to the bishop as they pass. The deacon takes the thurible and incenses the bishop; he, the thurifer at his side, and the second M.C. bow before and after. The thurifer takes the thurible to the sacristy or other place where it is kept.

If there is a sermon at this point, the ministers form in line before the bishop, bow to him, and go to sit at the seat. The bishop sits at the faldstool. If he preaches himself, he may do so standing before the faldstool, or sitting on it, or he may go to the pulpit, accompanied by the first M.C. The ministers do not sit nor cover themselves till the bishop is ready to begin the sermon.

When the creed is intoned the deacon and subdeacon stand in line behind the bishop. He stands facing the altar; the Canon episcopalis is held by the book-bearer, with the candle at his right. The A.P. stands at the bishop's right. The deacon and subdeacon come to the bishop's side and say the creed with him, as at the *Gloria*.

The bishop then sits, the deacon puts on the gremiale and golden mitre; the ministers bow to the bishop and go to sit, as at the *Gloria*. At the words *Et incarnatus est*, etc., the bishop bows, wearing the mitre, the ministers uncover and bow, all the others kneel, unless they are sitting.

On Christmas Day and Lady Day the bishop kneels at these words before the faldstool, not uncovering; the ministers kneel at the seat.

After this text the deacon rises, takes the burse from the second M.C., and spreads the corporal on the altar, making the usual inclination to the bishop and genuflection to the altar. He goes back to his place by the shortest way, bowing to the other ministers before he sits again.

Towards the end of the sung creed the ministers come

before the bishop, stand in line and bow to him, the deacon takes off the gremiale and mitre; the deacon and subdeacon form in line between the faldstool and the people, the A.P. stands at the side on the epistle side. The bishop rises, sings *Dominus vobiscum* facing the people, then turns to the altar, sings *Oremus* and reads the offertory. The book-bearer and candle-bearer stand before him, the ministers at his sides.

The bishop sits again, the deacon puts on his precious mitre, the three ministers bow to the bishop, the deacon goes to his right, the subdeacon to his left, the A.P. to the credence table. Servers bring a plate to hold the ring and gloves, and the vessels and towel to wash the hands. The deacon takes off the ring and right glove, the subdeacon the left glove, with the usual oscula. The ring and gloves are put on the plate. The servers who hold the vessel and dish kneel before the bishop, the ministers take the towel. He washes his hands, the ministers assist him to dry them. Then the deacon puts the ring on the bishop's bare hand, again with the solita oscula. The subdeacon brings the chalice from the credence.

While the bishop washes his hands, the A.P. takes the missal on its stand from the credence table, and the Canon episcopalis, and carries them to the altar. The second M.C. goes with him, and the server bearing the candle. They bow to the bishop in passing, genuflect before the altar steps and arrange the missal and Canon episcopalis on the altar. The A.P. stays by the book. The bishop, having washed his hands and received back the ring, rises and goes to the altar between the deacon and the M.C. mitre-bearer and book-bearer following. Before the altar the deacon takes off the mitre, the bishop bows low, the others genuflect. The A.P. comes down to meet the bishop at the lowest step; the subdeacon has gone to the credence table to bring the chalice. His place at the bishop's side is taken by the A.P. So the bishop between the deacon and the A.P. goes up to the altar.

From now to the end of Mass everything continues as in the case of Pontifical High Mass at the throne (see above, pp. 177-180), except that, in the case of a bishop not in his own diocese, no Indulgence is published. The candle-bearer holds the candle at the left of the A.P.

At the end of Mass the bishop may go with the ministers and servers in procession to the sacristy and there unvest. Or he may go to the faldstool and unvest there. In this case, when he arrives at the faldstool, he sits and the three ministers bow to him, go to the credence table, where the A.P. takes off the cope, the others their maniples. They come back to the bishop; the subdeacon takes off the bishop's maniple, the deacon his mitre. Then they assist him to unvest, handing each vestment to a server who carries it to the altar. The bishop, having taken off the amice, puts on his biretta, and

sits. The mantellettum is put on, the deacon hands him the pectoral cross to kiss, and puts it on him. The deacon and subdeacon now bow to the bishop and retire to the sacristy. The bishop sits again at the faldstool and says the prayers after Mass, the book-bearer holding the book standing before him, the candle by the book. Meanwhile an attendant takes off the ceremonial shoes and stockings.[1] Finally he retires, accompanied by the A.P. and M.C.

[1] A Greater Prelate then goes to say a short prayer at a kneeling-desk which has been set up before the altar. The A.P. and first M.C. kneel on either side behind him.

CHAPTER XVIII
PONTIFICAL HIGH MASS FOR THE DEAD

§ 1. PREPARATION

WHEN a bishop sings Mass for the dead, whether he do so at the throne or at a faldstool, the following changes must be made.[1]

The bishop uses neither crozier, gloves, nor ceremonial shoes and stockings. He has the gremiale, of black silk. He wears only the simple mitre, of white linen, with ruddy fringes to its infulae.

The vestments are kissed during the vesting and unvesting; there are no solita oscula during Mass. The bishop gives no blessing to anyone. The Sanctissimum should not be at the High Altar, according to the general rule for Pontifical Mass (p. 163).

In the chapel of the Blessed Sacrament a kneeling-desk or faldstool is prepared, as usual. For the colour of its coverings and cushion see p. 8.

On the altar of the Blessed Sacrament six candles are lit, at least during the time the bishop kneels there, before and after the ceremony. On the High Altar are six candles (never seven) of unbleached wax, and the altar cross. The candlesticks should be of bronze or brass, not silver. No other ornament should stand on the altar or retable. The frontal is black. The foot-pace and altar steps are covered with a purple carpet, the rest of the sanctuary is bare. The bishop's vestments, black, are laid out on the altar as usual (p. 163). The simple mitre, only, stands on the gospel side. Before the altar is the faldstool or kneeling-desk on a small carpet. It is covered with purple. The usual vessels are put on the credence table, namely, the acolytes' candles, the chalice prepared, the vessel and dish for washing hands, two missals and the Canon episcopalis, which should be covered with black, the cruets, amice and black cope for the assistant priest, the maniples for the ministers, a black cope with simple formale for the bishop, if he will make the absolutions. Candles to be distributed to the clergy. In this case the Pontifical will also be wanted.

The sedilia are covered with purple. If there is a throne it will be covered in the same way with purple; the stools for the assistants will be bare. If the absolution is to be made at the catafalque, this will stand before the sanctuary. At its head is another faldstool.

[1] *Caer. Ep.*, Lib. II, cap. xi-xii; Martinucci-Menghini, II, i, pp. 265-278, II, ii, pp. 598-613; Le Vavasseur, *Fonct. Pont.*, i, pp. 148-157, 157-160.

§ 2. MASS AT THE THRONE

The same ministers, assistants, and servers attend as at all such Pontifical Masses (p. 165), except that there is no crozier, and so no crozier-bearer. The Mass is sung after none. When the bishop enters the church the bells are not rung joyfully. They may be tolled. The organ is not used at all.[1]

All proceeds as in the usual Mass of this kind, except the following points:

The bishop vests at the throne. The maniple is put on him after the girdle, before the pectoral cross.[2] An archbishop does not wear the pallium at Requiem Masses. When the bishop is vested, the A.P. puts on his ring; the deacon and subdeacon put on their maniples.

All then go to the altar, the bishop with folded hands, since he does not use the crozier. The subdeacon does not bring the gospel book with him. After the prayers at the foot of the steps the bishop kisses the altar, not the gospel book. The altar is not incensed; they go back to the throne at once, the bishop wearing, according to the usual rule, the simple mitre. After the sung *Kyrie eleison* the bishop says *Dominus vobiscum*, not *Pax vobis*. During the collects all in choir kneel, except the ministers and the candle-bearer, before the bishop. After the epistle the subdeacon comes to the throne, bows to the bishop, but is neither blessed nor kisses the bishop's hand. During the sequence candles are given to all in choir. They hold these burning during the gospel, and then again from the Sanctus to the ablutions. At the gospel there is no incense, nor do the acolytes hold their candles. They stand on either side of the subdeacon with folded hands. The deacon does not ask the bishop's blessing, nor does he kiss his hand. The procession for the gospel comes before the bishop in the usual way (see p. 175), all genuflect before him (except canons), then go to sing the gospel.

After it the subdeacon does not take the book to be kissed by the bishop, but hands it at once to the second M.C. The bishop goes to the altar after his hands are washed. The subdeacon brings the oblata, not wearing the humeral veil. The water is not blessed. The bishop incenses the altar as usual; then he alone, wearing the mitre, is incensed. The torch-bearers kneel before the altar till the ablutions, and all in choir kneel, holding lighted candles from the Sanctus to the ablutions. The subdeacon does not hold the paten. He incenses the Sanctissimum at the elevation, kneeling on the

[1] *Caer. Ep.*, Lib. I, cap. xxviii, § 13; S.R.C., no. 4265, ad II (in case of necessity, the organ may be used, only to sustain the singing).

[2] Because of the practical difficulty it may be put on immediately after the dalmatic (Martinucci-Menghini, II, i, p. 269, n. 2).

epistle side. The kiss of peace is not given. When the deacon sings the verse *Requiescant in pace* the bishop says it to himself.[1] There is no blessing at the end of Mass. The bishop begins the last gospel at the altar, continues it as he goes back to the throne, and ends it there, genuflecting at the throne at the words *Et Verbum caro factum est.* He then sits, and the ministers take off the maniples; the A.P. takes off his cope.

The bishop is unvested by the assistant deacons at the throne. If the absolutions follow at once,[2] they then vest him in cope and mitre.

For the absolutions see pp. 425-429.

§ 3. MASS AT A FALDSTOOL

No special directions for this are necessary. All is done according to the normal rules for Pontifical High Mass at the faldstool (for which see pp. 183-192), with the exceptions and particular rules for Requiems in general and those noted in the last paragraph for Pontifical Requiems. In this case, too, the bishop wears only the simple mitre; he gives no blessing, the altar is incensed only at the offertory, and so on, as already explained.

[1] S.R.C., 7 September 1816, no. 2572, ad XXII.

[2] The absolution generally follows (Martinucci-Menghini, II, i, p. 277, § 141).

PART III
EVENING SERVICES

CHAPTER XIX

VESPERS

§ 1. GENERAL DIRECTIONS

ALTHOUGH the Caerimoniale episcoporum is intended primarily for pontifical functions, its directions and rubrics apply, with the necessary modifications, for all celebrations of the services it contains. For vespers, therefore, the Caerimoniale, Lib. II, cap. i-iii, and the other places at which vespers are described, form the final standard, as far as its directions go.

Vespers may be solemn or not solemn. On week days which are not great feasts the celebrant uses no cope, the altar is not incensed, there are practically no ceremonies. On Sundays and feasts the vespers should be solemn, that is, with cope, incense, acolytes. There should further be assistants to the celebrant who wear copes. On ordinary Sundays there should be two such assistants, in some sort corresponding to the deacon and subdeacon at Mass. On greater feasts there may be four or six. Since they wear the cope, according to the usual rule these assistants should have at least minor orders.[1] The celebrant must always be a priest. It is supposed, normally, that where vespers are sung there is a liturgical choir placed in seats or stalls on either side of the altar, though it is possible to celebrate vespers without such a choir.

For vespers little preparation is needed. In the sacristy the surplices are made ready for the servers and choir. The acolytes' candles are lit, the thurible waits at its usual place till the thurifer shall come to prepare the incense. For the celebrant a surplice is prepared at the vesting table, or a rochet and amice if he have the right to use them, also a cope of the colour of vespers.[2] This colour is the same as that for a corresponding Mass, with this exception: if the vespers are "a capitulo de sequenti," the colour from the beginning is that of the last part. If there are assistants in copes the required number of surplices and copes (of the same colour) are prepared for them.

In the sanctuary the sedile or bench, on the epistle side, is ready for the celebrant, as at Mass.[3] In front of it there

1 They need not be in Holy Orders.

2 The celebrant at Vespers (or at any part of the divine office, except funeral offices, p. 419) is not to wear a stole. See p. 201, n. 7.

3 The *Caer. Ep.* says it should be covered with a cloth. The celebrant may, however, have his place in the first stall of the choir, on either side, according to custom (Lib. II, cap. iii, § 4; cfr. Martinucci-Menghini, I, ii, p. 14, § 3). If he has, it makes practically no difference to the ceremony. The acolytes, assistants, and so on go to him here, as they would to the sedile.

should be a carpet with a lectern, covered with a silk cloth of the colour of the office;[1] on this lectern a vesperal or breviary may be placed. This should also have a covering of the liturgical colour. Near the sedile a stool is placed for the M.C., unless he will have a place somewhere else near.[2] If benches or stools are prepared in the middle of the choir facing the altar, one on either side;[3] benches should be covered with green cloths. Or, instead of benches, rows of stools may stand here, one for each assistant. It is usual, though the Ceremonial does not prescribe it, to place another lectern in the middle of the choir, at which the cantors will intone the psalms.[4] On it a vesperal should lie.

The cover which protects the altar cloths is removed before vespers begin. The frontal and tabernacle veil (if there is one) are of the colour of the office. The six large altar candles are lighted. If other altars are to be incensed (p. 206), they are prepared in the same way, with candles lighted.

The persons who take part in the service are the celebrant, always a priest, two, four, or six assistants in copes, if possible, according to the solemnity of the day, two cantors, a Master of Ceremonies, thurifer, two acolytes, and members of the choir. When there are many assistants in copes a second M.C. directs them; at other times he sits in choir. Except the celebrant and assistant in copes, all wear choir dress.

§ 2. RULES FOR THE CHOIR

In whichever of the manners to be described vespers are celebrated, the rules for the liturgical choir are the same. Its members generally enter the church in procession following the acolytes, unless they are already in their places for some preceding service. They come in pairs, genuflect to the altar, bow to each other, and go to their places in the stalls, as in the case of High Mass (p. 28). Here they stand till the celebrant and his assistants come before the altar. All kneel then to say the silent prayer *Aperi Domine*. They stand to say silently the Lord's Prayer and *Ave Maria*. When the first psalm has been intoned they sit.

[1] *Caer. Ep.*, Lib. II, cap. iii, § 4. It is not uncommon to dispense with the lectern.

[2] The *Caer. Ep.* does not determine any special seat for the M.C. to occupy when he is not engaged. He may sit in any convenient place near the celebrant. Cfr. Le Vavasseur, i, p. 537.

[3] If there are only two assistants they often sit on either side of the celebrant. See below, p. 203, n. 2.

[4] Cfr. Le Vavasseur, i, p. 538. The *Caer. Ep.* (Lib. II, cap. vi, § 7) supposes this lectern at matins.

They bow and uncover (if they wear the biretta) at the verse *Gloria Patri* at the end of each psalm, at the holy Name, the name of Mary, of the Saint of the office or commemoration, the word *Trinitas*, or the three divine Persons, at the last verse (Doxology) of all hymns, at verse 2 (*Sit nomen Domini benedictum*) of Psalm 112 (*Laudate pueri*). As each antiphon is intoned all stand meanwhile.[1] All stand during the chapter, hymn and so the end of Vespers, except that they sit again while the antiphon of the *Magnificat* is sung before and after.[2] They kneel if the *Preces feriales* are said. They kneel during the anthem of the Blessed Virgin, at the end, except on Saturdays, Sundays, and during all Paschal time. They kneel during the first verse of the hymns *Ave maris stella* and *Veni creator*, during the verse *Tantum ergo* of the *Pange lingua*, if the Sanctissimum is present on the altar,[3] during the whole verse *O crux ave spes unica* in the hymn *Vexilla regis*.[4] At the *Magnificat*, when they are incensed, they bow as at Mass (p. 27).

§ 3. VESPERS WITH ASSISTANTS

It will be convenient first to describe what should be the normal ceremonies on Sunday, when clerks in copes assist the celebrant, then to add how the modifications should be made, when it is impossible to carry out the whole of this rite.[5]

In the sacristy the celebrant[6] vests in a surplice or rochet,[7] and over it a cope of the colour of the day. On Sundays he

[1] *Caer. Ep.*, Lib. II, cap. iii, § 8. But the S.R.C., 12 iul. 1892, no. 3781, ad II allows the custom that only those on the side where it is intoned stand.

[2] If it is doubled (*Caer. Ep.*, Lib. II, cap. iii, § 10). If it is not doubled, they sit only while it is sung at the end.

[3] Certainly if the Sanctissimum is exposed (S.R.C., 14 November 1676, no. 1583, ad VII); if it is in the tabernacle the custom, either way, may be observed (S.R.C., 4 August 1663, no. 1280, ad II).

[4] According to the rubric in the new psalter of 1911.

[5] There are considerable differences in the details of Vespers as described by modern authors (Van der Stappen, De Herdt, Le Vavasseur, Wapelhorst, Baldeschi). There is much more variety of local custom here than at Mass. Martinucci, admitting this, claims that his statement of the ceremonies corresponds exactly with the rules of the *Caer. Ep.*, which is the only authentic standard (3rd ed., I, ii, p. 14, n.). On comparing his text I find that this is so. The account here given follows Martinucci and the *Caer. Ep.* I add in notes the local differences common in England.

[6] See Preface, p. xviii.

[7] If he have the right to wear a rochet. The S.R.C. formally forbids the use of a stole at Vespers (no. 2956, ad V), except in the one case when the Sanctissimum is exposed immediately before, and Benediction follows immediately after (19 September 1883, no. 3593, ad II).

should have two assistants who wear exactly the same dress.[1] The first assistant vests the celebrant. They, and the celebrant, wear the biretta. The procession is formed and goes to the church, all bowing first to the cross in the sacristy. The thurifer goes first with hands joined, not carrying the thurible; then the two acolytes holding their candles burning, the choir (if there is a liturgical choir), the M.C., the two cantors, lastly the celebrant between his assistants, who hold the ends of his cope. The acolytes come to the altar and stand on either side, the members of the choir go to their places, the cantors with them to places generally at the ends of the stalls nearest the people. The M.C. stands aside on the epistle side; the celebrant and assistants come before the altar. These three bow to the altar (or genuflect if the Sanctissimum is reserved there), the servers genuflect. The celebrant and assistants kneel on the lowest altar step and say the prayer *Aperi Domine* silently. Meanwhile the acolytes set their candles on the lowest step on either side of the altar. They extinguish them,[2] then go, with the thurifer, to their places.[3]

When the celebrant has finished the prayer, he rises, again bows or genuflects to the altar with the assistants; they bow to the choir on either side, first to the side opposite the place to which they will now go. They go to the sedile. The assistants stand here, facing each other, on the floor of the sanctuary; the M.C. is at his right. The Caerimoniale says that he sits and rests a moment.[4] Then he rises and says silently the *Pater noster* and *Ave Maria*. The M.C. lifts the right end of the celebrant's cope; he makes the sign of the cross, singing *Deus in adiutorium meum intende*. The others make the sign of the cross with him.[5] The choir continues, answering the verse. At the words *Gloria Patri*, etc., all bow towards the altar.

While the verse *Sicut erat* is sung, the first assistant goes to genuflect to the altar, accompanied by the M.C.;[6] he comes before the celebrant, bows low, and pre-intones the first antiphon to him. This means that he sings its first words, as far as the asterisk, in a low voice, before him. Then the celebrant

[1] They are not to wear dalmatic and tunicle.

[2] Martinucci says "where it is the custom" (I, ii, p. 16, § 12). Le Vavasseur (i, p. 548, § 35) says the candles are extinguished.

[3] This is the plain direction of the *Caer. Ep.*, Lib. II, cap. iii, § 2. In many churches, however, it is the custom that the acolytes do not now extinguish their candles, but come with them to stand before the celebrant while he intones "Deus in adiutorium meum intende," then go back to the altar and put out their candles. Though there is no justification for this in the *Caer. Ep.*, it may perhaps be tolerated as a local custom. It agrees with the general practice that the acolytes hold their candles before the celebrant whenever he sings alone, and it adds some solemnity to the beginning of Vespers.

[4] *Caer. Ep.*, Lib. II, cap. iii, § 5: "sedet ibi paululum."

[5] S.R.C., no. 3156.

[6] *Caer. Ep.*, Lib. II, cap. iii, § 6.

repeats the same words to the same notes;[1] the choir takes up the antiphon and continues, if it is a double. As soon as the celebrant has intoned the antiphon, the assistants bow to him, go before the altar, genuflect, and go to the bench or stools prepared for them in the middle of the choir.[2] As the antiphon is sung, or, if it is not a double, while the celebrant

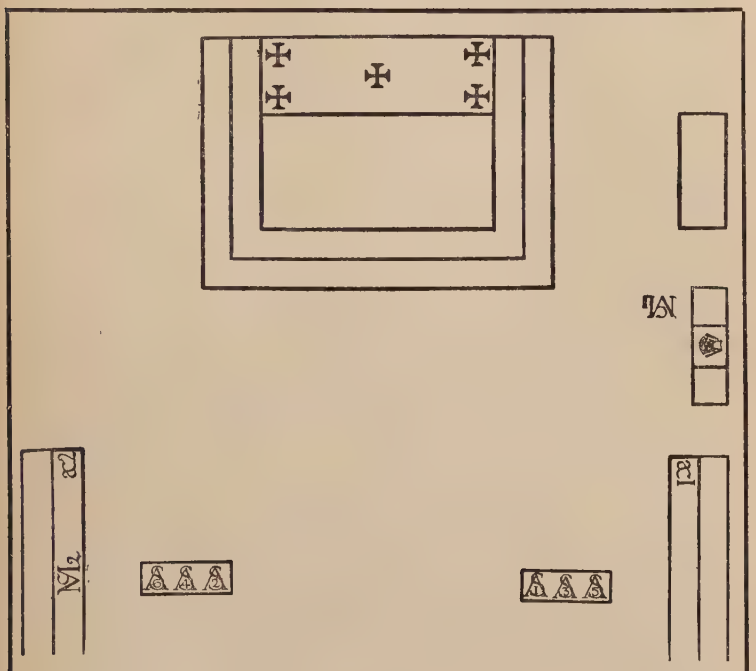


FIG. 27. VESPERS WITH SIX ASSISTANTS: DURING THE PSALMS

intones its first words the two cantors come out from their places in the choir, genuflect to the altar, stand in the middle

[1] This curious ceremony of "pre-intoning" is obviously a remnant of the days when it was necessary. The cantor or assistant was the expert who showed the other man what to sing. It cannot be said to be beautiful. It is not an improvement to the music to hear one man almost hum a few notes to another who then repeats them louder; nor does it make sense of the words to repeat a phrase, meaningless of itself, twice over. It would seem more reasonable that those who are to intone should learn the notes at home before the service begins. However, the pre-intoning is formally prescribed in the *Caer. Ep.*, Lib. II, cap. iii, §§ 6, 8. In small churches, where this rule cannot be obeyed, the dignity of the office gains considerab y thereby.

[2] In some ch rches the two assistants sit on either side of the celebrant. See Van der Stappen, i, p. 416.

(before the lectern, if there is one), and in due time intone the first psalm, singing the whole first verse. As soon as they begin all sit, the celebrant, assistants and members of the choir put on the biretta, the M.C. handing his to the celebrant with the solita oscula. The cantors, having sung the first verse, bow to that side of the choir which, by arrangement, should sing the second. They then go back to their places. The choir continues the psalm; all uncover and bow at the *Gloria Patri*; then, when the psalm is ended, sing the antiphon. While the antiphon is sung at the end of the psalm the cantors again come to the middle, genuflect, and go to stand before the person of highest rank in the choir, to pre-intone the next antiphon to him. If there is no person of higher rank, they go to him whose place is nearest the altar, in the farthest row, on the gospel side. They pre-intone the antiphon to him as before, singing its first words in a low voice. He repeats what they have sung, the choir continues. The cantors go back to their places, again genuflecting before the altar. The same process is repeated at the antiphon of each psalm; the cantors go next to the person of next highest rank, or to the one nearest the altar on the epistle side, then to the second on the gospel side, and so on. When they come before him who is to intone, and bow to him he rises, and all the choir with him,[1] not the celebrant nor the assistants in copes.

Towards the end of the fifth psalm the acolytes go to the altar and light their candles. It is better for one of them, the first, to do this. The assistants in copes rise with them; then they and the acolytes come before the celebrant. They all genuflect to the altar and bow to the celebrant when they come before him. The acolytes stand, one on either side, facing each other, the assistants on the ground facing each other. When the last antiphon is finished, the celebrant rises, and all the choir with him. He first hands his biretta to the M.C., who receives it, as always, with the solita oscula. Standing he sings the chapter; the choir answer *Deo gratias*. The first assistant then pre-intones the hymn to him, singing its first line not loud. The celebrant repeats this. Then the acolytes and assistants bow to him, and go before the altar. All genuflect, the assistants go back to their place, the acolytes set down their candles on the altar step, not extinguishing them, and stand before them. The choir continues the hymn. Towards the end of the hymn the thurifer goes to the sacristy and prepares the incense, comes out with the thurible and incense boat, genuflects to the altar, and waits standing in the sanctuary. While the last verse of the hymn is sung the cantors come to the middle, genuflect and

[1] See p. 201, n. 1.

then, when the hymn is finished, sing the versicle of the office, the choir answering. They go back to their places, the first assistant comes to the celebrant, genuflecting to the altar and bowing to him, and pre-intones the antiphon of the *Magnificat*. The celebrant intones the same words, then, if the antiphon is doubled, sits and puts on his biretta. All sit with him; the choir continues the antiphon. The cantors come to the middle and sing the first verse of the *Magnificat*. As soon as they begin, the celebrant and all in choir rise, and make the sign of the cross.[1] The celebrant goes to the altar, accompanied by the M.C. (if other altars are to be incensed, the M.C. brings the celebrant's biretta); they bow to the choir on either side, the assistants join them before the altar. The celebrant and assistants bow to the altar (or genuflect if the Sanctissimum is reserved there); the thurifer also comes up, he and the M.C. genuflect in any case. The assistants on either side of the celebrant hold the ends of his cope; between them he goes up to the altar, kisses it, turns to the epistle side, puts on and blesses incense. The first assistant holds the incense boat, and says *Benedicite Pater reverende*, ministering the spoon, as the deacon at Mass. The second holds aside the right end of the cope. The celebrant blesses the incense with the usual form *Ab illo benedicaris*, etc. He incenses the altar as at Mass (p. 121), the assistants on either side holding up the cope. At the epistle corner he hands the thurible to the first assistant, who receives it with the solita oscula, and hands it to the thurifer. The celebrant comes to the middle before the altar, between the assistants, there bows, or genuflects with them and goes back to his seat, bowing to the choir first. The assistants remain in the middle of the sanctuary facing the celebrant, the first takes the thurible and incenses him with three double swings, bowing before and after. He gives the thurible back to the thurifer; both assistants go to their benches. The thurifer incenses the choir as at Mass (p. 118), then the assistants, giving two double swings to each, the acolytes, and lastly the people, as at Mass (p. 93). The singers must take care not to end the *Magnificat* too soon. For this reason, if the incensing takes long (and especially if other altars are incensed), the organ should play between the verses, or at the end of the last verse, before the *Gloria Patri*. The *Gloria Patri* of the *Magnificat* should not begin till the thurifer has incensed the people. While it is sung, unless he has already finished and has gone back to the sacristy, he will stand facing the altar and bowing, at the place where he has last incensed. Then he genuflects and goes to put away the thurible in the sacristy. He comes back to his place, and has

[1] The sign of the cross is not prescribed in the *Caer. Ep.* The S.R.C. declares it a praiseworthy custom, observed at Rome (20 December 1864, no. 3127).

no further duty. After the verse *Sicut erat* has been sung, all sit during the antiphon at the end. Meanwhile the acolytes take up their candles and go to the altar, the assistants in copes also rise and go to the place just behind the acolytes. All genuflect, come to the celebrant and bow to him. The acolytes again stand one on either side as before, the assistants face each other. When the antiphon is ended the celebrant uncovers, rises and all rise with him. He sings *Dominus vobiscum*, and the collect of the office. If there are commemorations, the cantors go to the middle (at the lectern). The choir sing the antiphon of each commemoration, the cantors the versicle, the celebrant the collect. Then the celebrant sings *Dominus vobiscum*, and the cantors *Benedicamus Domino*. While they sing this the acolytes bow to the celebrant, go to the altar, do not this time genuflect, but stand there on either side. When the choir has answered *Deo gratias* to the verse *Benedicamus Domino*, the celebrant in a lower voice says *Fidelium animae*, etc. He says silently the Lord's Prayer, then aloud, *Dominus det nobis suam pacem*. He says, in a low voice, the anthem of the Blessed Virgin for the season; the choir continues in the same way.[1] The celebrant says the versicle and collect of that anthem, then *Divinum auxilium maneat semper nobiscum*. The choir answers *Amen*, and vespers are ended.

Unless another service follows, all form in procession before the altar, make the usual reverence to it, and go out, as they came.

§ 4. ON INCENSING OTHER ALTARS AT VESPERS

If the Sanctissimum is exposed on the altar of the choir where vespers are sung, no other altar may be incensed, under any circumstances. Otherwise, if the Sanctissimum is reserved at another altar, this altar must be incensed first, before that of the choir. If it is the custom, other altars in the church may then be incensed also. If the Sanctissimum is not at the altar of the choir, this is incensed last. Candles (six, or at least two) should be lit on each, at least for the time when they are incensed. The celebrant puts on and blesses the incense once only, at the first altar incensed. The thurifer may add more incense himself, if this is necessary.

[1] This is the rule of the *Caer. Ep.*, Lib. II, cap. iii, § 15. It is, however, lawful to sing the anthem (Martinucci-Menghini, I, ii, p. 21, n. 1). The liturgical books say nothing about the celebrant, assistants and servers going to stand (or kneel) before the altar during the anthem of our Lady at the end. Clearly, they do not contemplate this, but suppose that all remain in their places. To go before the altar is, however, a common custom in many churches in England (and elsewhere also). Allowed by the bishops, it may be considered lawful.

In going to incense other altars the celebrant may be accompanied by some canons or members of the choir. In this case the M.C. must give them a sign in time, so that they come out from their places and form in the procession. In going to the other altars the thurifer leads; the acolytes follow the M.C., celebrant between the assistants, who hold the ends of his cope. The others follow him. The celebrant and assistants wear their birettas while going from one altar to the other. At each altar they make the usual reverences; the celebrant incenses it, as already described, in the case of the High Altar. When all have been incensed the procession comes back to the choir, all go to their places, and the celebrant is incensed.

§ 5. VESPERS WITH MORE THAN TWO ASSISTANTS IN COPES

The Caerimoniale episcoporum orders that Vespers should be celebrated with two assistants, as described above, on Sundays and feasts observed by the people; it then adds that on certain greater days there should be four or six assistants.

The rule is that there be two assistants on ordinary Sundays and on feasts of the second class in the week, with the exceptions noted in the Caerimoniale. On the following feasts six assistants are required: Christmas, Epiphany, Easter, Ascension Day, Whitsunday, Corpus Christi, St. Peter and St. Paul, the Assumption, All Saints, the patron of the church, patron of the city, dedication of the church.

There should be four assistants in copes on the days following Christmas, Easter, Whitsunday, on the Circumcision, Candlemas, Lady Day, Our Lady's Birthday, the feast of the Holy Trinity and St. John the Baptist. These are the days prescribed in the Caerimoniale.[1] It is, however, a question whether the lists should not be modified in view of the new classification of feasts according to the constitution "Divino afflatu" (1 Nov. 1911).[2]

This rule supposes the power to carry it out. In churches where so many clerks in minor orders are not available the number must be reduced according to the capacity of the clergy.

The changes in the ceremony when there are more than two assistants are these:

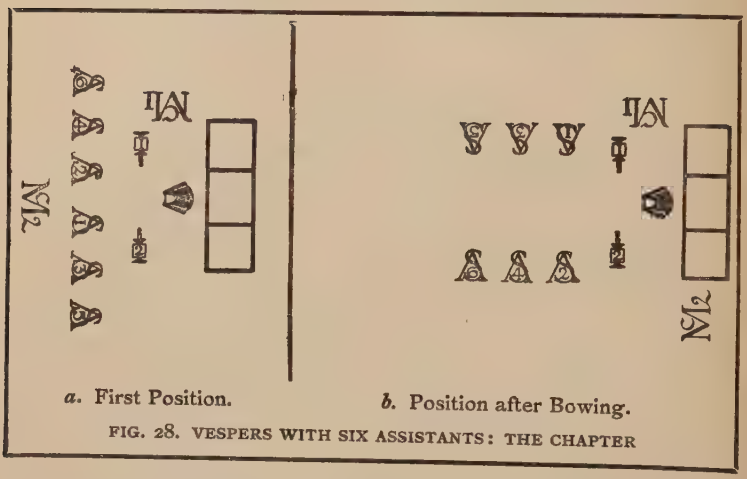
When there are four, the first two do all that has been described above, the other two take the part of cantors; so

[1] *Caer. Ep.*, Lib. II, cap. iii, §§ 16-17.

[2] The doubt occurs because the S. C. Conc. has explained that nothing is to be changed as to the solemnity of Mass and Vespers. It is not clear whether this is a case in point. Cfr. Martinucci-Menghini, I, ii, p. 23, n. 1.

that in this case it would perhaps be simpler to say that the cantors wear copes. However, these cantors in copes come to stand before the celebrant with the others; they come to the altar when it is incensed and stay before its lowest step. The last of them incenses the choir instead of the thurifer; he is then incensed by the thurifer at his place; the thurifer incenses the people.

If there are SIX assistants in copes, the first two perform all their office described above, as if there were but two, the sixth pre-intones to the choir and incenses its members. But however many there are, all stand before the celebrant and



a. First Position. *b.* Position after Bowing.

FIG. 28. VESPERS WITH SIX ASSISTANTS: THE CHAPTER

before the altar when it is incensed. When they stand before the celebrant at the chapter, and again when they stand before the altar while it is incensed, they first form in straight line and bow; then the others go to stand behind the first two, making lines, one behind the other, as at processions. This position is called "bini et bini." All go with the celebrant to incense other altars, all wear the biretta. In the processions coming in, going out, and to other altars, the first two walk on either side of the celebrant holding the cope, the others go immediately before him.

The benches or stools in the middle of the choir are prepared for the number of assistants; all sit here in line, half their number on either side.

§ 6. VESPERS WITHOUT CEREMONIES

During the week, on ferias and lesser feasts, there are no assistants; the celebrant sits at the first place in the choir, he wears no cope; there are neither acolytes nor thurifer, the altar is not incensed. There are no ceremonies at all, except observance of the rules for the choir as to rising, bowing, and so on. There may be cantors or precentors. The office is sung straight through, as, for instance, compline.

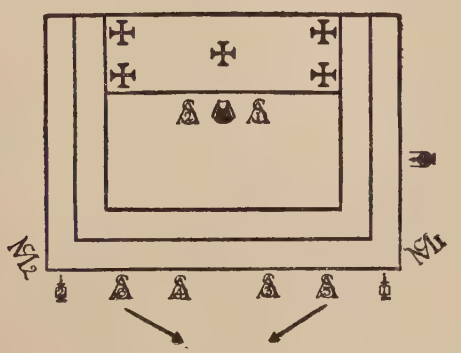


FIG. 29. VESPERS WITH SIX ASSISTANTS: INCENSING THE ALTAR
After genuflecting the fifth and sixth Assistants go to stand behind the third and fourth

§ 7. BEFORE THE BLESSED SACRAMENT EXPOSED[1]

If the Sanctissimum is exposed immediately before vespers, the celebrant comes to the church wearing a stole under the cope. If Benediction is to follow immediately after vespers he may wear this stole during vespers.[2] If another priest exposes the Sanctissimum he wears a stole only while so doing.

In the case in which the Sanctissimum is exposed immediately before vespers, two torch-bearers at least will come out in the procession. They kneel before the altar. The thurifer carries the thurible with lighted charcoal. The acolytes take their candles to the credence table and kneel there, as at High Mass.

[1] This case will occur especially on Corpus Christi and during the forty hours' adoration.
[2] S.R.C., no. 3593, ad II.

The Blessed Sacrament is exposed on the throne and incensed as usual (pp. 247-248). Then, kneeling before the altar, the celebrant says the prayer *Aperi Domine.* He genuflects on both knees [1] at the lowest altar step and goes to his seat. The acolytes leave their candles burning before the altar. The thurifer and torch-bearers go back to the sacristy.

If the Sanctissimum is already exposed, the procession comes out without incense or torches. As soon as they are in sight of the throne of exposition all uncover. All make a prostration on both knees on the ground before the altar.[2] Vespers proceed as usual. But the acolytes leave their candles burning before the altar; all kisses and reverences to persons are omitted, even to a bishop if he be present. All should stand the whole time. If this is found too fatiguing, at least no one covers the head during any part of the service.[3] At the *Magnificat* the celebrant puts on incense and blesses it at the gospel side. Then he comes down to the second altar step and incenses the Sanctissimum with three double swings, bowing low before and after. He incenses the altar, but not the cross. He and others are incensed as usual; but no one should turn his back to the altar. No other altar may be incensed.[4]

§ 8. VESPERS FOR THE DEAD

Vespers for the dead may be sung the evening before any day on which a Requiem Mass is allowed, under the same conditions.

The altar is covered in black (or violet if the Sanctissimum is there reserved); the celebrant's cope is black. There are no assistants in copes and no use of incense. The antiphons are not pre-intoned by the celebrant or members of the choir. Two cantors intone the psalms. The antiphons are doubled; they should be sung straight through by the choir; in case of necessity the cantors may begin them. After the intonation of the first psalm all sit, and remain seated till the *Magnificat.* Then they rise and stand. The altar is not incensed. All sit again while the antiphon is repeated at the end of the *Magnificat.* Then they kneel and remain kneeling during the *Pater noster* and prayers that follow. The celebrant alone stands as he says *Dominus vobiscum* and the prayer.

The acolytes do not come before the celebrant with candles; they have no office at vespers for the Dead.[5]

[1] Against the general rule, p. 21.
[2] *Ib.*
[3] *Caer. Ep.*, Lib. II, cap. xxxiii, § 33.
[4] S.R.C., no. 2390, ad VI.
[5] As far as the ceremonies are concerned, vespers of All Souls follow these same rules.

§ 9. VESPERS IN SMALL CHURCHES

In many churches it is not possible to provide a liturgical choir on either side of the altar, nor assistants in copes. In this case vespers should be celebrated with as much of the ceremonies of the Caerimoniale episcoporum as possible. Van der Stappen draws up the following form, corresponding, more or less, to that of a Missa cantata, when it is not possible to celebrate High Mass.[1]

Van der Stappen supposes the presence of two acolytes and a thurifer only, with the celebrant. It should, however, generally be possible to add to these a Master of Ceremonies, perhaps, in some cases, two cantors. In front of the sedile a lectern may stand; but this is not necessary. The celebrant may, and often does, hold his book in his own hand when he stands to read.

The procession described by Van der Stappen consists of the two acolytes and celebrant. The thurifer may, however, go first, without the thurible, the M.C. before the celebrant, the cantors holding the ends of his cope. If there are no cantors the M.C. may go at his right and hold the cope there.[2] Before the altar, when the usual genuflection has been made (the celebrant bowing or genuflecting according to the rule), the acolytes put their candles on the step before the altar and extinguish them.[3] The M.C. will take the celebrant's biretta and go with him to the sedile. The celebrant intones the first versicle *Deus in adiutorium meum intende*, the choir continues. The antiphons of each psalm are sung by the singers, wherever they may be. It will be convenient for one or two leaders to begin them, as far as the asterisk. If there are cantors with the celebrant they will sit on either side of the sanctuary, come together at the middle, genuflect, then stand to intone each psalm, genuflect again, and go back to their places. Otherwise the psalms, too, may be begun in the gallery, or wherever the singers are. It will be of advantage if they are begun by one or two competent leaders, then taken up by all. A good arrangement is that the special singers chant alternately with the whole congregation.

The celebrant uncovers and bows at the verse *Gloria Patri* each time, also at the verse *Sit nomen Domine benedictum* in the psalm *Laudate pueri*, at the holy Name, the name of Mary and of the saint of the office or commemoration.

[1] Van der Stappen, *Sacra Liturgia*, i, pp. 411-415.

[2] It does not look very well for one person on one side only to hold the end of the cope. This is, however, often done. The liturgical books always suppose two, one on either side. If two cannot be had, it is a question whether it would not be better to leave the cope unheld.

[3] But see p. 202, n. 3.

Towards the end of the fifth psalm the first acolyte lights the candles; during the last antiphon the acolytes come to the middle, take their candles, genuflect together before the altar, come to the celebrant, bow to him, then stand one on either side, facing one another. The celebrant uncovers, gives his biretta to the M.C., who lays it on the sedile, then rises and standing at his place chants the chapter. The acolytes then bow to him, go to the altar, genuflect and set down their candles on the lowest altar step, one on either side, not extinguishing them. They stand before the candles.

At the first verses of the hymns *Veni creator* and *Ave maris stella* the celebrant, M.C., and servers in the sanctuary kneel. In this case the acolytes do not kneel, but stay standing on either side of the celebrant till the verse is ended. All kneel also during the verse *Tantum ergo* in the hymn *Pange lingua*, if the Sanctissimum is exposed, or if it be reserved in the tabernacle;[1] also during the verse *O crux ave spes unica* in the *Vexilla regis*. In these two cases, since the acolytes are before the altar, they kneel there. The cantors, or the celebrant, sing the versicle after the hymn. The altar must be incensed when the celebrant wears the cope, even if there be no assistants in copes.[2]

The thurifer goes out towards the end of the hymn and prepares the thurible. He comes back with it, genuflects and stands waiting, in the sanctuary towards the gospel side. If the antiphons are doubled the celebrant sits while the antiphon of the *Magnificat* is sung first. Then he rises and makes the sign of the cross (all in the sanctuary doing the same) as the first words of the canticle are sung. He goes to the altar, genuflects or bows (according to the usual rule), goes up and kisses the altar. The thurifer and M.C. join him here. He puts on and blesses incense as usual.

While he incenses the altar the M.C. may hold the end of the cope on his right and the thurifer on his left. He hands the thurible to the M.C., genuflects in the middle, and goes to the sedile. The M.C. incenses him with three double swings, bowing before and after. The thurifer incenses the M.C. (who has gone to his place by the celebrant's side), the acolytes, and people. The M.C. and acolytes receive each one double swing; in incensing the people he bows, incenses with one double swing straight down the church, then with one swing to the gospel side, one to the epistle side, then again bows, turns round, genuflects to the altar, and goes out. He comes back without the thurible and takes his place in the sanctuary.

When the *Magnificat* is finished, the celebrant sits and puts on his biretta. The acolytes again come to him and stand on either side as before; he sings *Dominus vobiscum* and the collect. If there are commemorations, the cantors may sing

[1] See p. 201, n. 3.

[2] S.R.C., no. 3844, ad II.

the versicle for each, or the celebrant may do so himself. The cantors may sing the verse *Benedicamus Domino* (or the celebrant); the acolytes go back to the altar and set down their candles. The celebrant, still standing, says silently the Lord's Prayer, then in a low voice *Dominus det nobis suam pacem* and the Anthem of the Blessed Virgin,[1] during which he kneels, except on Saturdays and Sundays and during all Eastertide. The celebrant then takes his biretta, goes to the altar, bows or genuflects, and all go out as they came in, unless Benediction or some other service follow immediately.

[1] See p. 206, n. 1.

CHAPTER XX

PONTIFICAL VESPERS

§ 1. VESPERS IN THE PRESENCE OF A BISHOP AT THE THRONE

THERE is a difference between vespers celebrated by a bishop and vespers celebrated by a priest when a bishop is present.

The first case is when a bishop assists at vespers celebrated by a priest, himself using the throne.[1] It is supposed in this case, first that the bishop is the Ordinary or other greater prelate, as described at p. 32, since these alone have, normally, the right to use a throne;[2] secondly, that the bishop will the next morning, in the same way, assist at High Mass.

The church and altar are prepared as usual for vespers, except that no lectern is placed before the seat of the celebrant. Further the throne is covered with a canopy and cloths of the colour of the office. A faldstool or kneeling-desk is prepared in the middle of the sanctuary, and another in the chapel of the Blessed Sacrament.[3] These are adorned as always in such cases (see p. 149, n. 2). Near the throne are the three stools for the assistant deacons and priest. Four or six candles stand at the entrance of the sanctuary, and are lighted. It is supposed in the liturgical books that the chapter is present, as when the Ordinary assists at High Mass (p. 151).

The celebrant (supposed to be a canon) vests in the sacristy, wearing on this occasion an amice under his cope;[4] his assistants wear only surplice and cope. The servers are those for solemn Vespers. All go in procession to the sanctuary, say the prayer *Aperi Domine* before the altar, and go to their places to await the bishop. The celebrant goes to the sedile. His assistants in copes stand on either side of him, not facing him, lest they turn their back to the throne, but looking in the same direction as he does.

Meanwhile the canons go to the door of the church to receive the bishop. The bishop wears cappa magna and biretta. They offer him holy water, and he sprinkles them. He goes to the chapel of the Blessed Sacrament and there prays for a short time. He comes to the sanctuary and kneels again at the faldstool or kneeling-desk. Two canons in choir dress serve as his assistant deacons. They kneel on either side of him, rather behind the faldstool.

[1] Martinucci-Menghini (3rd ed., 1914), Pars II, vol. i, cap. viii, art. iii (pp. 197-206); Le Vavasseur, *Fonct. Pont.*, i, pp. 247-253.

[2] But the Ordinary may allow the use of his throne to certain other bishops (see p. 163, n. 2).

[3] The Sanctissimum should not be reserved at the High Altar during pontifical functions.

[4] Martinucci, *l.c.*, p. 198, §§ 10, 12.

As the bishop enters the sanctuary the celebrant and his assistants stand. He blesses them; according to the general rule the assistants kneel, the celebrant bows low. While the bishop kneels at the faldstool all in choir and sanctuary kneel too.

The bishop rises, bows to the altar, blesses the celebrant and his assistants, and goes to the throne. Here he sits for a moment and puts on his biretta. All in choir sit at the same time, the assistant deacons on either side of the throne on the stools prepared for them. Then the bishop rises and all with him. He hands his biretta to the first assistant deacon, who receives it with the solita oscula; all say silently the Lord's Prayer and *Ave Maria*. Vespers then proceed as usual. The celebrant bows to the bishop, and intones *Deus in adiutorium meum intende*. All the pre-intonation of antiphons and so on is as usual (p. 203). The bishop takes no part in this. The first and second assistant in copes sit one on either side of the celebrant, the others (if there are others) at the bench in the middle of the sanctuary. In going to and fro in the sanctuary everyone genuflects to the altar, then to the bishop, except the celebrant and canons, who bow to him. As soon as the first psalm is intoned the canon who is to be A.P. comes to his place by the bishop. The chapter is not read by the celebrant, but by a member of the choir invited for that purpose by the M.C. He comes out, makes the usual reverence to altar and bishop and reads the chapter, at the place where the subdeacon at Mass reads the epistle. Meanwhile the bishop and all others uncover and stand. During the antiphon before the *Magnificat* the thurifer brings the thurible to the throne, genuflecting as usual first to the altar then to the bishop, then kneeling. The bishop puts on and blesses the incense, the A.P. holds the boat. The celebrant with all the assistants in copes goes to the altar, making the usual reverence to the bishop on the way. The thurifer brings him the incense here; he incenses the altar as usual, first kissing it as soon as he comes up to it. He is then incensed by the first assistant in cope, while he stands, not at the sedile but at the epistle corner of the altar. The thurifer takes the thurible to the A.P., who incenses the bishop with three double swings. All proceeds as usual to the versicle *Benedicamus Domino*. The verse *Fidelium animae* is not sung. The chaplains with book and hand-candle come to the throne, the bishop wearing his biretta gives his blessing in the episcopal form, singing first the verses *Sit nomen Domini*, etc. If he is an archbishop, his cross is held before him and he is uncovered. The faldstool is brought again to the middle. The bishop goes to it and prays there for a little time, all in choir kneeling too, except the celebrant and his assistants, who stand and bow. The bishop, accompanied by canons, goes

to the chapel of the Blessed Sacrament and then leaves the church. As soon as he has left the sanctuary, the celebrant and the rest go to the sacristy. The anthem of the Blessed Virgin is not said.

§ 2. VESPERS IN PRESENCE OF A BISHOP WHO IS NOT THE ORDINARY

Except in the case of the Ordinary or a greater prelate, there is no special ceremony when a bishop assists at vespers. A bishop other than the Ordinary, dressed in rochet and mantellettum, has the first place in choir. He is treated as the person of greatest dignity, incensed first, and so on.

§ 3. VESPERS BY THE ORDINARY, WHO WILL SING MASS THE NEXT DAY

This is the case of greatest solemnity.[1] It is supposed that the whole celebration of a feast is one thing, beginning at the first vespers the evening before. If then the bishop of the diocese, or other greater prelate, intends to celebrate all the feast himself, there are special ceremonies at the first vespers. There is another rite, slightly modified, if the bishop celebrates vespers on other occasions, not as the first part of a solemnity to be continued by his High Mass the next morning.[2] This will be described below (§ 4, p. 225). The Caerimoniale episcoporum says: "If the bishop will solemnly celebrate Mass the following day, vespers are carried out with more solemnity than if he were not to do so."[3] There follows a list of feasts on which day this connected celebration of vespers and Mass should especially be carried out.[4] But the bishop may use the same solemnity at the second vespers, if he has sung the High Mass in the morning, at least on certain greatest days of all.[5]

The things to prepare beforehand are much the same as those for Pontifical High Mass at the throne, except that the secretarium is not needed, and the vestments are different. It is supposed that the Sanctissimum is not reserved at the time on the high altar.

In the chapel of the Blessed Sacrament the frontal and

[1] *Caer. Ep.*, Lib. II, cap. i; Martinucci-Menghini, II, i, pp. 65-81; Le Vavasseur, *Fonct. Pont.*, i, pp. 176-187.

[2] Namely in the same church and at the same altar.

[3] *Caer. Ep.*, Lib. II, cap. i, § 2.

[4] Christmas, Epiphany (not Easter, because its first vespers are part of the morning service on Holy Saturday), Ascension, Pentecost, SS. Peter and Paul, Assumption, All Saints, Dedication, and Patron of the church, Patron of the city (*ib.*).

[5] Easter, Christmas, Patron of the church or city.

tabernacle veil are of the colour of the office; before its altar a kneeling-desk or faldstool is prepared, arranged as for Pontifical High Mass (p. 163), six candles on the altar are lit, at least for the occasions when the bishop comes here, before and after the ceremony.

The High Altar has a frontal of the colour of the office, and six (not seven) candles are lit on it. The bishop's vestments are laid out on the altar. They may lie on a veil spread over the altar cloth.[1] The vestments in order are: a cope and stole of the colour of the office, the pectoral cross,[2] girdle, alb, amice, and near by the bishop's morse (formale) on a plate. All are covered with a veil of the colour of the office. The precious mitre stands on the gospel side, the golden mitre on the epistle side. The crozier stands near the altar; if the prelate is an archbishop his cross is placed finally on a stand near the crozier. The veils for the mitre-bearer and crozier-bearer are on the altar near the precious mitre. On the credence table are placed the acolytes' candles, the scotula, a vesper book (Antiphonarium) for the bishop's use, which is covered with silk of the liturgical colour, the Canon pontificalis, if it will be needed for the blessing, another antiphonary or Directorium chori for the subdeacon who pre-intones the antiphons, the thurible and incense boat.[3]

In middle of the sanctuary a faldstool stands with cushions, as for Mass (p. 163). The throne is covered with hangings of the liturgical colour; if the bishop will kneel at the throne[4] there must be a cushion there for him to kneel on. On either side of the throne is a stool, of plain wood, for the assistant deacons, on the bishop's right a third stool for the Assistant priest. On the opposite side of the sanctuary is a stool for the subdeacon who will pre-intone and sing the chapter (p. 218). On the canons' stalls their vestments are laid; namely, copes for the dignitaries, chasubles for the canon priests, dalmatics for the deacons, tunicles for the subdeacons. Near at hand are two dalmatics for the deacons at the throne, and a cope for the A.P. On each vestment an amice is laid.

At the entrance of the choir are large candles burning, either four, six or eight, according to the feast.

In the sacristy are prepared four copes, less adorned than the others, for the chaplains who will bear the mitre, crozier, book and hand-candle.

[1] It is best to remove the usual covering over the altar cloths before vespers begin (see p. 222, n. 1).

[2] Martinucci-Menghini, II, i, p. 66, § 5. But generally the bishop will use over the alb the same pectoral cross that he wears over the cappa on arriving. In this case it is taken off before he vests and put on again after the alb.

[3] Unless (as is more convenient) these are in the sacristy.

[4] In the case of verses in certain hymns (see p. 201).

If the prelate is an archbishop, the amice, alb, girdle and tunicle for the subdeacon who will bear his cross are laid out in the sacristy, or behind the choir.

The persons who assist at this ceremony are (besides the bishop himself) the chapter, arranged in orders as dignitaries, priests, deacons and subdeacons, two assistant deacons at the throne, who on this occasion wear dalmatics, an assistant priest, who should be the canon first in rank; he wears a cope. Further, the four chaplains or servers who carry the mitre, crozier, book and candle: they may wear copes. A canon subdeacon who will pre-intone. It is supposed that this is the subdeacon of the Mass on the following day. There are two masters of ceremonies, two acolytes, a thurifer, two cantors and other servers to bring the vestments to the throne. There are no other assistants in copes (pluvialistae).

Before going through the ceremony in detail it may be useful to note in general the office of each assistant and server.

The function of the A.P. is to hold the book whenever the bishop sings from it, to offer the incense boat and spoon, incense the bishop, and present or remove the ring. He intones the third antiphon.

The assistant deacons vest and unvest the bishop; the first puts on the bishop's mitre, the second takes it off. They walk on either side of the bishop, holding the ends of his cope, when he incenses the altar, and every time he goes from one place to another; they hold back the cope when he blesses, puts on incense, or performs any other action at which it would otherwise be inconvenient.

When they are not occupied these three have their places on the stools by the throne.

The subdeacon pre-intones the antiphons and reads the chapter. He should be one of the canons of that order, vested in tunicle. However, the Caerimoniale episcoporum does not require absolutely that this function be performed by the subdeacon of the Mass on the following day. It says, "the subdeacon, or other person, according to the custom of the church,"[1] from which it appears that he may be another canon or dignitary.

The first M.C. stands near the throne at the bishop's left, and sees that all is done rightly; the second accompanies the subdeacon at the pre-intoning, and stands by his stool, at his right, when he sits there opposite the bishop.

The four servers of the mitre, crozier, book and hand-candle have much the same functions as at Pontifical High Mass. The book-bearer will bring the Antiphonary to the throne when it is wanted, and hand it to the A.P. Afterwards he takes it away and holds it till it is wanted again, or he

[1] *Caer. Ep.*, Lib. II, cap. i, § 7.

puts it on the credence table, if there is a long interval. The bearer of the candle attends and holds it by the bishop, at his left, when he sings or reads. The bearers of mitre and crozier come to the throne and hand these when they are wanted. These four sit on the bottom step of the throne, without their burdens, while the psalms are sung.

The acolytes and thurifer have the same office as always at vespers, with the changes that follow from the special ceremonies of a pontifical office. The acolytes stand on either side of the throne before the bishop at the collect and commemorations only. They do not put their candles on the altar step nor extinguish them. The candles are left alight on the credence table when they are not in use. While the psalms are sung they, and all other servers, sit on the altar steps at the epistle side.

The bishop wears the golden mitre only while he sits during the five psalms. At all other times the precious mitre is used.

Once for all—every time that anyone goes from one part of the choir or sanctuary to another, he genuflects first to the altar, then to the bishop. Everyone who comes up to the throne for any purpose genuflects to the bishop, at the foot of its steps, before going up. The exception is that canons bow, instead of genuflecting, to the bishop. The assistant deacons and priest are canons, according to the Caerimoniale episcoporum.

The bishop (in rochet and cappa) is received at the door of the church by the canons in their robes (not vestments). He takes holy water here and sprinkles those around, comes to the chapel of the Blessed Sacrament and says a prayer, then to the faldstool in the middle of the choir, all as in the secretarium before his Mass (p. 168). While the bishop is received by the canons the four servers of book, hand-candle, mitre and crozier put on their surplices and copes in the sacristy; so does the subdeacon who will carry the archbishop's cross, if there is one. These then come and wait at the credence table.

While the bishop prays at the faldstool in the sanctuary, the canons go to their stalls and put on the vestments, each according to his order. The assistant deacons and priests also vest at the stalls, then go to wait by the throne. The assistant priest at first waits at the stall nearest to the throne on that side. The M.C. frees the bishop's cappa from the faldstool;[1] he bows to the altar, goes to the throne and sits there, blessing the choir as he passes. The faldstool is then put aside till it is wanted again at the end.

The precious mitre and crozier are taken by their bearers,

[1] Namely, while the bishop kneels before the faldstool his cappa is spread over it (p. 168, n. 2).

with the veils. They come and stand by the throne. The bishop takes off his biretta, handing it to the first assistant deacon, and stands. The deacons take off his pectoral cross and cappa. They hand the cappa to the servant, who lays it aside, and also loosens the train of the bishop's cassock.

The A.P. at vespers removes the bishop's ring. The servers bring each vestment to the deacons. They put on the amice, alb, girdle, pectoral cross (handed, first, to kiss by the first deacon), stole, cope, formale. The bishop sits and the first deacon puts on the precious mitre.[1] The bishop then sits and rests a little.[2] The A.P. now goes to his stool by the throne.

The second assistant deacon takes off the mitre, hands it to the bearer, who carries it to the altar, here changes it for the golden mitre, and comes back to the throne. During all this time, since the bishop entered the church, the organ is played. The bishop rises, and the organ is silent. He says silently *Pater noster* and *Ave Maria.* The A.P. takes the Antiphonary from its bearer, the candle-bearer is at hand, the bishop intones *Deus in adiutorium meum intende*, all making the sign of the cross. While the choir answers this, the subdeacon who is to pre-intone comes from his stall, accompanied by the second M.C., who hands him an Antiphonary or Directorium chori, and goes to the middle of the sanctuary. He comes to the bishop with the usual reverences and pre-intones to him the first antiphon, singing its text, as far as the asterisk, in a low voice. The A.P. holds the book and the bishop intones this antiphon. The subdeacon and second M.C. now go to their place opposite the bishop. He sits, the first deacon puts on the golden mitre. He remains seated during the five psalms. All sit in their places after the bishop. The cantors come to the middle and intone the first psalm, singing its first verse. They then bow to that side of the choir which will sing the second verse. Vespers proceed as usual. The subdeacon pre-intones the antiphons. The first is pre-intoned to the bishop, as already said, the second to the first assistant deacon, the third to the assistant priest, fourth to the first canon in choir, fifth to the second assistant deacon. When one of the assistants intones an antiphon the others rise with him: when the canon in choir does so the members of the choir rise.[3] At the verse *Gloria Patri* the bishop bows, wearing the mitre; all others uncover and bow. The same rule applies to the verse *Sit nomen Domini benedictum* in the psalm *Laudate pueri.* During the last antiphon, after the fifth psalm, the bearers of book, candle, mitre and crozier rise and genuflect to the bishop. Those of the book and candle

[1] The bishop does not wash his hands at vespers.
[2] *Caer. Ep.*, Lib. II, cap. i, § 5.
[3] All the choir, according to *Caer. Ep.*, Lib. II, cap. i, § 10. But see p. 201, n. 1.

go to fetch these from the credence table; the mitre-bearer brings the precious mitre from the altar, the crozier-bearer stands by the crozier. The servers who sat on the altar steps also rise and go to the credence table. The bishop rises, and

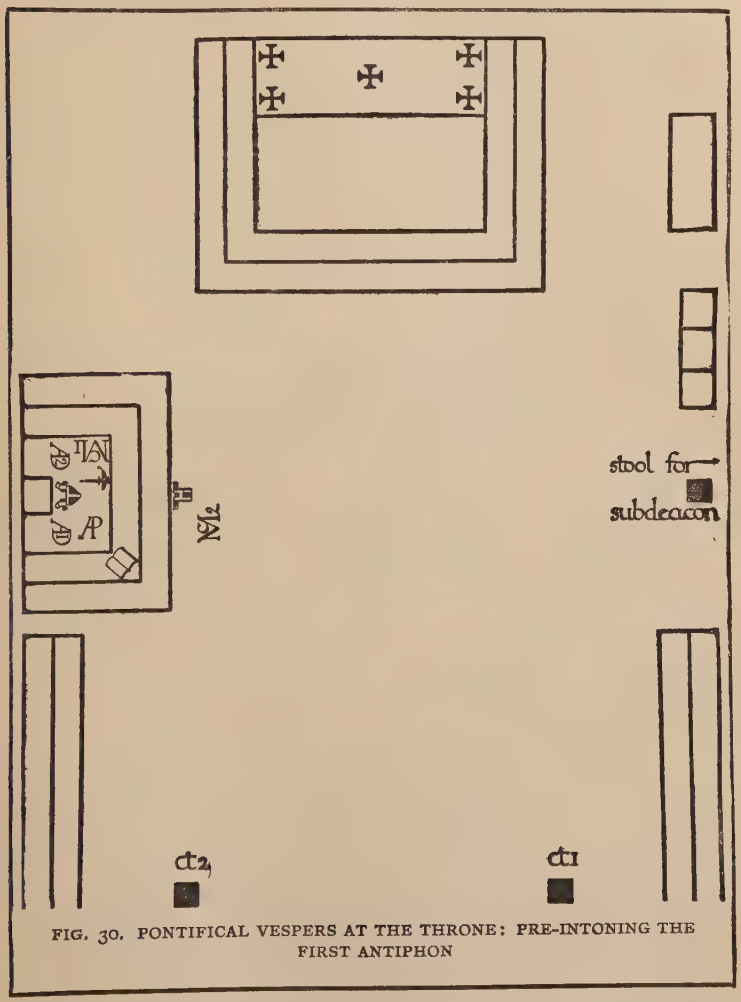


FIG. 30. PONTIFICAL VESPERS AT THE THRONE: PRE-INTONING THE FIRST ANTIPHON

all with him. He stands wearing the mitre, the others uncover before standing. The subdeacon, at the place where the epistle is read, chants the chapter; the second M.C. stands at his side and hands him the book.

Then the bishop sits. The subdeacon comes to him and pre-

intones the hymn. The second assistant deacon takes off the mitre. The bishop rises; the A.P. holds the book, he intones, that is, sings the first line of the hymn. At the first verse of the hymns *Veni creator* and *Ave maris stella* he kneels, after he has sung the first line. For this a cushion is placed before the throne, and the first deacon takes off the skull-cap. The mitre-bearer takes the golden mitre to the altar and brings back the precious mitre. If the covering of the altar cloth has been over the altar till now, the acolytes go to uncover it,[1]

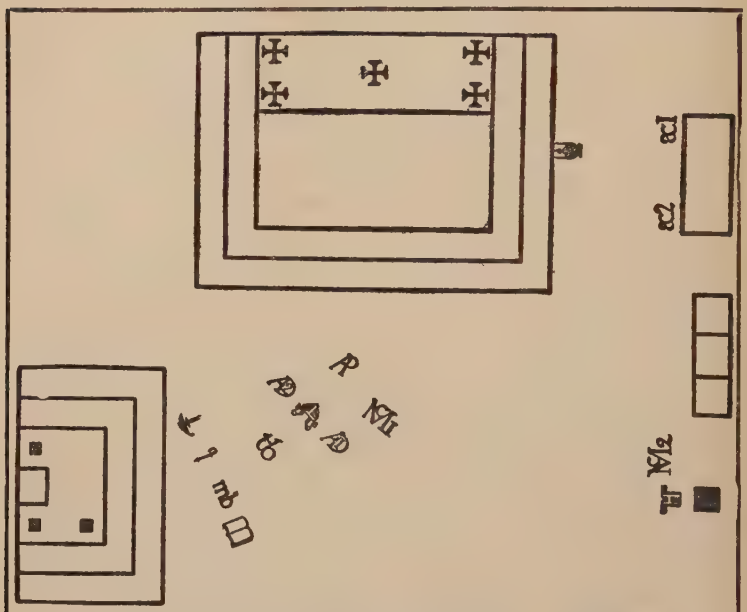


FIG. 31. PONTIFICAL VESPERS AT THE THRONE: TO INCENSE THE ALTAR

and they replace it after the incensing. During the doxology verse of the hymn all bow to the altar.

The cantors come out and sing the versicle. The subdeacon pre-intones the antiphon of the *Magnificat* to the bishop. The bishop intones it, then sits and is covered with the precious mitre. Meanwhile the thurifer has come with the thurible and the crozier-bearer with the crozier; they stand near. Sitting, the bishop puts on and blesses incense, the A.P. assisting, the thurifer kneeling. The cantors intone the *Magnificat*. At

[1] This is supposed by the *Caer. Ep.*, Lib. II, cap. i, § 13. It is the silk veil that covered the vestments at the beginning.

once the bishop rises and makes the sign of the cross (all do so too); he takes the crozier from its bearer (solita oscula) and goes to the altar. He is preceded by the A.P., the assistant deacons go on either side holding the ends of his cope; the train-bearer follows holding the train, lastly, the bearers of mitre, crozier, book and candle. The first M.C. goes by the A.P. and signs to the choir to kneel. As the bishop passes he blesses the clergy. Before the altar the mitre and crozier are given to their bearers, who stay there. The bishop and

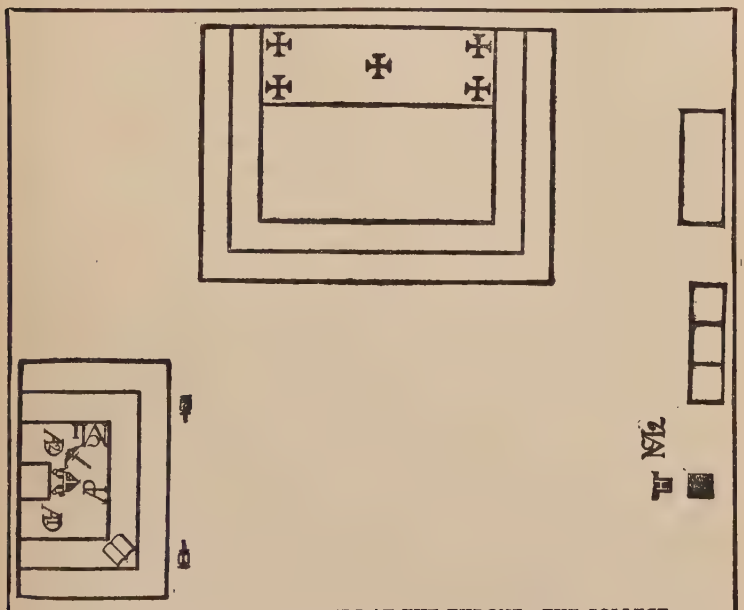


FIG. 32. PONTIFICAL VESPERS AT THE THRONE: THE COLLECT

assistants bow low to the altar, they go up to it; he takes the thurible from the A.P. and incenses the altar in the usual way (p. 121). The assistant deacons hold the cope on either side, the A.P. goes to stand at the epistle end, on the ground. Then the bishop gives the thurible back to the A.P., again takes mitre and crozier, and goes back to the throne, blessing the clergy as before. At the throne he is incensed by the A.P., having first given up the crozier, not the mitre. The assistant deacons hold the cope. The bishop blesses the A.P. and sits. The second deacon takes off his mitre; he rises, takes the crozier, and so stands, holding it with both hands, as at the gospel of Mass, while the rest of the *Magnificat* is sung. The subdeacon has come to the side of the A.P. He now takes

the thurible and incenses the assistant priest and deacons at their place by the throne, bowing and making two double swings to each. He then incenses the canons, each in order, bowing to each separately before and after. He hands the thurible to the thurifer, who incenses him, the rest of the choir and the people. The singers should not begin the *Gloria Patri* till this is ended. The organ may be played between the verses of the *Magnificat*, or at the end of the verse *Sicut locutus est*, etc. While the antiphon is sung after the canticle the bishop hands the crozier to its bearer, and sits wearing the mitre. All sit with him.

The acolytes now bring their candles to the throne; the A.P. takes the Antiphonary from its bearer. The second deacon takes off the mitre. The bishop rises, turns towards the altar, sings *Dominus vobiscum* and the collect, while the A.P. holds the book and the candle-bearer the candle. If there are commemorations, the A.P. hands the book to its bearer till the time comes for the bishop to sing each collect. The cantors in the middle sing the versicles. Then they sing *Benedicamus Domino*. The acolytes go back to the credence table.

The pontifical blessing follows. The bishop sits and is covered with the precious mitre. The book-bearer brings the Canon episcopalis (or the Antiphonary, if it contains the form) to the A.P.; the crozier-bearer is at hand. The A.P. holds the book before the bishop; he rises and the assistant deacons hold the ends of his cope. He sings the verses *Sit nomen Domini*, etc., then lifts his hands and eyes, joins the hands, takes the crozier in his left and makes the sign of the cross thrice over the people, singing the form *Benedictio Dei omnipotentis*, etc.[1] All kneel, except the canons in their places, the assistant deacons and priest. If he is an archbishop, the subdeacon of the cross brings this and holds it, kneeling before him, so that the figure of our Lord is turned towards the archbishop. The archbishop does not wear the mitre when blessing.

The verse *Fidelium animae* and the anthem of the Blessed Virgin are not said. After the blessing the bishop unvests at the throne, assisted by the deacons. Servers take each vestment and put it back on the altar, as at the beginning. The A.P. goes back to his place in choir. The canons unvest and put on their robes again. Meanwhile the organ is played. The four bearers of mitre, crozier, book and candle go to the sacristy and there take off their copes. The faldstool is brought back to the middle of the sanctuary. The cappa is put on the bishop. He goes to the faldstool and says a prayer there. Meanwhile the assistant deacons take off their dal-

[1] If the bishop cannot well be seen at the throne, he may go to the altar to give the blessing (*Caer. Ep.*, Lib. II, cap. i, § 18).

matics at the stalls. The bishop goes to the chapel of the Blessed Sacrament, kneels there, then leaves the church accompanied by the canons.

§ 4. WHEN THE BISHOP DOES NOT SING MASS THE NEXT DAY

In this case the following changes are made in the ceremony:[1]

The assistant priest and deacons wear their usual choir dress. Only four or six canons in choir will wear copes, the others have choir dress.

The antiphons are not pre-intoned by a subdeacon, but by a canon or other person, according to the custom of the church. The first is pre-intoned to the bishop and intoned by him, the others to canons in order of dignity.

The chapter is read by one of the cantors, at his place in choir, or at the usual place, according to custom. The A.P. does not hold the book, but its bearer does so. All the rest is as above.

§ 5. PONTIFICAL VESPERS AT THE FALDSTOOL

As in the case of Mass, a bishop who is not the ordinary of the diocese, that is, an auxiliary or stranger bishop, does not use the throne.[2] If he celebrates vespers, he does so at a faldstool in the middle of the sanctuary, and the whole ceremony is considerably modified.[3]

The preparations to be made in this case are the following:

The altar is arranged as for vespers at the throne. It has a frontal of the colour of the office; the Sanctissimum should not be reserved here.

On the altar the bishop's vestments are laid out in the middle, namely, the cope, stole, pectoral cross,[4] girdle, alb, amice. These are covered with a veil of the liturgical colour. The precious mitre stands on the gospel side, the golden mitre on the epistle side. The six candles are lit.

On the credence table the acolytes' candles stand, burning, also the scotula, an Antiphonary, which should be covered with silk of the liturgical colour, and the Canon pontificalis for the blessing at the end.

In the sanctuary, before the altar, there is a cushion, on which the bishop will kneel before vespers begin; this should be violet. On the epistle side of the sanctuary the faldstool is

[1] *Caer. Ep.*, Lib. II, cap. ii; Martinucci, II, i, pp. 134-145; Le Vavasseur, *Fonct. Pont.*, i, pp. 188-189.

[2] But see p. 163, n. 2.

[3] Martinucci-Menghini, II, ii, pp. 547-565; Le Vavasseur, *Fonct. Pont.*, i, pp. 191-205.

[4] Unless the same cross will be used that the bishop wears on arriving.

placed. It should be covered with the colour of the office,[1] and may stand on a low platform. At the end of the choir nearest the altar[2] are two benches covered with green for the assistants in copes, one on either side, so that they sit facing the altar; or they may have two rows of stools. There must be benches or seats for the other servers, either on each side after the manner of choir stalls, or in some other convenient place.

In the sacristy the copes for the assistants are laid out; a chair is prepared in the middle, on which the bishop will sit on arriving.

The following persons assist at the ceremony, besides the bishop himself. There are always two assistants in copes, who attend the bishop, one on either side, as do the deacons when vespers are sung at the throne. Besides these there may be two or four others, according to the feast.[3] If there are two others these act as cantors; if there are four others, the last two are the cantors. The other two have no special function, except to accompany these on the occasions to be noted. There is no assistant priest.

If there are only two assistants in copes, the cantors will wear the surplice. There are, further, two masters of ceremonies, two acolytes, a thurifer, three servers who bear the book, hand-candle, and mitre,[4] a train-bearer and, if possible, other servers, who assist at the vesting of the bishop. All the copes are of the colour of the office. Those who wear copes also have the biretta.

It may be that the bishop vests in the sacristy. In this case his vestments are laid out there, and he comes into the church between the first two assistants, wearing the precious mitre, at the end of the procession, the train-bearer holding his train behind. In this case the golden mitre alone stands on the altar. The acolytes' candles are prepared in the sacristy; they come at the head of the procession, following the thurifer. The bishop is uncovered before the altar, kneels there to say the prayer *Aperi Domine*, then goes to the faldstool. If he vest at the faldstool, the following order is observed:

The assistants put on their surplices and copes in the sacristy; all the others vest in surplice. The bishop comes to the sacristy, bows to the cross there and sits on the chair prepared, till the procession is ready. He wears rochet and mantellettum. When the assistants are vested they come before the bishop, form in a straight line and bow to him. The first and second stand at his side, right and left. The procession comes to the sanctuary, first the thurifer, with hands joined, then the acolytes, also with joined hands, the choir, the first

[1] For the arrangement of the faldstool see above, p. 184.

[2] These benches are sometimes some distance back. Separate stools are more convenient (see fig. 2, p. 5).

[3] See p. 207.

[4] There is no crozier.

M.C., assistants in copes, if there are more than two, the bishop between the first and second assistants.[1] Then follow the three bearers of book, hand-candle and mitre. The second M.C. walks at the side of, or before, the first assistant. Before leaving the sacristy all bow to the cross there. At the door all take holy water, uncovering at the time; the first assistant offers it to the bishop. In the sanctuary all take off the biretta again, the assistants form one line, with the bishop in the middle. Before the altar the bishop bows,[2] all the rest genuflect. The bishop kneels on the cushion prepared, and says the prayer *Aperi Domine*; the assistants kneel on either side, on the ground. They rise, bow or genuflect, as before, bow to the choir, first to the gospel side, and go to the faldstool. The bishop sits covered, facing the people; the assistants stand before him and bow. The first two go at his sides, facing the people, the others to the bench near the entrance of the sanctuary. Meanwhile the cushion is taken away from before the altar and put behind the faldstool. The M.C. takes the assistants' birettas. The bishop uncovers and hands his to the first assistant, who receives it with the solita oscula, and gives it to the first M.C. The birettas are put aside, on the credence table or other convenient place. The bishop takes off his mantellettum, helped by the first assistant, and the pectoral cross. Now the first assistant vests the bishop in amice, alb, girdle, pectoral cross, stole and cope, the other helping. Each vestment is brought from the altar, where the second M.C. hands them to servers. The mitre-bearer receives the veil, through which he holds it, and the precious mitre. The first assistant puts the mitre on the bishop. The assistants bow to him, and now stand so that the first is on his right, the second on his left. The other assistants (if there are others) come to the bishop, genuflecting first to the altar; they stand in line before the faldstool and bow, then form in two lines before him as at a procession.

The bearers of book and candle must now be at hand. The first assistant[3] takes off the bishop's mitre and gives it to its bearer. The bearer takes it to the altar and changes it for the golden one. The bishop turns to the altar (by the left) and says silently the *Pater noster* and *Ave Maria*. As soon as he stands, all in choir uncover and stand too. The first two assistants are at the bishop's side, the others behind him (he has turned his back to them). The bishop makes the sign of

[1] Menghini thinks it unsuitable that the bishop in mantellettum should come in procession with assistants in copes. He notes that at Rome the assistants and acolytes come first to the sanctuary and await the bishop there (Martinucci, II, ii, p. 548, n. 1).

[2] If the Sanctissimum is there reserved he genuflects.

[3] From Martinucci it appears that, in this ceremony, the first assistant, not the second, always puts on and takes off the mitre.

the cross as he sings *Deus in adiutorium meum intende*; the assistants holding the ends of the cope. The candle and book are held before him by their bearers, on the other side of the faldstool. When the choir has ended the response to this, the first cantor comes to the bishop, bows, and pre-intones the antiphon of the first psalm.[1] The bishop then intones it; the cantor bows again, and goes to join the other cantor in the middle of the choir. The first two assistants alone stay by the bishop; the others go to their seats near the end of the choir. The cantors stand in the middle and intone the first psalm. If they are in copes they then go to the same bench as the other assistants; if not, they take their place in the choir stalls at the end near the people, so that they can easily

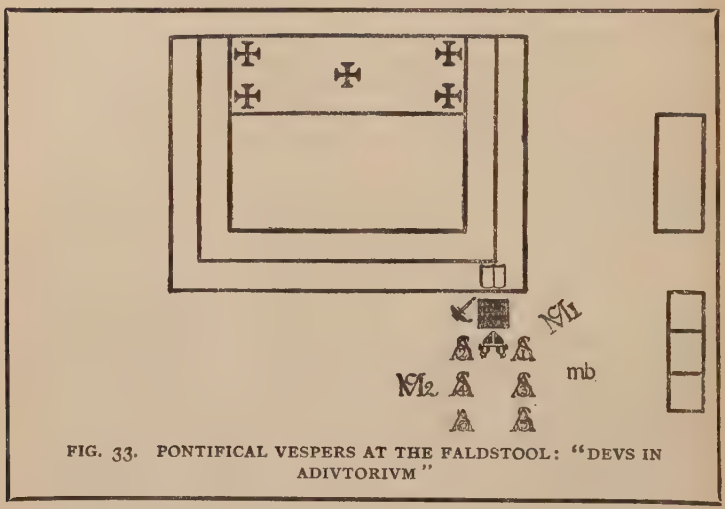


FIG. 33. PONTIFICAL VESPERS AT THE FALDSTOOL: "DEVS IN ADIVTORIVM"

come forward each time to intone the psalms. The bearers of book and candle retire, and put these on the credence table. As soon as the psalm is intoned the bishop turns towards the people by the right side and sits on the faldstool; the first assistant puts on the golden mitre. The first two assistants should now sit on the altar steps, in the middle, with their back to the altar. The first sits nearer the bishop. If it is the custom (and particularly if the Sanctissimum is reserved on the altar) they may go to the bench instead. They and all who wear the biretta sit and cover themselves. At the *Gloria Patri* all, except the bishop, uncover and bow; he bows wearing the mitre. The cantors go to each member of the choir,

[1] The bishop is standing facing the altar across the faldstool. The cantor comes before him, on the other side of the faldstool, a little to his left, and faces him.

in order of rank, and the first pre-intones to him the next antiphon, which he then intones. The cantors intone the first verse of each psalm. In going to and fro they genuflect each time before the altar and bow to the bishop. At the end of the fifth psalm all the assistants in copes come to the bishop (genuflecting to the altar), bow to him, and stand before him in line, except the first two at his sides. The bishop rises and

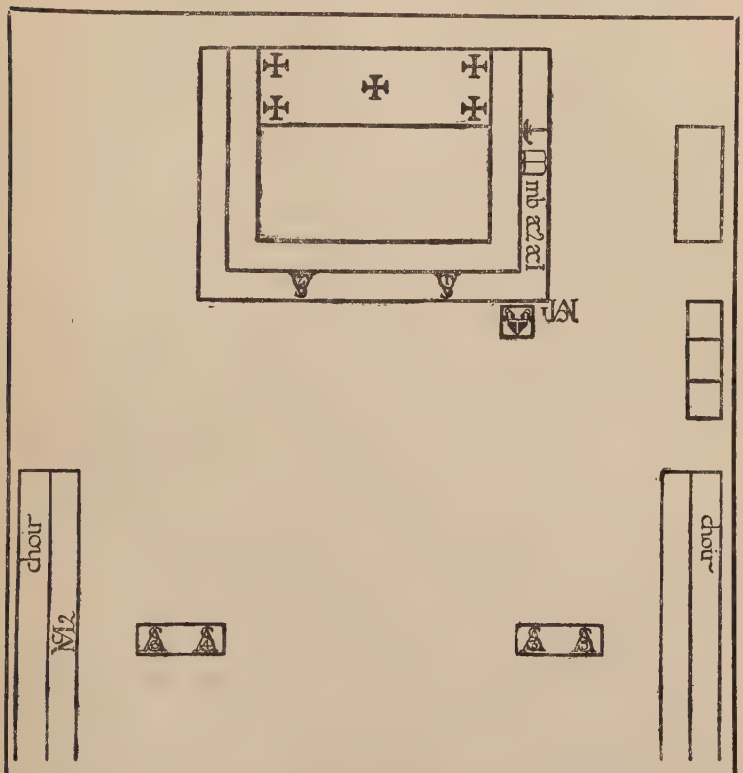


FIG. 34. PONTIFICAL VESPERS AT THE FALDSTOOL: DURING THE PSALMS

all in choir rise with him. He turns to the altar, still wearing the mitre. The first cantor reads the chapter, at his place, now behind the bishop. The bishop sits and the first assistant takes off the mitre. The mitre-bearer takes this to the credence and exchanges it for the precious mitre. The golden mitre will not again be used. The bishop stands, turns to the altar, and the first cantor pre-intones to him the first line of the hymn. The book and candle are held by their bearers

before him. He intones the first line. While the hymn is sung the bishop stands towards the altar, the first two assistants are at his sides, the others go to stand before their benches. If a verse occurs at which all kneel (see p. 201) a cushion is placed for the bishop to kneel on, before the faldstool; the first assistant removes his skull-cap and replaces it afterwards.

During the hymn the thurifer prepares the incense, comes back with it and waits in the sanctuary. After the hymn the cantors sing the versicle in the middle of the choir. They then go to the bishop, bow, the first pre-intones the antiphon of the *Magnificat*, which he intones, still standing towards the altar. He sits while the antiphon is continued by the choir; the first assistant puts on the precious mitre. The other assistants go to their place, except the cantors, who intone the first verse of the *Magnificat* in the middle. While the antiphon is sung all sit.[1] Before the *Magnificat* is begun the thurifer comes to the bishop, bows, and stands before him. Sitting, the bishop puts on and blesses the incense, while the first assistant holds the boat, asks the blessing, and hands him the spoon, with the solita oscula. Meanwhile the acolytes take their candles from the credence table and go to stand before the altar, bowing to the bishop as they pass. If the first altar to be incensed is not the High Altar the acolytes stand near the entrance of the sanctuary. As soon as the cantors begin the *Magnificat* the bishop rises and makes the sign of the cross. All in choir do so with him. The cantors, when they have intoned, genuflect and go to their place. The bishop comes to the altar between the first assistants. The others join the first two on either side, making one long line with them and the bishop, then form, two and two, as in processions.

If the Sanctissimum is reserved at the High Altar this alone is incensed. The bishop's mitre is taken off, he genuflects with all the others, goes up, kisses the altar, takes the thurible from the first assistant and incenses it as usual. But if, as should be, the Sanctissimum is reserved at another altar, that altar is incensed first. In this case the bishop bows to the High Altar, the others genuflecting; all then go in procession to the altar of the Blessed Sacrament. If it is the custom, some of the principal members of the choir may accompany this procession. The thurifer goes first with the incense, then the acolytes, first M.C., assistants in copes, except the first two, the bishop between the first assistants, train-bearer with the mitre-bearer at his right, the members of the choir who accompany the bishop. The bishop wears the mitre, those in vestments wear the biretta on leaving.

At the altar of the Blessed Sacrament six candles burn, at

[1] Martinucci, II, ii, p. 557, § 63. This supposes, of course, that the antiphon is doubled.

least for this time of incensing; the altar is uncovered. On arriving before the altar all take off the biretta. The acolytes stand right and left, the assistants part on either side to allow the bishop, with the first two, to come before the altar. The first of these takes off the mitre and skull-cap. The bishop genuflects, goes up to the altar between the assistants, kisses it, then incenses it as at Mass. The procession is formed again; all genuflect, the mitre is put on the bishop, and the procession returns to the High Altar. On the way the biretta is worn.

If other altars are to be incensed this is done, in the same way, before they come back to the High Altar. The bishop always incenses without the mitre. While the altar of the Blessed Sacrament is incensed he and his assistants say the *Magnificat* in a low voice. When they come back to the High Altar the acolytes go to put their candles on the credence table.[1] The bishop kisses and incenses the altar as before. He gives the thurible to the first assistant, who hands it to the thurifer. At the epistle corner the mitre is put on the bishop. He comes with the assistants to the middle, bows to the altar, to the choir on either side, and goes to the faldstool. He stands here looking across the sanctuary, the right shoulder towards the altar. All the assistants stand before him facing him; the first takes the thurible and incenses him with three double incensings. The thurifer holds back the right end of this assistant's cope meanwhile. The bishop then sits, the first two assistants come to his sides, the first takes off his mitre; he stands, again facing the altar; they hold the ends of his cope.

The other assistants return to their bench, except the first cantor, who now incenses the assistants by the bishop, then the others, with two swings for each, bowing before and after. He gives the thurible to the thurifer, who incenses him, the servers at the credence table and the people. The choir must take care that they do not come to the *Gloria Patri* verse of the *Magnificat* till the incensing is finished. The organ may be played between the verses, or after the verse *Sicut locutus est ad patres nostros*. As soon as the verse *Sicut erat in principio* is finished the bishop sits and is covered with the mitre. All in choir sit with him. But the first two assistants stand, one on either side of the faldstool. Towards the end of the antiphon after the *Magnificat* the other assistants rise, come to the middle, genuflect, then go to stand in line before the bishop.

The acolytes, at the same time, take their candles from the credence table and come to stand before the faldstool, on the side of the altar. The bearers of book and candle also come to the bishop. Then the first assistant takes off the mitre, the bishop rises and faces the altar.

[1] Martinucci, *l.c.*, p. 560, § 82.

The first assistants should now change places behind the bishop, so that the first is on his right. The others are in two lines behind him. The book-bearer holds the Antiphonary before him; the other holds the candle at his left. Both are on the other side of the faldstool, between the acolytes. The bishop, standing and facing the altar, with joined hands, sings *Dominus vobiscum* and the collect. If there are commemorations the choir sings the antiphon of each; meanwhile the two cantors go to the middle, genuflect, and standing there sing each versicle.[1] The bishop then sings the collect. When the commemorations are finished he again sings *Dominus vobiscum*; the cantors in the middle sing *Benedicamus Domino.* The acolytes go back to the credence table and put down

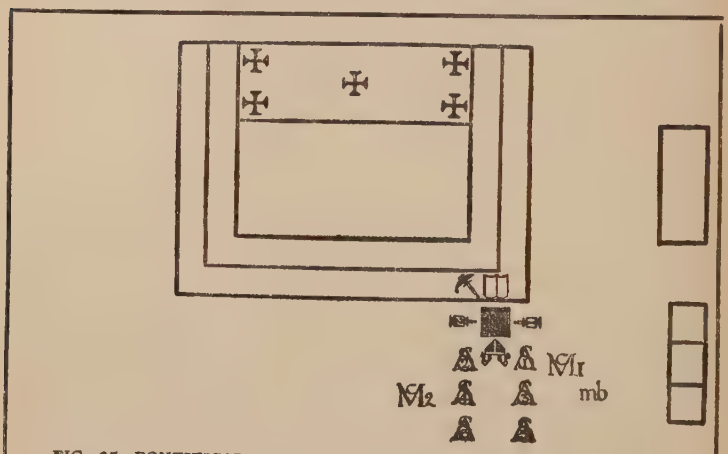


FIG. 35. PONTIFICAL VESPERS AT THE FALDSTOOL: THE COLLECT

their candles; the bearers of book and candle go with them. A server takes the Canon episcopalis and puts it in the middle of the altar, with the scotula by it, for the blessing which will now follow. The verse *Fidelium animae* is not sung. The bishop sits and the first assistant puts on his mitre. The first two assistants again change places; the others go to their bench. If the cantors are not in copes they go to their place in choir. The bishop goes to the altar, bowing to the choir on the way.

The assistants at his sides hold the ends of his cope. In front of the altar he bows,[2] the others genuflect. The bishop goes up to the altar, kisses it, and sings the verses *Sit nomen*

[1] The other assistants may join the cantors, standing by their sides (Martinucci, *l.c.*, p. 562, § 92).

[2] Supposing the Sanctissimum not to be reserved there.

Domini, etc. He turns to the people and blesses them with the form *Benedicat vos omnipotens Deus*. The assistants stand at his sides holding the cope while he sings the verses, then kneel in front of him, on the edge of the foot-pace, as he gives the blessing. All in choir kneel too, except canons, who bow low. Then the bishop comes from the altar between his assistants, turns at the foot of the steps, bows to it, while the assistants genuflect, bows again to the choir in passing, and goes back to the faldstool. A server takes the book and scotula to the credence table.

The bishop sits between the assistants at his sides. He now unvests, the first assistant taking off his mitre and the other vestments in order, while the second helps. The cushion is placed in the middle of the lowest altar step. An attendant brings the mantellettum; it is put on the bishop and his pectoral cross over it. His train is fastened so that it does not hang down. He goes before the altar, bowing to the choir, here bows to the altar, while the others genuflect and kneel; he kneels there on a cushion for a short time. The first two assistants kneel at his sides, on the ground behind him. All the servers kneel behind the bishop.

The bishop rises, all make the usual reverence to the altar, and the procession goes out in the order in which they came.

If the bishop unvests in the sacristy, the procession is formed as soon as he has given his blessing. In this case the acolytes go first with lighted candles.

The anthem of the Blessed Virgin is not sung when a bishop celebrates vespers.

In the sacristy the bishop (all having, as usual, bowed to the cross) either sits for a moment while the assistants bow to him, or he unvests at the chair there prepared.

CHAPTER XXI

OTHER EVENING SERVICES

§ 1. COMPLINE

COMPLINE is the simplest and, therefore, in many ways, the best liturgical evening service for a small church having but one priest. While the prayers of compline are most suitable for evening devotion, and the chants are both beautiful and easy to sing, it has hardly any ceremonies.

The rules for compline are simply one particular case of the Divine office sung in choir without solemnity. However great the feast, there are never solemnities at compline, as at vespers. It is one of the lesser hours, of the same rank as prime, terce, sext and none.[1]

Some authors say that not so many candles should be lit on the altar as for vespers.[2] However, there seems no reason against lighting the six lit for most public services. The covering over the altar cloths may remain.[3]

The persons who take part in the office are the celebrant (called hebdomadarius),[4] a lector, two cantors and a choir. But it is possible to reduce the number if necessary. The lector may be one of the cantors; if there is no liturgical choir (in surplices, before the altar), compline may be sung by singers in other parts of the church, or the verses of the psalms may be sung alternately by trained singers and the congregation. If there are no cantors before the altar, the responsory, versicle and so on may be sung by one or two singers away from the sanctuary. Incense is not used.[5]

The only vestments worn are cassock and surplice, except that the celebrant and clergy present wear the biretta when seated. The celebrant is not to wear a cope.[6] He comes to the altar, in cassock and surplice, behind the cantors, followed by the others. All genuflect before the altar if the Sanctissimum is there reserved, otherwise the celebrant bows low. All kneel to say the prayer *Aperi Domine* silently.[7] They rise, make the same reverence to the altar as before, and go to their places, the lector to the middle of the choir. The celebrant

[1] For this paragraph cfr. *Caer. Ep.*, Lib. II, cap. iv; Van der Stappen, tom. i, pp. 96-97, 108-109; Le Vavasseur, i, pp. 566-568; De Herdt, ii, pp. 527-528.

[2] So De Herdt, ii, p. 527, § 384. There does not seem to be any rule of the S.R.C.

[3] The altar is not incensed nor otherwise used. It may, however, be uncovered, especially if Benediction follows at once.

[4] This is the special name for the officiating priest at the Divine office. It is, however, convenient to use the general name celebrant for all functions (see p. xviii).

[5] *Caer. Ep.*, Lib. II, cap. iv, § 3. [6] *Ib.*, §§ 4-5.

[7] Unless compline follows vespers immediately.

will go to the first place in the choir, or to the sedile.[1] If there is no liturgical choir and no stalls, benches are prepared for the lector and cantors on either side.

All stand at their place. The lector stands in the middle before the altar. He turns to the celebrant, bows to him, and sings *Iube domne benedicere*. He stays in the same position while the celebrant gives the blessing, *Noctem quietam et finem perfectum*, etc. The choir answers *Amen*;[2] then the lector reads the short lesson, *Fratres, sobrii estote*, etc. As he chants the last words of this, *Tu autem Domine, miserere nobis*, he genuflects, bows to the choir, and goes to his place. The celebrant sings the verse *Adiutorium nostrum in nomine Domini*; as he does so, all make the sign of the cross. All say the Lord's Prayer silently. The celebrant, bowing slightly straight before him, says the *Confiteor*, not singing it, but reciting on one note. He strikes his breast thrice at the words *mea culpa, mea culpa, mea maxima culpa*. The choir answer *Misereatur*, while the celebrant still bows. Then he stands erect; the choir together say the *Confiteor*, they turn to the celebrant and bow as they say *tibi pater* and *te pater*; they strike the breast at *mea culpa*, etc. The celebrant answers *Misereatur vestri*, etc. The choir do not stand erect till he has finished this. Then he says *Indulgentiam*, etc., all making the sign of the cross. If there is no choir before the altar, the part of the choir may be taken by the cantors or by the lector. If the lector takes this part he should stay at the middle till the end of the prayer *Misereatur*. The celebrant sings the verse *Converte nos Deus salutaris noster*, he and all making the sign of the cross with the thumb on the breast. Then, making the sign of the cross in the usual way, he sings *Deus in adiutorium meum intende*. The choir or singers answer.

The cantors sing the fragment of the antiphon *Miserere* and the first verse of the psalm *Cum invocarem*. If there are no cantors this may be sung by the lector or by one or two persons among the singers. At the end of the first half of this first verse all sit; those who wear the biretta cover themselves. They remain seated till the antiphon after the three psalms. At the verses *Gloria Patri*, all uncover and bow.

After the antiphon *Miserere*, all uncover and rise. They now stand to the end, except while the antiphon of the *Nunc dimittis* is sung after this canticle. The hymn is sung. All bow to the altar at its last verse. The celebrant sings the chapter, and the choir answers *Deo gratias*. The cantors come to the middle and sing the verses of the short responsory *In*

[1] If there is no place in choir.

[2] The *Caer. Ep.* (Lib. II, cap. iv, § 3) says that the organ is not played, "unless in some churches it is the custom to celebrate this office more solemnly, in which case the organ may be used." This will generally be the case in England.

manus tuas, the choir or people answering. The lector may take the part of cantor, or the verses may be sung by one or two among the singers. The versicle *Custodi nos Domine ut pupillam oculi* is sung by those who sang *In manus tuas*. The cantors (or other persons, as before) sing the part of the antiphon *Salva nos*, and the first verse, *Nunc dimittis*, etc. It is usual to make the sign of the cross as *Nunc dimittis* is sung. During the antiphon that follows all sit. They rise again as soon as it is finished.

If the "Preces" follow, all stand while they are sung, except on ferias, when ferial preces have been said at vespers. In this case all kneel during the preces. The celebrant sings *Dominus vobiscum* and the collect. He sings again *Dominus vobiscum*, the cantors sing the verse *Benedicamus Domino*, the celebrant gives the blessing *Benedicat et custodiat nos*. He makes the sign of the cross on himself as he sings the names of the Divine Persons: all do so with him. He begins the anthem of the Blessed Virgin. This is said standing on Saturdays and Sundays, and during Paschal time; otherwise kneeling. According to the Caerimoniale episcoporum the anthem should be recited in a low voice;[1] it is, however, generally sung, and this practice is allowed. There is no rule that the celebrant should stand before the altar during the anthem, but it is a common and lawful custom. The celebrant says the versicle and collect of this anthem (he says the collect standing, in any case). Then he says, or sings, the verse *Divinum auxilium*, lastly *Pater noster*, *Ave Maria*, and the Apostles' creed, silently. The prayer *Sacrosanctae et individuae Trinitati* may be said, kneeling, at the end.

§ 2. MATINS AND LAUDS

Except in Holy Week (for which see pp. 285-288), probably the only occasion on which matins will be sung in smaller churches is on Christmas night before midnight Mass. Lauds will hardly ever occur.

The general rules for matins sung in choir are these.[2] The persons who take part are the celebrant, two cantors, lectors for the nine lessons. There may be a M.C. to supervise the whole ceremony. All wear only cassock and surplice (with biretta) during the first part of matins. The celebrant puts on a cope of the colour of the office before the ninth lesson. This cope should therefore be laid out beforehand on the credence table or other suitable place.

The ceremonies are those of every part of the Divine office sung in choir, adapted to the special form of matins. The

[1] *Caer. Ep.*, Lib. II, cap. iii, § 15.

[2] Cfr. *Caer. Ep.*, Lib. II, cap. vi; Martinucci-Menghini, I, ii, pp. 24-30; Van der Stappen, i, pp. 77-86; Le Vavasseur, i, pp. 568-575.

procession should come in this order: M.C., cantors, celebrant, clergy; those of higher rank before the others.[1]

All kneel while the prayer *Aperi Domini* is said silently before the altar at the beginning, during the verse *Venite adoremus et procidamus ante Deum* in the Invitatorium psalm, during the verse *Te ergo quaesumus*, etc., in the Te Deum. All stand while the *Pater*, *Ave*, and creed are said at the beginning, during the Invitatorium and hymn till the end of the first half of the first verse of the first psalm; also during the Lord's Prayer and absolution in each nocturn after the psalms. The choir should also stand during the blessing given before the first lesson of each nocturn; during the others they sit.[2] They stand while the fragment of the gospel is read at the beginning of the seventh lesson (on Christmas night also before the eighth), during the whole ninth lesson read by the celebrant, and during the *Te Deum*. All the rest of the time the choir sit. The rules for bowing and uncovering are those of every hour of the Divine office, namely, at the *Gloria Patri*, the last verse of the hymn (Doxology), the holy Name, and so on (see pp. 29-30).

The celebrant has his place at the chief place in choir, or at the sedile. He stands always to bless, even when the others sit. The sign of the cross is not made at the blessings before the lesson.

There should be a lectern in the middle of the choir, at which the lessons are chanted. The first eight are chanted by eight members of the choir. If there are not eight the same person may chant several. The cantors sing the versicles after the psalms of each nocturn. During the eighth responsory the celebrant puts on the cope. The cantors may also put on copes with him.[3] The acolytes should light their candles before the ninth lesson. They come and stand on either side of the celebrant, facing one another. He chants this lesson at his place. If other priests are present, before the ninth lesson the celebrant turns and bows to one of them (the first in rank) and asks him for the blessing. Otherwise he says *Iube Domine benedicere*, and gives the blessing himself. No one who is not a deacon may read the gospel at the beginning of a lesson. If the lector is not ordained deacon the celebrant supplies this part. The celebrant intones the first words *Te Deum laudamus*, pre-intoned to him by the first cantor.

At lauds the ceremonies are the same as at vespers. There are the same distinctions as to assistants in copes and so on The altar is incensed during the *Benedictus*. But at lauds only the altar of the choir is incensed.

[1] *Caer. Ep.*, Lib. II, cap. vi, § 2; Le Vavasseur, i, p. 570.
[2] Le Vavasseur, i, p. 569.
[3] *Caer. Ep.*, Lib. II, cap. vi, § 15.

§ 3. NON-LITURGICAL SERVICES

In many churches in England it is the custom to form the service on Sunday evening of English prayers, or the rosary, and English hymns, followed by a sermon, and then Benediction. Since such prayers and hymns are not liturgical services,[1] but private devotions, it is obvious that there are no liturgical rules for them, except negative ones. The priest who conducts such services is free to arrange them in any way he likes, as long as he violates no general rule. He will, naturally, continue the custom of the church, unless he has good reason to change it.

He must, however, observe the rules which forbid certain ceremonies used only at liturgical functions. There are other points that may be noticed, since they make for reverence and decorum.

At non-liturgical services the priest who conducts them does not wear a stole or other vestment, except cassock and surplice, with the biretta under the usual conditions. He may light some candles on the altar, though there should not be as many as at Benediction or during Exposition of the Blessed Sacrament. Two are generally sufficient.

He may conduct the prayers from a stall in the choir or kneeling before the altar. He may kneel at a desk here. The rosary and prayers in general are said kneeling; hymns are usually sung standing.[2]

In the case of vernacular devotions only approved forms may be used.[3]

Nor may hymns be sung except those approved by the Ordinary.[4]

§ 4. SERMONS

In preaching members of religious orders which have a distinct dress wear their habit. Other priests wear a surplice. It is the common custom in England to preach in a stole of the colour of the day.[5] If the sermon comes between vernacular

[1] Nothing in the vulgar tongue is liturgical, except the questions, creed and Lord's Prayer at baptism, the questions at marriage, the penitent's part of confession, and sometimes (*reductive*) a sermon or publication of indulgence.

[2] The people are more likely to join in the hymns if all stand.

[3] In the diocese of Westminster the *Manual of Prayers* (new edition, Burns and Oates, 1886) is approved. The prayers in the various editions of the *Garden of the Soul* are also approved by the bishops.

[4] *The Hymn Book compiled and prescribed by the Catholic Hierarchy* (Burns and Oates, 1911) is now the only prescribed book of hymns.

[5] There is no authority for the stole, except recognized custom.

prayers or hymns the stole should be put on immediately before it begins and taken off again as soon as the sermon is finished. The preacher may wear a biretta, which he will take off if he mentions the holy Name and under the usual other conditions (for which see p. 23). In quoting the Bible he should use an approved text.[1]

[1] *Cod.*, c. 1327-1348, contains important new rules as to the duty of, and faculties for preaching.

CHAPTER XXII
BENEDICTION AND EXPOSITION OF THE BLESSED SACRAMENT

§ 1. GENERAL RULES

BENEDICTION is not, strictly, a liturgical service. It does not occur in any of the official liturgical books of the Roman rite.[1] It is a comparatively modern devotion, which has become exceedingly popular. It is entirely authorized by ecclesiastical authority throughout the Roman rite. In England it has become the almost invariable conclusion of evening services on Sunday.

Permission must be obtained of the Ordinary for Benediction. It is not lawful to celebrate it on any day, at the discretion of the rector of the church. When leave is given the days on which this service may be held are specified. They always include Sundays and holidays of obligation.

Since Benediction is not a liturgical service, there are, naturally, considerable local differences in its forms in different countries. For England we have now authoritative rules made by the Hierarchy,[2] which rules must be observed exactly, as far as they go. They still allow some latitude as to the details of what is sung, and in the ceremonies.

The first preparation is that a throne, with a canopy over it, must be placed on or near the altar; on which throne the monstrance will stand. This throne may not be so fixed as to remain always in its place. It is forbidden to erect a permanent throne of this kind on the tabernacle, used both for Benediction, and at other times holding the altar cross. The throne must be movable, placed there for Benediction only, taken away afterwards. The throne need not necessarily be on the tabernacle; but it must not be distant from the altar. If it is placed behind the altar, it must nevertheless appear to be joined to it, so as to form one whole with the altar. If there is a permanent ciborium or canopy over the altar, then there is not to be a throne.[3]

At least twelve candles must burn on the altar during Benediction. More are allowed.[4] The veil which covers the altar cloths during the day should be removed. The Paschal candle is not to be lighted.[5] The altar cross is taken away for this service and replaced afterwards.[6] It is not allowed to place a cushion on the lowest altar step, unless a bishop or prelate gives Benediction.[7] Still less is a kneeling-desk allowed. The

[1] For these see pp. 18-19.

[2] These rules are contained in the *Ritus servandus in solemni expositione et benedictione SS. Sacramenti* (Burns and Oates, 1917), pp. 9-15.

[3] *Ritus serv.*, p. 13, §§ 1-2. [4] *Ib.*, § 3. [5] *Ib.*

[6] *Ib.* [7] *Ib.*

monstrance may stand on the altar before Benediction begins. It should be covered with a white veil while not in use.[1]

On the throne a corporal is placed, on which the monstrance will stand. The burse and tabernacle key are on the altar.

In the sacristy cassocks and surplices must be ready for the servers; the charcoal is lighted before Benediction and the thurible prepared.

The torches are lit, according to the number used, as indicated below. Further, the vestments are laid out for the celebrant and his ministers (if he has any), as below.

The persons who take part in Benediction are the following: the celebrant, who must be a priest; a server who will bring the humeral-veil, ring the bell, etc. (M.C.),[2] at least two torch-bearers and a thurifer.

It is well, if possible, that another priest or deacon expose the Blessed Sacrament. The celebrant may be further assisted by a deacon and subdeacon. Various combinations are possible. There may be one priest who will give Benediction, and one priest or deacon to expose the Sanctissimum. There may be a priest, deacon and subdeacon. In this case the deacon exposes the Sanctissimum. Or there may be a celebrant, deacon, subdeacon and a priest to expose.

On more solemn occasions the number of torch-bearers may be increased. There may be four, six or eight.[3] Nothing is said in any document about acolytes with their candles; it is supposed that only torch-bearers attend. However, the assistance of acolytes is not forbidden. It does not seem unlawful that, besides the torch-bearers behind the celebrant, also the acolytes should kneel, with their candles, at his side, particularly if the number of torches possessed by the church is limited.

The colour of the vestments for Benediction is white. But if it follows a liturgical office immediately, so that the celebrant does not leave the altar, supposing that he already wears a cope of the colour of the office, he may give Benedic tion in this.[4] But he must put on a stole under the cope, which will be of the same colour. In any case the humeral veil is white. The celebrant at Benediction, then, wears a surplice, stole and cope. He may wear amice, alb, girdle, stole and cope; this should always be his dress, if there are assistants in dalmatic and tunicle.[5] These assistants wear amice, alb, girdle and dalmatic or tunicle. If the deacon will expose

[1] *Ritus serv.*, p. 13, § 3.

[2] It is difficult to dispense with this server (here called M.C.), since neither a torch-bearer can leave his torch, nor the thurifer his incense to bring the humeral veil to the celebrant, ring the bell, or take the biretta. If there are acolytes, the first of these may leave his candle standing before the altar, while he performs these duties.

[3] *Ritus serv.*, p. 13, § 4. [4] *Ib.*, § 5. [5] *Ib.*

the Sanctissimum, he wears the stole diaconally, from the left shoulder to under the right arm. The priest or deacon who exposes the Blessed Sacrament, if he is not one of the two assistants, wears surplice, and, at the moment of opening the tabernacle and exposing, as also when he replaces the Sanctissimum, a stole. This stole will be of the colour worn by the celebrant.

§ 2. THE RITE OF BENEDICTION

The servers come to the sanctuary holding their torches, preceded by the thurifer with burning charcoal, but without incense in the thurible. They are followed by the M.C., the priest who exposes (if he assists) then the celebrant, who, if he has two assistants, walks between them, while they hold the ends of his cope.

Before the altar the torch-bearers part on either side to allow the celebrant to pass them, the thurifer goes over to the epistle side of the sanctuary. The celebrant with his assistants (if he has any) comes before the altar. On entering the sanctuary all take off the biretta. The M.C. takes the birettas and hands them back at the end. The deacon, if there is one, takes the celebrant's biretta (with the solita oscula) and then hands it to the M.C. The birettas are put aside till the end. Before the altar all genuflect on the ground, then kneel in silent prayer for a moment.[1] The priest who exposes the Sanctissimum now does so. This may be the celebrant himself. He goes up to the altar, spreads the corporal, taking it from the burse, puts the burse on the epistle side of the altar, on the mensa as at Mass. He takes the tabernacle key, which should be on the altar, opens the tabernacle and genuflects on one knee. If the celebrant himself does so, he genuflects straight in front of the tabernacle door. If it is another priest or deacon, he should stand back a step towards the epistle side, so as not to turn his back to the celebrant; then he genuflects towards the tabernacle. No one else makes any reverence at this moment, since they all already kneel.[2] The priest who exposes takes the little vessel which contains the Sanctissimum (the lunula, p. 16) from the tabernacle, places it on the corporal, takes the veil from the monstrance, puts the monstrance on the corporal and places the Sanctissimum in the monstrance. He genuflects again to the Sanctissimum, as before. If a stand or small ladder is necessary, it is brought forward by a server (the M.C.) and put in position. The priest then mounts and places the monstrance on the corporal which lies on the throne.

In some churches he may have to go behind the altar and

[1] *Ritus serv.*, p. 14, § 6.
[2] *Ib.*, p. 14, note; S.R.C., 16 February 1906.

mount some steps there. When he has done this he genuflects again,[1] and comes back to his place. An assistant priest in stole and surplice now takes off the stole and puts it somewhere near, till he uses it again later.

As soon as the Sanctissimum is exposed, it is incensed, not necessarily when the singers begin the second verse of the hymn *O salutaris*.[2] The celebrant and his assistants bow, not low,[3] rise, the thurifer comes forward and hands the incense boat to the deacon, or to the M.C. The celebrant puts on incense as usual, but nothing is kissed, nor does he bless it, because the Blessed Sacrament is now exposed. The celebrant kneels, takes the thurible from the deacon or M.C. and incenses the Sanctissimum with a triple "ductus duplex" (for the manner of doing this, see p. 26). He hands the thurible back to him from whom he received it. All remain on their knees.

When the tabernacle is opened the hymn *O salutaris* is sung. This custom, not usual in Rome, is to be maintained in England.[4] When that hymn is finished, any approved hymn, litany or antiphon may be sung. It is not allowed to sing at this moment litanies or other liturgical chants in the vulgar tongue.[5] The English hymns *Jesus, my Lord, my God, my all*, or *Sweet Sacrament Divine* may be sung.[6] Prayers may be recited aloud; these may be in the vulgar tongue. This is the moment at which special prayers ordered by the bishop of the diocese to be said at Benediction occur. Throughout England, on Sundays and holidays of obligation the prayer *O blessed Virgin Mary, Mother of God*,[7] composed by Pope Leo XIII, is to be said after the *O salutaris*, or at latest before the *Tantum ergo*.[8] But on the second Sunday of each month, instead of this, the *Hail Mary*, Cardinal Wiseman's prayer *O merciful God, let the glorious intercession of thy saints assist us*, and *O most loving Lord Jesus*,[9] are said here. On the feast and during the octave of Corpus Christi no prayer is to be said before the Blessed Sacrament exposed, except the prayer of the feast, which occurs after the *Tantum ergo*.[10] Then follows the hymn *Tantum ergo*. This may be intoned by the celebrant. As the words of the second line, *Veneremur cernui*, are sung, all bow slightly.[11] At the beginning of the second verse, *Genitori Genitoque*, the Sanctissimum is incensed, as before. After this hymn the versicle *Panem de*

[1] *Ritus serv.*, p. 14, § 6. It is impossible to genuflect on the top of a ladder. If a ladder is used, he must first come down, then genuflect on the ground.
[2] *Ib.*
[3] *Ib.*, "praemissa inclinatione mediocri."
[4] *Ib.*
[5] *Ib.*, § 7.
[6] *Ib.*, p. 11. They are nos. 72 and 78 in the approved hymn book.
[7] *Ib.*, p. 42.
[8] *Ib.*, p. 42, rubric.
[9] *Ib.*, pp. 43-44.
[10] *Ib.*, p. 14, § 7.
[11] *Ib.*, § 8.

caelo praestitisti eis is sung by one or two cantors, or by the celebrant. The choir answers.[1] The celebrant stands, not bowing first.[2] With joined hands he sings the collect of Corpus Christi, *Oremus. Deus qui nobis sub sacramento mirabili*, etc. Meanwhile the assistants hold the book before him. If there are no assistants, and no one to hold the book, he must do so himself. No other prayer may be added after the *Tantum ergo.*

When the collect is finished, the priest or deacon who exposed the Sanctissimum puts on the stole again, if he has taken it off. He goes to the throne, genuflects,[3] takes the monstrance, and puts it on the corporal on the altar. The celebrant receives the humeral veil from a server (the M.C.). He goes up to the altar, making no reverence first. Here he, with the priest who exposes, genuflects on one knee. Then the priest who exposes hands the monstrance to him, both standing, or the celebrant may take the monstrance from the altar.[4] The other priest or deacon then goes back to kneel at his place.

If there is no second priest or deacon, the celebrant himself goes to the throne and takes the monstrance, putting it on the altar. Then he kneels and so receives the humeral veil.

In giving Benediction the celebrant holds the monstrance through the ends of the humeral veil, turns by his right to the people, and makes the sign of the cross once over them, not lifting the Host above the level of his own eyes.[5] Meanwhile he neither sings nor says any words aloud.[6] He then turns back to the altar by his left so as to complete the circle. Either the assistant priest or deacon now comes to him, receives the monstrance, both standing, and then genuflecting, or the celebrant himself places it on the altar, then genuflects.

While the celebrant gives Benediction the organ may be played gravely and reverently.[7] The Sanctus bell is rung. It is usual to ring the bell three times, once as the celebrant turns to the people, once in the middle of the blessing, once as he turns back to the altar. It is not necessary to ring the bell if the organ is played meanwhile, though this may be done. Instead of the Sanctus bell, or together with it, the bell of the church outside may be rung in the same way. In England it is usual that the thurifer, kneeling, incense the Sanctissimum thrice during the blessing with double swings, as at

[1] In Eastertide and during the octave of Corpus Christi "Alleluia" is added to this versicle and response. It should never be added to other versicles sung at Benediction. S.R.C., 12 February 1892, no. 3764, ad XVIII.

[2] *Ritus serv.*, p. 14, § 8; S.R.C., 16 February 1906, ad III.

[3] Before he stands on the ladder, if a ladder is used.

[4] *Ritus serv.*, p. 14, § 9.

[5] *Ib.*, p. 15, § 9. [6] *Ib.*

[7] *Ib.* Or the more reverent custom of perfect silence may be observed.

the elevation in Mass.[1] If deacon and subdeacon assist at Benediction they should go up to the footpace with the celebrant, kneel, bowing on either side before him, and hold the ends of his cope while he gives the blessing.[2] If the deacon has exposed the Sanctissimum he will rise from this place to hand the monstrance to the celebrant and to take it back The ministers rise and genuflect with the celebrant when the monstrance is replaced on the altar. All then come down to kneel again on the lowest step. The prayers *Blessed be God* may then be said in English.[3]

Then the priest who has exposed, or the deacon, or the celebrant himself, goes to the altar, genuflects, takes the Sanctissimum from the monstrance, replaces it in the tabernacle, genuflects, shuts and locks the tabernacle, removes the monstrance from the corporal, covers it with its veil, folds the corporal and comes back to his place. When he genuflects the others, who are kneeling, make no other reverence than is already contained in their position.[4] While the Sanctissimum is put back in the tabernacle and during the procession from the church it is usual to sing the antiphon *Adoremus in aeternum sanctissimum Sacramentum*, with the psalm *Laudate Dominum omnes gentes* (Ps. 116).[5] The antiphon is sung before and after the psalm. But any other text, a hymn, or suitable anthem may take the place of this. Since the Sanctissimum is no longer exposed, an English hymn may be sung.

When the tabernacle is closed and the priest or deacon has come to his place, all genuflect on one knee, on the ground, and go back to the sacristy as they came.

In Rome it is the custom that a priest in surplice and stole should come first, carrying with him the burse and tabernacle key, preceded by thurifer and two torch-bearers. He opens the tabernacle, exposes the Sanctissimum on the throne and incenses it. Hymns and litanies or such chants are sung.

[1] Our *Ritus serv.* says nothing about this incensing. The Congregation of Rites has been asked on two occasions whether this practice is lawful. The first time it answered: "It is not commanded" ("Non praescribi," 11 September 1847, no. 2956, ad IX); the second time it repeated: "Non praescribi," and added, "Let the local custom be observed" (7 September 1861, no. 3108, ad VI). It is certainly the local custom in England.

[2] *Ritus serv.*, p. 15, § 9.

[3] These invocations have long been the invariable custom in England. In the new edition of the *Ritus serv.* a further clause is added to the original form: "Blessed be his most sacred Heart" (p. 20). The *Ritus* is careful not to order them absolutely ("dicere licet," p. 15, § 10). It would be possible to conceive a better arranged formula. For instance, it is strange, after blessing persons, to bless an abstract concept, the Immaculate Conception. A blessing of the Holy Ghost, of the Holy Trinity, perhaps of the Apostles and of the Church might be added. For origin of these formulae see Thurston in *The Month*, vol. for 1917, pp. 510-513.

[4] *Ritus serv.*, p. 15, § 10.

[5] There is nothing about this in the *Ritus serv.*

Then, at the end, the celebrant in a cope with assistants and torch-bearers comes from the sacristy, the *Tantum ergo* is sung, and all proceeds as above.

This method will hardly occur in England, except in the case of exposition of the Sanctissimum lasting some time.

§ 3. BENEDICTION BY A BISHOP

In this case there should always be deacon and subdeacon, also, if possible, a priest or other deacon to expose and replace the Sanctissimum.

The bishop's mitre is taken off before the altar,[1] his skull-cap as soon as the tabernacle is opened. He gives the blessing, making the sign of the cross thrice, in the same way as when he blesses with his hand. There is no other difference. The skull-cap is replaced when the tabernacle is shut at the end, the mitre after the final genuflection.

§ 4. BENEDICTION WITH THE CIBORIUM

This is a little ceremony which may be held any day.[2]

The priest who celebrates it wears only surplice and stole. But he may do so immediately after Mass, wearing the Mass vestments except the maniple, which he takes off first. At least six candles should be lit on the altar. There is no throne; the altar cross remains. A thurifer may attend (see below). If possible, there should be two torch-bearers. If not, two candles should be lighted in the sanctuary before the altar at about the place where the torch-bearers would kneel.[3] On arriving at the altar, after the usual genuflection, the priest spreads the corporal, opens the tabernacle, genuflects again and leaves it open, so that the people may see the ciborium. He may bring this forward in the tabernacle, that it may be better seen. He does not place it on the altar.

The usual hymns are sung. If incense is used,[4] the priest

[1] If the Sanctissimum is already exposed, mitre and skull-cap are removed at the entrance of the sanctuary. All make a prostration before the altar.

[2] Permission of the Ordinary is not required for this simplest form of Benediction. *Cod.*, c. 1274, § 1.

[3] Le Vavasseur, i, p. 600, § 83.

[4] The Blessed Sacrament may be incensed; but this is not necessary, nor does the S.R.C. appear to desire it. In its decree of 11 September 1847 the Congregation says: "The omission of incensing is more conformable to the practice of the Church in Benediction with the sacred pyx (= ciborium)." No. 2957.

incenses as soon as he has come back to his place after having opened the tabernacle; and again at the verse *Genitori Genitoque*. For the blessing the priest receives the humeral veil, goes up to the altar, takes the ciborium and places it on the corporal before the tabernacle. He holds it with the right hand[1] covered by the veil, and arranges the other end of the veil over it. He turns and gives the blessing with one sign of the cross, saying nothing. He replaces the ciborium on the corporal or directly in the tabernacle. He comes down to say the prayers *Blessed be God*. Then he goes up to the altar, arranges everything, and closes the tabernacle.

§ 5. EXPOSITION OF THE BLESSED SACRAMENT

The best known case of exposition is that of the Forty Hours, for which see pp. 361-371. But it may happen, on other occasions, that the Ordinary allows or commands exposition for some space of time, that the people may have this special opportunity of saying prayers.[2]

The ceremonies are the same as those of Benediction. Indeed this exposition may be considered as one long Benediction service, with an interval between the exposing of the Sanctissimum and the blessing and reposition at the end. During this interval the priest who has exposed and his servers may go away.

The Blessed Sacrament is exposed by a priest or deacon in surplice and white stole. If the exposition begins immediately after Mass the celebrant of Mass may place the Sanctissimum on the throne. In this case he wears the Mass vestments, except the maniple, which should be taken off first. The colour of the frontal and tabernacle veil should be white, even if the vestments used, for instance at vespers before the Blessed Sacrament exposed, are of another colour.[3] At least twelve candles must burn on the altar all the time of exposition. More candles and flowers[4] are allowed. If possible, two priests or clerks in surplices should watch kneeling in the sanctuary all the time of exposition. Priests and deacons should wear a white stole.[5] In England it will not always be possible to observe this. But someone must be in the church,

[1] Le Vavasseur says the left hand (i, p. 601, § 93).

[2] *Cod.*, c. 1275.

[3] The S.R.C. on 19 July 1678 ordered that the frontal and tabernacle veil be always white (no. 1615, ad VII, VIII, IX). See also no. 2673 (19 December 1829), and no. 2562 (20 September 1806).

[4] Flowers as a decoration of the altar are expressly allowed by the *Caer. Ep.*, Lib. I, cap. xii, § 12. See also below, p. 363, n. 12.

[5] S.R.C., 10 September 1701, no. 2079, § 18; 17 August 1833, no. 2709, § 2.

kneeling before the Blessed Sacrament all the time. People may relieve one another at intervals.

While the Blessed Sacrament is exposed the *O salutaris* may be sung.[1] As soon as it is placed on the throne it is incensed. The exposition begins. The priest who exposed will now generally retire, making a prostration on both knees. This rule is observed by everyone who comes to the church, passes before the altar, or rises to leave. But, according to the general principle, if someone is occupied in the sanctuary he will make the prostration only on entering and leaving. While passing, during the time he is there, he genuflects on one knee only (see p. 21). No one should enter the sanctuary unless vested in surplice.

During all the time of exposition the Sanctus bell may not be rung at Mass, even at a side altar. Holy Communion should not be given from the altar of exposition, unless there is no other way.[2] No one may wear a biretta or skull-cap (with the one exception of the canonical hours). No one bows to the choir, but its members are incensed as usual.

All the solita oscula are omitted, except in Mass at the epistle, gospel and for the paten and chalice. The hours of the Divine office may be said or sung, but not the office for the dead. If, during the office, a veil is placed in front of the Sanctissimum,[3] the members of the choir may wear the biretta when seated; but, even then, it is better not to do so.[4] Sermons may be preached, but only on the subject of the Holy Eucharist. During the sermon a veil must be placed before the Sanctissimum; the preacher may not cover his head.[5] No one should sit with his back to the altar.

During the time that no liturgical function is celebrated private prayers may be said aloud and hymns may be sung. Either may be in Latin or in the vulgar tongue. The texts must be approved. Translations of liturgical texts are not allowed, since these must be sung in Latin.[6]

While the Blessed Sacrament is exposed, even more than at any other time, reverence must be shown by everyone in church.

Relics may not be placed on the altar of exposition. If

[1] This does not seem of obligation. Neither the decrees of the S.R.C. nor Roman books on Ceremonies (*e.g.*, Martinucci-Menghini, I, ii, pp. 106-112) say anything about a hymn or prayer at the time of exposition, though they require the "Tantum ergo" at the end. The rule of our *Ritus serv.* (p. 14, § 6) is for Benediction. Therefore, at the beginning of exposition any approved Latin hymn may be sung; or it may be begun in silence.

[2] S.R.C., 11 mai 1878, no. 3448, ad I; 8 February 1879, no. 3482.

[3] This is generally a little banner of white silk on a staff.

[4] S.R.C., 10 September 1796, no. 2552, ad I.

[5] S.R.C., 2 April 1667, no. 1352. He should wear a surplice, even if a regular (see below, p. 364).

[6] S.R.C., 27 February 1882, no. 3537, ad III.

Mass is said at this altar an altar-cross is not necessary, but is allowed.[1]

When the time of exposition is over Benediction is given. The celebrant enters, with or without deacon and subdeacon or assistant priest, to put back the Blessed Sacrament. All make a prostration before the altar, then kneel. The usual form of Benediction may be used (without, of course, the rite of taking the Sanctissimum from the tabernacle, since it is already exposed), or only the latter part, from the *Tantum ergo*. In the first case the Sanctissimum will be incensed twice, in the second case only at the verse *Genitori Genitoque*. The closing of the tabernacle after Benediction ends the exposition.

§ 6. TO REMOVE THE BLESSED SACRAMENT

If, for any reason, the Sanctissimum is to be carried from one altar to another, this is done by a priest or deacon[2] in surplice and white stole. He is accompanied by three servers, of whom two carry torches,[3] the third the small canopy (umbella, see p. 18) used on these occasions.[4]

A corporal must first be spread on the altar to which the Sanctissimum will be brought. On the altar from which it is taken there is another corporal, unless the priest brings this with him. By the altar a white humeral veil is laid out. On both altars two candles should be lighted. The torch-bearers may come from the sacristy holding their torches, or these may be ready for them to take at the altar to which they first go. The bearer of the canopy goes first, holding it not extended, then the torch-bearers, then the priest or deacon.

At the altar from which the Sanctissimum will be taken all genuflect, then kneel for a moment. The priest rises, spreads the corporal, opens the tabernacle, takes out the ciborium or pyx and places it on the corporal. Then he kneels and receives the humeral veil from a server. With this he holds the ciborium or pyx. The torch-bearers go in front with the torches, the other server walks behind the priest, holding the canopy open over him.

On the way to the other altar the priest should recite psalms[5] with the servers. He goes straight up to the altar

[1] S.R.C., 2 September 1741, no. 2365, ad I.

[2] A deacon may always do so, even if priests are present. S.R.C., 23 November 1906, Dubium III.

[3] In case of necessity one torch-bearer is sufficient.

[4] The umbella is always used at Rome. If the church does not possess one, it must be dispensed with. But, where the Sanctissimum is reserved not on the High Altar, this umbella becomes a necessary article of furniture, which should be procured.

[5] The psalms are not specified. Ps. 115 (Credidi), 147 (Lauda Ierusalem), 121 (Laetatus sum), 112 (Laudate pueri), 116 (Laudate Dominum), or others from the office of Corpus Christi are suitable.

and places the ciborium on the corporal there. Then he kneels and the veil is taken from him. He opens the tabernacle, puts the ciborium in it, genuflects again and closes the tabernacle. He comes down the steps and all genuflect together. The torches are extinguished, the canopy closed, all go back to the sacristy.

PART IV
THE LITURGICAL YEAR

CHAPTER XXIII

ADVENT TO HOLY WEEK

§ 1. ADVENT

THE colour of the season in Advent is purple. The *Gloria in excelsis* at Mass and *Te Deum* at Matins are not said, except on feasts.[1] But *Alleluia* is said in the office, as usual, and on Sundays at Mass. At Mass of the season the ministers do not wear dalmatic and tunicle, but folded chasubles, except on the third Sunday and Christmas Eve. From 17 December (O Sapientia) to Christmas, votive offices and Masses or Requiems are not allowed.

During Advent the altar is not to be decorated with flowers or other such ornaments; nor is the organ played at liturgical offices. But the organ may be played at non-liturgical services, such as Benediction;[2] and it is tolerated, even at Mass, if the singers cannot sing correctly without it. In this case it should be played only to accompany the voices, not as an ornament between the singing.

The exceptions to this rule are the third Sunday of Advent (mid-Advent, "Gaudete") and the fourth Sunday of Lent (mid-Lent, "Laetare"). On these two days alone in the year the liturgical colour is rosy (color rosaceus).[3] On both the ministers wear dalmatic and tunicle, the altar is decorated as for feasts,[4] and the organ is played. On the week-days after the third Sunday (Monday, Tuesday, Thursday), when the Mass is that of the Sunday, repeated,[5] the colour is purple, the ministers wear dalmatic and tunicle, the organ is played. The same rule applies to Christmas Eve (see below, p. 255).

§ 2. THE FOLDED CHASUBLES

THE rules for the use of folded chasubles[6] are these. They are worn by the deacon and subdeacon, instead of dalmatic and tunicle, on days of fasting and penance, except vigils of Saints' days and Christmas Eve, which have dalmatic and

[1] According to the general rule, when the "Gloria in excelsis" is not said, the form "Benedicamus Domino" is used at the end of Mass, instead of "Ite missa est."

[2] There is no law requiring the organ at any time. If a priest thinks well to mark the season by complete silence of the organ at all services during this time he may do so, and does well.

[3] For lack of rosy vestments the usual violet may be used (violet dalmatic and tunicle).

[4] According to the *Caer. Ep.*, Lib. I, cap. xii, § 12 this means with "vases of flowers bound with sweet-smelling leaves or silk."

[5] Wednesday, Friday, and Saturday are ember days and have Mass of their own.

[6] "Planetae plicatae" in the missal (*Rubr. gen.*, xix, 6) and *Caer. Ep.*, Lib. II, cap. xiii, § 3.

tunicle. Folded chasubles therefore are used on Sundays and ferias of Advent and Lent, when the Mass is of the season. Except from this the third Sunday of Advent and the weekdays (Monday, Tuesday and Thursday) on which its Mass may be repeated. Except also the fourth Sunday of Lent, Maundy Thursday, and Holy Saturday at the blessing of the Paschal candle and Mass. Folded chasubles are used further on ember days (except those in the Whitsun octave), on Whitsun Eve before Mass (not at the red Mass), on Candlemas at the blessing of candles and procession.[1] From this it follows that the folded chasuble is always purple, except on Good Friday, when it is black. But the purple colour does not always involve folded chasubles. On Christmas Eve, on the three Sundays, Septuagesima, Sexagesima, Quinquagesima, and (for lack of rosy vestments) in some churches on mid-Advent and mid-Lent the ministers wear purple dalmatic and tunicle.

The folded chasubles (not the colour purple) are the test for the organ to be silent.[2]

The chasubles are now folded about half-way up in front.[3] The ministers wear the same vestments as usual, with this one exception. The folded chasubles are taken off when they have some special office to perform. During the last collect the subdeacon takes off his, assisted by the second acolyte, who then lays it on the sedilia. He reads the epistle in alb and maniple. When he has received the celebrant's blessing and has handed the book to the M.C., he goes to the sedile and puts on the folded chasuble again, assisted by the second acolyte.[4] He then moves the missal.

The deacon goes to the credence table as soon as the celebrant begins to read the gospel. Here, assisted by the first acolyte, he takes off the folded chasuble, which is laid on the table. Formerly he folded it lengthwise and put it over his shoulder. It is difficult to do so with the badly made and generally stiff chasubles so much in vogue since the eighteenth century. He is therefore allowed to use instead a broad band of purple silk (black on Good Friday), incorrectly called a "broad stole."[5] This may not have crosses or other ornament.[6] The deacon puts it on over the real stole, from the left shoulder to under the right arm, where he gathers it together with the ends of the girdle. He then takes the book of lessons

[1] Missal, *Rubr. gen.*, xix, 6.

[2] S.R.C., 2 September 1741, no. 2365, ad IV.

[3] "Plicatae ante pectus" (*Rubr. gen. Missalis*, xix, 6). This is the exact opposite of the old rule, that they should be folded up the sides as far as the shoulders, thus making them exactly the size of the Baroc chasuble now common.

[4] *Caer. Ep.*, Lib. II, cap. xiii, § 8.

[5] The missal uses this expression: "aliud genus stolae latioris" (*ib.*). The Italians call this strip "stolone."

[6] S.R.C., 25 September 1852, no. 3006, ad VII.

and puts it on the altar as usual. He remains so vested till after the Communion. Then, when he has carried the missal to the epistle side, he goes again to the credence table, takes off the "broad stole" and puts on the folded chasuble, assisted as before by the first acolyte.[1] In putting on and taking off this garment he does not kiss it. It is not really a stole at all. The deacon must wear his stole all the time beneath it. There is no reason why he should not carry out the original plan, namely, to fold his chasuble and wear that in a long strip across his shoulder, if he can do so.[2]

All this rule about folded chasubles need not be observed in smaller churches.[3] If they are not used the subdeacon wears only amice, alb, girdle, maniple; the deacon wear amice, alb, girdle, maniple, stole. In this case neither makes any change during Mass; the "broad stole" is not used.

§ 3. CHRISTMAS AND EPIPHANY

CHRISTMAS EVE is privileged. If then Christmas Day falls on a Monday, an exception is made to the general rule, that in such cases the vigil is on the Saturday. The office of 24 December is combined from that of the fourth Sunday of Advent and that of the vigil. At Matins the invitatorium is of the vigil, the psalms and versicles of the Sunday; the lessons of the first and second nocturn are of Sunday with their responses, those of the third of the vigil, without the ninth lesson of Sunday. All the rest of the office and the Mass are of the vigil, with commemoration of Sunday. On Christmas Eve the colour is purple; the ministers wear dalmatic and tunicle, and the organ may be played.

The colour for CHRISTMAS is white. On the day (beginning at midnight) every priest may say Mass three times. No special privilege is needed for this. Three Masses are provided in the missal, one for the night, one for dawn, one for the day. If a priest says Mass once only, he should choose the one which best corresponds to the hour at which he says it. The same rule will apply to a priest who says two Masses. If he says three he must say the three provided, in their order, at whatever time he says them.[4]

It is not allowed to say a purely private Mass in the night.[5] One Mass only is allowed at midnight. It should be, if possible, a High Mass; but a sung, or even a Low Mass is allowed, if it is the one at which the people attend, and is said in default of High Mass. It may not begin before mid-

[1] *Caer. Ep.*, Lib. II, cap. xiii, § 9.
[2] Both the missal (*Rubr. gen.*, xix, 6) and the *Caer. Ep.*, Lib. II, cap. xiii, § 9 propose this first, as the normal way.
[3] Missal (*Rubr. gen.*, xix, 7).
[4] But if he sings the third Mass, he may say the first and second later.
[5] *Cod.*, c. 821.

night; it should begin exactly then, or as soon after as possible. People are allowed to receive Holy Communion at the midnight Mass, unless the bishop, for some reason, forbids this.[1] If they do so there is no special rule concerning the Eucharistic fast. The common law remains, that they must be fasting from midnight. It is, however, considered respectful not to eat or drink for about two hours before Communion.

If matins are said or sung in church before midnight Mass, see the rules at pp. 236-237. The celebrant, when he intones the hymn *Iesu redemptor omnium* at Matins, should lift and join the hands, bowing towards the altar.[2]

If a priest says three Masses he must not take the ablutions at the end of the first or second. For the manner of purifying the chalice in this case see pp. 65-66.

At all sung Masses on Christmas Day the celebrant and his ministers kneel at the epistle side on the lowest step while the choir sings the words *Et incarnatus est de Spiritu sancto ex Maria virgine: et homo factus est.* A special clause is inserted in the *Communicantes* prayer of the canon. In this clause the celebrant says *Noctem sacratissimam celebrantes* at the first Mass (at whatever hour he may celebrate); at the second and third Masses and during the Christmas octave he says *Diem sacratissimum.*

At the gospel of the third Mass the deacon who reads it, and all, except the subdeacon who holds the book and the acolytes, genuflect at the words *Et Verbum caro factum est.* The celebrant kneels towards the altar, laying his hands on it. But when, at High Mass, he reads the gospel himself, he does not do so. The last gospel of this Mass is that of the Epiphany.

The EPIPHANY is, liturgically, one of the three greatest feasts of the year.[3] Its colour is white. Matins of the Epiphany begin with a special form. The Invitatorium is not said, nor *Domine labia mea aperies*, nor *Deus in adiutorium.* After the silent *Pater noster*, *Ave Maria*, and creed, the office begins at once with the first antiphon. This occurs only on the feast itself, not during the octave.

In the Mass a genuflection is made at the words of the gospel *Procidentes adoraverunt eum*, under the same conditions as noted above for Christmas; that is, the celebrant does not genuflect when he reads this gospel if the deacon will sing it later.

In cathedrals and the principal church of each place, after the gospel the movable feasts of the year are announced. If this is done a white cope is prepared in the sacristy for the priest or deacon who will do so. A lectern stands on the

[1] *Cod.*, c. 821 [2] *Caer. Ep.*, Lib. II, cap. xiv, § 5.

[3] Not Christmas, but Epiphany, Easter, Pentecost are the three days which alone have closed octaves, and are "cardinal" feasts, after which we count the Sundays. Corpus Christi now also has a closed octave.

gospel side of the choir, or the pulpit may be used. The lectern or pulpit is covered with a white cloth. The priest or deacon who will announce the feasts goes to the sacristy during the gradual and puts on the cope over his surplice. He comes out, makes the usual reverences to altar, celebrant and choir, and announces the feasts. The form for doing so, with the chant, is in the Pontifical at the beginning of its third part.

§ 4. CANDLEMAS

Candlemas (the Purification of the Blessed Virgin Mary, 2 February) is a double of the second class. On this day candles are blessed and distributed, and a procession is made with them before the principal Mass. The colour of the day is white, but purple is the colour for the blessing of candles and procession. The candles are blessed and the procession made on 2 February, even if the feast is transferred.[1]

Supposing first the normal conditions, that is, that High Mass will be celebrated with deacon and subdeacon, the ceremony is arranged in this way:[2]

The preparations are: On the credence table, all required for High Mass, as usual, covered with a purple veil, also the holy water and sprinkler. If another priest will assist to give out the candles a purple stole is required for him. On the sedilia the Mass vestments are laid out; these, too, should be covered with a purple veil. Near the altar a table stands at the epistle side, so that the celebrant standing there can easily sprinkle and incense the candles on it. This table is covered with a white cloth, on which the candles lie. They are then covered with white or purple.[3] The altar is prepared for Mass, the six candles are lit. Over the white frontal there should be another of purple. No flowers or other such ornaments stand on the altar; the altar-cards are not placed on it till the beginning of Mass. The missal, covered with purple,[4] stands at the epistle side. At the blessing of candles and procession the organ should not be played. Following the usual procession of servers,[5] the celebrant comes from the sacristy in alb, girdle,

[1] The only possibility is that 2 February may be Septuagesima or a following Sunday. In this case the feast is transferred; the Mass is of Sunday (purple) and all noted above about changing to white is to be ignored.

[2] Cfr. *Caer. Ep.*, Lib. II, cap. xvii; Martinucci-Menghini, I, ii, pp. 160-169; Van der Stappen, v, 325-328; Le Vavasseur, ii, 22-32; Wapelhorst, pp. 268-278.

[3] Martinucci-Menghini, I, ii, p. 160, § 2. The *Caer. Ep.*, Lib. II, cap. xvi, § 2, does not mention this cloth.

[4] Martinucci-Menghini, I, ii, p. 160, § 1. The Roman texts always suppose that books are covered in the colour of the office. This is often not observed in England. If such a cover is used, it should be changed to white for the Mass.

[5] A M.C., thurifer, and acolytes at least are required. There may be others, and clergy. The subdeacon will carry the cross at the procession of candles.

purple stole and cope, between the ministers, who wear folded chasubles,[1] the deacon with his stole. If it is a Sunday the usual *Asperges* ceremony is made first, in purple vestments. The celebrant and ministers bow, as usual, to the choir, bow or genuflect to the altar, go up to it; the celebrant kisses it (the ministers do not genuflect when he does so); then they stand at the epistle side, the ministers on either side of the celebrant.

They no longer now hold the ends of the cope. The M.C. uncovers the candles. With joined hands the celebrant sings *Dominus vobiscum* and the prayers provided in the missal for the blessing of candles, all in the ferial tone; that is, in the case of those which have the longer conclusion, he makes no inflection, at the shorter ones he ends by falling a minor third on the last syllable. As he signs the cross over the candles he lays his left hand on the altar and the deacon raises the right side of the cope. While these prayers are said all in choir stand; the thurifer goes to prepare the thurible, if he has not come with it at the beginning. When the fifth prayer is ended, the thurifer approaches, with the first acolyte who carries the holy water and sprinkler. The celebrant puts on and blesses incense as usual, the deacon assisting and holding the incense boat. Meanwhile the subdeacon raises the right end of the cope. When the incense is blessed the deacon hands the sprinkler to the celebrant (solita oscula). He sprinkles the candles, saying the antiphon *Asperges me* only (not the psalm). Then he incenses the candles with three simple swings, saying nothing. The thurible and holy water are put back in their places.

The celebrant and ministers go to the middle of the altar, turn to the people, not changing their places. The deacon remains at the celebrant's left. The priest highest in rank present comes to the altar. The M.C. hands him a candle, which he gives to the celebrant, both standing. He kisses the candle first; the celebrant does so on receiving it; neither kisses the other's hand. The celebrant gives this candle to the subdeacon, who lays it on the altar. The celebrant now receives another candle from the deacon and hands this to the priest from whom he received his.[2] This priest kneels to take it, kissing first the candle, then the celebrant's hand. If he is a canon or prelate he stands and kisses only the candle. He then goes back to his place. The ministers kneel before the celebrant, who gives them candles in the

[1] Folded chasubles are not necessary, except in the principal churches (Martinucci, I, ii, p. 161, § 7); otherwise the ministers may wear only amice, alb, girdle, and the deacon his stole.

[2] In no case may the deacon or subdeacon give the celebrant his candle. If no other priest is present, a candle is laid on the altar by the M.C. The celebrant takes this from the altar himself, kneeling.

same way. In every case the person who takes the candle kisses it first, then the celebrant's hand.[1] The ministers hand their candles to an acolyte, who puts them on the credence table. It will be convenient if the M.C. at this moment takes the celebrant's candle and puts that, too, on the credence table.

The members of the choir now come up in order and kneel on the foot-pace. The celebrant hands to each a candle in the same way. Canons and prelates do not kneel to receive theirs, nor do they kiss the celebrant's hand.[2] If canons are present the ministers (unless they, too, are canons) receive their candles after them. The singers also come up to take their candles. This should be arranged so that the singing is not interrupted. The M.C. must see that the candles are brought from the table to the celebrant (handed to him by the deacon).

If the people receive candles, the celebrant, with his ministers, goes to the communion rail or entrance of the choir and distributes them. Each person kisses first the candle, then the celebrant's hand. Another priest, in surplice and purple stole, may assist in distributing the candles.

During the distribution, beginning as soon as the celebrant has received his candle, the choir sings the antiphon *Lumen ad revelationem gentium*, etc., with the canticle *Nunc dimittis*, as in the missal and gradual. The antiphon *Exsurge Domine*, etc., is sung next. The candles are lighted. After the distribution the celebrant washes his hands at the epistle side of the altar; the acolytes serve him, as at Mass, the ministers holding the ends of the cope. Then, standing at the epistle side as before, he sings *Oremus* and the collect *Exaudi quaesumus Domine*, as in the missal. If Candlemas comes after Septuagesima, when the celebrant has sung *Oremus*, the deacon adds *Flectamus genua*; all genuflect except the celebrant; the subdeacon, rising first, sings *Levate*, and all rise. Meanwhile the M.C. or servers light the candles of all who will carry them in procession.

The procession follows. If the thurifer has laid aside the thurible he takes it again during this last collect. The celebrant puts on and blesses incense, assisted by the deacon. Then the subdeacon goes to the credence table and takes the processional cross; the acolytes go with him, stand at

[1] This is the rule for things already blessed.

[2] Martinucci (I, ii, pp. 163-164, § 32) and Le Vavasseur (ii, p. 27, § 89) distinguish between prelates and canons. According to them neither kneel; prelates do not, but canons do kiss the celebrant's hand (so also when palms are distributed and all similar occasions). This is a mistake. The *Caer. Ep.*, Lib. II, cap. xvii, §§ 2-3 (cfr. Lib. II, cap. xxi, § 6) says that canons also kiss the candle only. Cfr. Gavanti-Merati, Pars IV, tit. xiv, Rub. 4 (*ed. cit.*, p. 340) and Pars IV, tit. vii, Rub. 14 (pp. 266, 267). Menghini corrects Martinucci (I, ii, p. 164, n.; p. 182, n.).

his side by the entrance of the choir, facing the altar. The subdeacon bearing the cross, the acolytes and thurifer, do not genuflect. The thurifer goes to stand behind the subdeacon, so as to be first in the procession. The M.C., having lit the celebrant's candle, hands it to the deacon, who gives it to the celebrant. Then he gives the deacon his candle, lighted. The celebrant and deacon, at his right, turn towards the people. The deacon sings *Procedamus in pace*; the choir answers *In nomine Christi. Amen.* The celebrant and deacon come down the altar steps, all genuflect,[1] they put on their birettas. The procession begins in this order: first, the thurifer, then the subdeacon bearing the cross between the acolytes with their candles burning, the choir, clergy, celebrant, with the deacon at his left holding the cope. The M.C. may walk at the right of the celebrant or in front of him. The procession passes around the church, or goes outside, according to the custom of the place. Meanwhile the choir sings the antiphons *Adorna thalamum tuum Sion*, and *Responsum accepit Simeon*, from the gradual.[2] One of these may be omitted, if there is not time for both. During the procession the church bells should be rung. If Mass is being said at the same time at a side altar, the Sanctus bell should not be rung. On entering the church, if the procession has gone without, the choir sings the responsory *Obtulerunt pro eo Domino par turturum.* If the procession has not left the church this is sung as it comes back to the sanctuary. When the procession returns to the sanctuary the clergy genuflect, bow to each other, two and two, and go to their places. The celebrant and deacon come before the altar and make the usual reverence. The thurifer goes to the sacristy to prepare the thurible for Mass, the acolytes put their candles on the credence table, the subdeacon puts the cross near, and goes to the celebrant's left. The celebrant and ministers then go to the sedilia. They take off the purple vestments and vest for Mass, assisted by the M.C. and acolytes. They come to the altar and begin Mass.

During Mass the candles are held lighted during the gospel, and from the Sanctus to the end of the Communion. The M.C. will see that they are lit in time, first during the epistle or gradual, the second time after the choir is incensed at the offertory. At the gospel the celebrant also holds his candle lit. The M.C. hands it to him (solita oscula), after he has signed himself, at the words *Sequentia sancti evangelii.* Each

[1] Except the subdeacon with the cross and acolytes, who bow. The celebrant, canons and prelates bow only, if the Sanctissimum is not reserved on the altar.

[2] Martinucci-Menghini, I, ii, p. 167, § 56, says that the singers do not hold lighted candles. It is a question whether they can do so conveniently while singing from books (see p. 275, n. 3).

time, when the period in question is ended, everyone blows out his candle and lays it down. After the gospel the celebrant gives his back to the deacon.

If the Mass is not of the Purification the candles are not lit nor held during it.

§ 5. FUNCTIONS IN SMALL CHURCHES

CANDLEMAS is the first of the days concerning which there is a special document, describing how the ceremonies are to be carried out in small churches.

This document is the MEMORIALE RITVVM of Pope Benedict XIII. In 1724 Benedict XIII issued a *Memoriale Rituum pro aliquibus praestantioribus sacris functionibus persolvendis in minoribus ecclesiis parochialibus.*[1] This considers the ceremonies of six days in the year only, namely, the blessing of candles and procession at Candlemas, the blessing and distribution of ashes on Ash Wednesday, the blessing of palms and procession on Palm Sunday, the ceremonies of Maundy Thursday, Good Friday, Holy Saturday.[2]

By small churches those are meant in which it is not possible to celebrate these functions with the assistance of deacon and subdeacon; the rites described in the document are simplified for the case of a celebrant and a few servers only. The Memoriale rituum was not originally issued for all such small churches of the Roman rite throughout the world, but for the smaller parish churches of the city of Rome. Nor is there any general law imposing it on other churches. However, since the Roman diocese is the mistress of all, this document forms the natural standard for similar cases everywhere. Indeed, on at least three occasions the Congregation of Rites has answered a question from some other diocese by saying that the Memoriale rituum of Benedict XIII is to be followed.[3] The first provincial Synod of Westminster ordered its use in small churches.[4]

The manner of celebrating the rites in this document is exceedingly simple. It supposes the assistance of three servers only, and even deprecates the presence of a fourth.[5] Nor does

[1] The *Mem. Rit.* forms a little book in six parts (tituli). It has constantly been republished by the editors of liturgical books, *e.g.*, by Desclée, Lefebvre and Co., at Tournai in 1882. Translated into English: *A Reminder of the Rites for carrying out in small parochial churches some of the principal functions of the year*, published by order of Pope Benedict XIII, translated by Rev. David Dunford, 2nd ed., R. and T. Washbourne, *s.a.* Most editions add the texts to be recited, from the missal and breviary.

[2] There is one titulus for each of these six days.

[3] S.R.C., 23 May 1846, Tuy in Spain, no. 2915, ad I; 22 July 1848, to the Carmelites, no. 2970, ad V; 9 December 1899, Como, no. 4049, ad I.

[4] Decr. xviii, no. 19 (2nd ed., p. 21).

[5] "For the most part it requires three only; it hardly desires a fourth" (Monitum at the beginning).

it make any provision for a choir or singing of any kind. All that is sung in the normal ceremony is to be recited by the celebrant and servers.[1] The Mass which follows is always a Low Mass. This is in accordance with all local Roman provisions of the kind. They never contemplate any solemnity in the case when the deacon and subdeacon do not assist.

The question then which occurs is : are we bound in England to follow the Memoriale rituum, when it is not possible to celebrate High Mass, not only in its positive rules, but also in these negative suppositions? It would seem, at first, that the extreme simplicity of the arrangements in the document is due to the fact that it gives the lowest possible standard of ceremonial with which the rite can be carried out; it intends to show how little is absolutely necessary. But, if it is possible to secure the attendance of more servers and even of singers, must we say that it would not be lawful to employ their service? Is the effect of this document that, unless the service can be held with ministers, nothing more is allowed than the extremely bare rite of the Memoriale, as it stands? If this is so, it is unfortunate for most of our churches in England. In Rome the circumstances are different. There is no lack of ordained clerks there; every church of any importance can always have the assistance of sacred ministers. But in England the great majority of Catholic churches, even churches of considerable size, are served by one or two priests, and have no other ordained ministers. They may, however, have large congregations, competent choirs and a number of persons able to act as servers. If the rules of the Memoriale rituum hold absolutely, in what they do not contemplate as well as in their positive directions, this will mean that in all such churches the people never see any of the solemnity of these days. They will never hear the chants; even the great days of Holy Week will be kept with nothing but the barest possible necessity in the way of rite. The people will never hear the *Exsultet* sung on Holy Saturday, nor the first *Alleluia* and vespers of Easter on that day. The processions will be reduced to four people who recite what normally should be sung. This presents the same difficulty as if, in all such churches, no form of the holy Sacrifice were allowed but Low Mass.

Yet, on one occasion at least, the Congregation of Rites has apparently decided that it is to be so. In 1879 the master of ceremonies of Bayonne Cathedral sent a number of questions

[1] "These clerks modulate in equal concord of voices (that is, on one note) those things that are to be recited in the processions" (*ib.*). "The celebrant . . . recites . . . with an audible and equal voice, alternately with his clerks, after the manner of regular clerks" (Tit. I, cap. ii, § 4), namely as monks and friars monotone the office. For the convenience of this recitation the *Mem. Rit.* prints all the chants in verses, like psalms, to be said alternately by the celebrant and servers.

to the congregation, among which was this one, whether functions celebrated according to the Memoriale rituum of Benedict XIII may nevertheless be accompanied by singing. The answer was "Negative."[1]

We know, however, that these decisions are not always final ones; that in many cases later concessions annul former answers; that an answer given to one diocese is not always intended to apply without modification to all others. And, as a matter of fact, it has long been the custom in English churches to adorn the services of these days, particularly those of Holy Week, with somewhat more of solemnity than is provided in the Memoriale rituum; just as we celebrate a Missa cantata with more servers and more ceremonies (such as the use of incense) than are contemplated in the Roman documents.[2] This may undoubtedly be considered a legitimate custom, allowed by bishops in many countries, and, at least tacitly, by the Roman authorities. In a large and important church where the only reason against celebrating High Mass, or these functions with ministers, is that it is not possible to secure the ministers, we may borrow more of the ceremonies of High Mass and of the normal function than where they can be held only with the bare complement absolutely necessary. The most unimpeachable authorities, Le Vavasseur, De Herdt, and others, formally recognize and provide for such additions to the Memoriale rituum as singing, more servers, and so on. Indeed, this seems to settle the question. Le Vavasseur's book is re-edited by Father Hægy,[3] Consultor of the S. Congregation of Rites, Secretary of the Liturgical Commission and Censor of the Roman Academy of Liturgy. It has the warmest possible approbations of two Popes (Pius IX and Leo XIII) and 114 bishops. It has the Imprimatur of the Mag. S. Pal. and of Mgr. Ceppetelli at Rome, and a recommendation by the President of the Roman Liturgical Commission.[4] This book says explicitly that the three servers of the Memoriale are a minimum; it recommends a greater number (specified, as here below). It supposes as possible, and prefers, that all should be sung.[5]

De Herdt, hardly a less authority, says equally plainly (in the case of Palm Sunday): "If in the smaller churches singers are present, they may sing the antiphon Hosanna, the gradual . . . (naming all the chants). In this case the priest also sings the prayers, lesson, gospel and preface," etc.[6]

[1] S.R.C., no. 3505, ad VI. [2] See p. 137.

[3] *Manuel de Liturgie et Cérémonial selon le rite romain*, 10th ed., Paris, Lecoffre, 2 vols., 1910.

[4] See vol. i, pp. v-xxvii.

[5] Vol. ii, pp. 186-187; cfr. p. 200, § 55, p. 201, § 57, etc. throughout the Holy Week services in small churches.

[6] *Sacrae Liturgiae Praxis*, 9th ed., Louvain, Vanlinthout, 1894, vol. iii p. 36, § 5.

In the following accounts of these days, besides the instructions of the Memoriale rituum, we add directions for other servers and for the choir, in the case where these can attend.

Note further that none of the special functions of these six days may be held in private or convent chapels without special leave of the Holy See and Ordinary. Secondly, in every case the priest who performs the earlier part of the rite must be the same who says the Mass.

It will be noticed below that in some cases, where the description of the ceremonies with deacon and subdeacon does not seem sufficiently explicit in the missal, Caerimoniale episcoporum and other liturgical authorities, the rubrics of the Memoriale rituum are quoted to illustrate the point. It is of course true that this document describes a different order Its rules apply to the case in which there are no ministers, and then (in the first place) only to the smaller parish churches at Rome. But the points in question are such as are not affected by the presence or absence of ministers. The ceremonies of the Memoriale rituum are intended to be those of the normal full rites simplified. It would be strange if Benedict XIII had intended to make changes in indifferent points common to both cases. Since then his decree is put forth by the same authority as the other liturgical books, we may, no doubt, consult it (with due regard to the necessary modifications) when other documents fail. In the same way all the approved books of ceremonies quote the rules of the Caerimoniale episcoporum (mutatis mutandis) for services celebrated by a priest; in the case of processions we apply general rules, noted for some other procession, perhaps in another book, whenever an explicit exception does not occur.

§ 6. CANDLEMAS IN SMALL CHURCHES[1]

The following preparations must be made beforehand:

On the credence table the chalice, with its ornaments, are prepared for Mass. The Mass vestments lie on the credence table or at the sedile. If the Mass is of the Purification the colour is white. The holy water and sprinkler are on the credence table, the cruets for Mass, a plate with bread, with which to cleanse the celebrant's hands after the distribution of candles, and another vessel of water with a dish and towel for this purpose. The Memoriale, according to the Roman custom, says that the thurible is at the credence table. It is generally more convenient to leave this in the sacristy, unless there is a thurifer who comes out with it at the beginning, and holds it during all the blessing of candles. The Memoriale also requires that a copy of this book be at the credence table, from which the celebrant and ministers will recite the chants.

[1] *Mem. Rit.*, Tit. I.

The altar is covered with a white frontal,[1] and over it a purple one, easily removed, for the blessing of candles. At the epistle corner of the altar is a table with a white cloth, on which are the candles to be blessed. The processional cross is near, unless again a cross-bearer brings it at the head of the procession from the sacristy and stands with it all the time. In the sacristy are the surplices for the servers (three, according to the Memoriale), the amice, alb, girdle, purple stole and cope for the celebrant.[2]

If it is a Sunday the *Asperges* ceremony is held first, in purple vestments.

According to the Memoriale rituum the function is carried out by the celebrant and three servers only. Of these three one, the first, brings the thurible when it is required at the blessing; he then lays it aside and, in due time, takes the processional cross and goes in front of the procession. The other two stand on either side of the celebrant during the blessing, answer the prayers, hand him the sprinkler for the holy water, assist when he puts on and blesses incense, and finally walk on either side of him, presumably holding the ends of his cope,[3] in the procession. These two, and the celebrant, hold their candles lighted during the procession and recite the chants.

If no other priest is present the first server after the blessing lays a candle on the altar; the celebrant goes up, takes it kneeling, kisses it, and then gives it to the server to keep, till he takes it again for the procession. If a priest is present, he gives the candle to the celebrant, who receives it before the altar facing the people, both standing. Before giving it the other priest kisses the candle, the celebrant does so when he receives it. Neither kisses the hand of the other. But this second priest receives his candle from the celebrant in the usual way, kneeling, kissing first the candle, then the celebrant's hand.

There is no difficulty about the blessing. The celebrant says all the prayers in order, as they are in the missal, the servers at his sides answer. The Memoriale says that, when the candles are blessed, the celebrant sitting with head covered at the gospel side of the footpace preaches to the people about the meaning of the ceremony.[4] When he has taken his own candle, he stands at the epistle side and there recites the antiphon *Lumen ad revelationem* with the *Nunc dimittis*. Then he gives the candles to the people.[5] The servers accompany

[1] Supposing that the Mass is of the Purification. The only other case is if 2 February is Septuagesima or a following Sunday; then purple is the colour throughout.

[2] *Mem. Rit.*, Tit. I, cap. i.

[3] The *Mem. Rit.* does not say this.

[4] Tit. I, cap. ii, § 1, n. 15.

[5] *Mem. Rit.*, Tit. I, cap. ii, § 2, n. 7, says first to the men, then to women. This is not usual in England.

him, right and left, and hand him the candles to distribute. The first brings them from the table. He then goes back to the altar, washes his hands and says the antiphon *Exsurge Domine*, etc., *Oremus* (if on a weekday after Septuagesima he adds *Flectamus genua*; the second server answers *Levate*), and the collect.

Finally, taking his candle lighted from a server (the other servers, except the first, taking theirs) he turns to the people and says *Procedamus in pace*. The servers answer *In nomine Christi. Amen.* So the little procession goes round the church, the cross before.[1] When it comes back to the altar, all make the usual reverence, the celebrant goes to the seat and there takes off the cope and stole, putting on Mass vestments, assisted by the servers. While he does so the first server takes off the purple frontal, so as to expose the white one, and puts vases of flowers between the candles on the altar.[2] Low Mass follows. The servers (and presumably the people[3]) hold the candles lighted during the gospel, and from the elevation to the Communion.[4]

To this simple ceremony it is possible to make the following additions: There may be a M.C., thurifer, cross-bearer and two acolytes. These acolytes cannot well be the two servers who stand at the celebrant's side (his assistants), because these should walk on either side of him in the procession, whereas the acolytes go in front on either side of the cross. Other servers in surplices may attend, to carry blessed candles and make a longer procession. They may come out from the sacristy in the usual order and stand in the sanctuary during the blessing. All receive candles, but the acolytes, thurifer and cross-bearer cannot carry theirs in the procession. The acolytes hold, not the blessed candles, but those of their office, in candlesticks. Incense will be put on and blessed by the celebrant before the procession begins.

All may be sung as when there are deacon and subdeacon. The celebrant in this case will sing the prayers, the choir answering. He will sing *Procedamus in pace* before the procession. During the procession the choir sings the antiphons provided in the gradual.

If the procession is not made, strictly, the candles should

[1] The *Mem. Rit.*, Tit. I, cap. ii, § 2, n. 5 and 8, says that the cross-bearer, both before and after the procession, genuflects to the altar. This is directly opposed to the general rule that a cross-bearer with the cross never genuflects (Le Vavasseur, i, p. 685, § 330; De Herdt, iii, p. 420, n.). Nor can he genuflect, without a most awkward gesture, while he holds the cross. See p. 22, n. 1.

[2] He is told explicitly to do so: "apponit vasa florum inter candelabra" (*Mem. Rit.*, Tit. I, cap. ii, § 4, n. 3); so little is it true that the Roman documents do not contemplate flowers on the altar.

[3] The *Mem. Rit.*, Tit. I, cap. ii, § 4, n. 4, says only: "clerici tenebunt candelas accensas."

[4] Only if it is the Mass of the Purification.

not be blessed. They are blessed and distributed primarily in order to be held during the procession. Indeed, in many countries the candles are given back to the church afterwards. But in England it is not unusual to bless and distribute candles at Candlemas, even when there is no procession. People keep them for use at sick calls, or to burn around the bed of a dying person.

Other candles may be blessed at the same time, not distributed, but used in the course of the year on the altar.

§ 7. SEPTUAGESIMA AND LENT

The time from Septuagesima Sunday to Ash Wednesday partakes in many ways, but not in all, in the character of Lent. The colour of the season is purple from Septuagesima to Easter.[1] The *Te Deum* is not said at matins, nor the *Gloria in excelsis* at Mass, except on feasts. At the end of Mass the deacon (or celebrant) says *Benedicamus Domino* instead of *Ite missa est.* In no case is the word *Alleluia* used at all from Septuagesima till it returns at the first Easter Mass on Holy Saturday. On all days, even feasts, a tract (tractus) takes the place of the *Alleluia* and its verse after the gradual. In the office, at the end of the response to *Deus in adiutorium, Laus tibi Domine, rex aeternae gloriae* is said instead of *Alleluia.* But from Septuagesima to Ash Wednesday, although purple is the colour, the ministers use dalmatic and tunicle. The organ may be played then, as during the rest of the year.[2] From Ash Wednesday to Easter the ministers wear folded chasubles; the organ is silent till the Mass of Holy Saturday (except on mid-Lent).

On Ash Wednesday and the three following days the office is said as on other ferias of the year, though they have special collects, antiphons at the Magnificat and Benedictus, and ferial "preces." The Lenten order of the office does not begin till the first Sunday of Lent.

On mid-Lent Sunday, the fourth of Lent (Laetare) rosy-coloured vestments are used, the altar is decorated as for feasts, the organ is played.[3]

During the last fortnight of Lent, from Passion Sunday (Passiontide) the verse *Gloria Patri* in the office of the season is omitted at the invitatorium of Matins, at all responsories, at the *Asperges*, and introit and Lavabo of Mass. The psalm *Iudica me* at Mass, and suffragium in the office are not said; no votive office or Mass is allowed. Before the first vespers

[1] Except on mid-Lent Sunday (rosy), Maundy Thursday (white for Mass), Good Friday (black), and Holy Saturday (partly white), as will be noted.

[2] This is the general rule, that the organ may be played when the ministers wear dalmatic and tunicle, even if the colour be purple (S.R.C., 2 September 1741, no. 2365, ad IV).

[3] The rule is the same as for mid-Advent (see p. 253).

of Passion Sunday all statues and pictures (including crucifixes) in the church and sacristy are to be covered with a plain opaque purple veil. No other figure or ornament is allowed on these veils. The images are not to be uncovered on any pretext (except the crosses on Good Friday, see p. 305), till the veils are removed at the *Gloria in excelsis* on Holy Saturday. But the Stations of the Cross may remain uncovered.[1]

At High Mass on Lady Day (25 March) the celebrant and ministers come to kneel before the altar while the choir sings *Et incarnatus . . . et homo factus est*, as at Christmas (see p. 256).

§ 8. ASH WEDNESDAY

The rite of blessing the ashes is similar to that of blessing candles at Candlemas.[2]

The colour is purple for both blessing and Mass. No ornaments are used on the altar, except the cross and six candles (for High Mass). The altar-cards may either be on the altar from the beginning of the function, or they may be put in their place before Mass begins. The missal, covered with purple, stands on the epistle side; near it, between the book and the end of the altar, is a vessel containing the ashes, made by burning palms from last Palm Sunday. This vessel is covered with a purple veil or a lid. The sedilia are covered with purple. On them are the three maniples, and a chasuble for the celebrant. At the credence table everything is prepared for Mass, as usual. There is, moreover, the vessel of holy water and sprinkler, the broad stole for the deacon (if the ministers wear folded chasubles), water in a vessel, a basin, towel and plate with dry bread, that the celebrant may wash his hands after the distribution of ashes. If another priest will assist in distributing the ashes, a purple stole and a second vessel for ashes are prepared here for him.

In the sacristy everything is prepared for Mass as usual, except the maniples and the celebrant's chasuble, which are at the seat. The celebrant vests in purple stole and cope, the deacon in purple stole; he and the subdeacon in folded chasubles.[3]

The function begins after none.

The procession comes to the sanctuary as usual. The cele-

[1] Le Vavasseur, ii, p. 43, n. 2.

[2] *Caer. Ep.*, Lib. II, cap. xix; Martinucci-Menghini, I, ii, pp. 169-174; Van der Stappen, v, pp. 328-330; De Herdt, iii, pp. 19-23; Le Vavasseur, ii, pp. 35-41; Wapelhorst, pp. 278-280.

[3] The folded chasubles are not necessary, except in cathedrals and larger churches. Otherwise the deacon need wear only alb and stole, the subdeacon only the alb.

brant, between the ministers, goes up to the altar and kisses it in the middle. The ministers do not genuflect. They go to the missal at the epistle side and stand there, the celebrant between the ministers, who do not hold the ends of his cope. The ashes are uncovered by the M.C. While the choir sings the antiphon *Exaudi nos Domine*, etc., the celebrant reads it in a low voice, with folded hands. Meanwhile those in choir sit. Then all stand and remain standing while the ashes are blessed. The celebrant chants the four prayers, as in the missal. He chants them in the ferial tone, with joined hands, and does not turn to the people at *Dominus vobiscum*. At the word *Oremus* he bows to the cross. The ministers are at his sides. Meanwhile the thurifer goes to prepare the thurible, and returns with it. When the celebrant blesses the ashes, he lays his left hand on the altar, and makes the sign of the cross over them with the right. The deacon holds up the end of the cope. Incense is put on and blessed, the ashes are sprinkled with holy water, then incensed, as always on such occasions. While sprinkling the ashes the celebrant says *Asperges me*, without the psalm. He incenses them, saying nothing. The thurible is taken back to the sacristy. While the ashes are distributed the choir sings the antiphons appointed in the missal and gradual.

If another priest is present he gives the ashes to the celebrant. In this case he does not wear a stole. He comes to the altar when the blessing is finished. The celebrant, with the ministers, also comes to the middle and turns to the people; the ministers change places, passing behind him, so that the deacon shall be on his right as they face the people. The M.C. gives the vessel with ashes to the deacon to hold. The priest who gives the ashes to the celebrant takes some from the dish between the forefinger and thumb of his right hand, and with them makes the sign of the cross on the celebrant. The rubrics do not define exactly the place where the ashes are put. It is usual, in the case of priests and of all who are tonsured, to put the ashes at the place of the tonsure.[1] Lay people receive them on the forehead.

In making the cross with ashes the verse *Memento homo quia pulvis es et in pulverem reverteris* is said.

If no other priest is present the celebrant kneels on the foot-pace, facing the altar, and puts the ashes on himself, saying nothing. Neither of the ministers may give the ashes to the celebrant. The celebrant next gives the ashes to the priest from whom he has received them. This priest kneels on the edge of the foot-pace (if he is a prelate or canon he stands and bows). The deacon hands the ashes to the M.C., and kneels before the celebrant; he and the subdeacon receive

[1] Le Vavasseur, ii, p. 39, n. 1.

theirs. If canons or prelates are present they receive ashes before the ministers, unless these, too, are canons.

The ashes are then distributed to the clergy in choir, in order. They come before the altar two by two (if their number is unequal the last group is of three). They kneel there while the celebrant puts the ashes on their tonsure or forehead, saying to each the form as above. The deacon holds the vessel of ashes meanwhile at the celebrant's right.[1]

Ashes are then given in the same way to the servers. Lastly they are given to the people at the Communion rails. They are not put on clothes, but on the skin or hair. To do so the celebrant goes there between the ministers. The Roman books demand that men should kneel separate from women.[2] This is not the custom in England.

While the ashes are distributed the clergy in choir sit as soon as everyone in their row has received them. If another priest assists, or alone gives out the ashes to the people, the M.C. must put some of them into a vessel for his use, and he will wash his hands after the celebrant.

When the distribution is over the celebrant goes to the epistle corner of the altar, and there washes his hands. The first acolyte holds the plate with bread, the second the water and dish, with the towel over his arm. The ministers at the celebrant's sides hold the ends of his cope. Then at the epistle side of the altar, the celebrant sings *Dominus vobiscum* and the last collect, as in the missal. The ministers stand at his side, as before. They go straight to the sedilia, and there the celebrant takes off the cope, putting on the maniple and chasuble; the ministers put on their maniples. The M.C. and acolytes assist them.

Mass follows as usual. When the celebrant reads the verse *Adiuva nos* in the tract he does not genuflect. He says the gospel, then, returning to the middle, kneels there, between the ministers, while the choir sings those words. The deacon takes off the folded chasuble (if he wears it) and puts on the "broad stole"[3] before he takes the gospel book to put it on the altar. He puts on the chasuble again after the Communion (see p. 255).

After the last post-communion the celebrant sings *Oremus*, the deacon turns to the people, sings *Humilate capita vestra Deo*, then turns back to the altar. The celebrant sings the *Oratio super populum*.[4]

[1] Martinucci-Menghini, I, ii, p. 172, § 22; Le Vavasseur, ii, p. 39, § 134, etc.

[2] Martinucci, I, ii, p. 173, § 25.

[3] If he does not use the folded chasuble, neither does he use a "broad stole."

[4] What is left of the ashes is to be thrown into the sacrarium afterwards.

§ 9. ASH WEDNESDAY IN SMALL CHURCHES

The Memoriale rituum[1] in its description of this ceremony has almost the same account as is already given above. That is to say, the ministers have so little to do on Ash Wednesday that the description above will do for this case too, with the obvious exception that their part is left out. The servers assist at the incense and sprinkling of ashes. A server holds the vessel of ashes by the celebrant while he distributes them. According to the Memoriale rituum the celebrant, with the servers, recites the antiphons, otherwise sung, as soon as he himself has received the ashes. If there is a choir they will sing the same parts as when there are deacon and subdeacon.

[1] Titulus II.

CHAPTER XXIV

THE FIRST PART OF HOLY WEEK

§ 1. PALM SUNDAY

THE normal rites of Palm Sunday[1] suppose that the celebrant is assisted by deacon and subdeacon, that the Mass is a High Mass.

The persons who take part in the service are the celebrant, deacon and subdeacon, three other deacons who will chant the Passion, two masters of ceremonies,[2] thurifer, two acolytes, torch-bearers, clergy in choir who receive palms and form the procession. It is supposed that the singers are among these.

The following preparations are made beforehand.

The altar is prepared for Mass, with the cross (veiled in Passion-tide), six candles, and missal at the epistle side.

The altar-cards may be on the altar from the beginning of the ceremony, or may be placed there by one of the masters of ceremonies while the celebrant vests for Mass. If it is the custom, branches of palm or olive may decorate the altar between the candles in the place where flowers are put on feasts.[3]

At the credence table everything for High Mass is prepared as usual.

Further, another vessel of water, basin and towel are put here, that the celebrant may wash his hands after distributing the palms, the so-called "broad stole" for the deacon, if he uses a folded chasuble, also the holy water and sprinkler.[4] The processional cross (covered with purple) stands near the credence table, and by it a purple ribbon to tie a palm to it. Near the altar, at the epistle side,[5] a table is prepared, covered with a white cloth. On this the palms are laid out, and are covered with a purple or white veil.

The seat should be purple. On it the chasuble and three maniples are laid. If lecterns will be used for the singing of

[1] *Caer. Ep.*, Lib. II, cap. xxi; Gavanti-Merati, Pars IV, tit. vii (tom. i, pp. 262-271); Martinucci-Menghini, I, ii, pp. 176-191; Van der Stappen, v, pp. 330-335; De Herdt, iii, pp. 25-42; Le Vavasseur, ii, 48-63; Wapelhorst, pp. 281-289.

[2] The chief office of the second M.C. will be to attend to the deacons who sing the Passion.

[3] The *Mem. Rit.* prescribes this, absolutely, for the smaller churches of Rome: "Rami palmarum, loco florum, inter candelabra" (Tit. III, cap. i); cfr. Gavanti-Merati, Pars IV, tit. vii, no. 8 (*ed. cit.*, tom. i, p. 265): "Between the candlesticks branches of palms or olives may be placed, decently adorned with gold or silver."

[4] The same vessel of holy water may be used as for the Asperges.

[5] The rubric in the missal (on Palm Sunday) says: "in the middle before the altar, or at the corner of the epistle." It is now always at the epistle side. Cfr. Gavanti-Merati, Pars IV, tit. vii, rub. vii (c), (*ed. cit.*, p. 262).

the Passion, they may be set up beforehand or brought out during the tract of the Mass. Three are used, in a line at a little distance from one another, at the place where the gospel is read. They may be bare or covered with purple cloth.

In the sacristy the vestments are laid out for the celebrant and ministers. The celebrant will wear amice, alb, girdle, purple stole and cope; the deacon amice, alb, girdle, purple stole and folded chasuble; the subdeacon amice, alb, girdle and folded chasuble. In the sacristy, or other convenient place, the vestments are prepared for the three deacons who will sing the Passion. They wear amice, alb, girdle, purple maniple and stole.

The ceremony begins after terce. The *Asperges* takes place first. Then the acolytes bring maniples to the ministers and help them to put them on. The palms are uncovered.

The celebrant goes up to the altar between the ministers. He kisses it in the middle. All go to the epistle side. Here the celebrant stands between the ministers and reads the first antiphon *Hosanna filio David* in a low voice. Meanwhile it is sung by the choir; everyone else sits. Then all stand; the celebrant at the same place, not turning to the people and with hands still joined, sings *Dominus vobiscum*, and the collect, in the ferial tone. As soon as he begins the subdeacon comes down from the foot-pace to his place behind the celebrant. He stands here, facing the altar, while the second acolyte takes off his chasuble and the second M.C. hands him the book of lessons. When the collect is finished, he comes to the middle, accompanied by the second M.C. They genuflect to the altar, bow to the choir, as usual, and go to the place where the epistle is sung. All in choir sit. The subdeacon sings the lesson. He again makes the usual reverences to the altar and choir, comes to receive the celebrant's blessing, kissing his hand, as at Mass, puts on again the folded chasuble and goes back to the celebrant's left. The celebrant may read the lesson, one of the responsories, say the *Munda cor meum* and read the gospel, all at the epistle side.[1] After the lesson the choir sings one of the responsories provided "for a gradual."[2] The deacon goes down when the subdeacon has been blessed, making the usual reverences, takes off the folded chasuble and puts on the "broad stole," assisted by an acolyte. The second M.C. hands him the book of lessons. He puts this in the middle of the altar, as at High Mass, goes to the right of the celebrant

[1] This does not seem prescribed; Martinucci, "legere poterit" (p. 179, § 25); Le Vavasseur, "Le Célébrant peut lire . . ." (p. 52, § 178). But see *Caer. Ep.*, Lib. II, cap. xxi, § 4: "iis omnibus quae cantantur . . . lectis."

[2] Rubric of the missal. There seems no law against their singing both responsories.

and assists as usual while incense is put on and blessed. The subdeacon then goes down to the middle and waits there. The deacon kneels on the edge of the foot-pace and says the *Munda cor meum*. He receives the celebrant's blessing, as at Mass. He sings the gospel exactly as at High Mass, the subdeacon holding the book, the thurifer, acolytes with candles and M.C. accompanying him. He incenses the book; the celebrant stands facing him at the epistle side. The celebrant afterwards kisses the book and is incensed, as at Mass. The deacon takes off the "broad stole" and maniple, and puts on the folded chasuble. The subdeacon takes off his maniple; the maniples are put at the sedilia.[1] The ministers stand again on either side of the celebrant. The celebrant, at the epistle side, chants the prayer that follows in the missal (in the ferial tone) and the preface. The choir answers. The tone of the preface is ferial. The choir sings *Sanctus*; the celebrant and ministers say it in a low voice, bowing. The prayers for blessing the palms follow. They are sung, in the ferial tone, by the celebrant. When he makes the sign of the cross over the palms with his right, he rests his left on the altar, and the deacon holds up the end of the cope. Incense is put on and blessed, the palms are sprinkled with holy water, while the celebrant says *Asperges me* (without the psalm); the palms are incensed by the celebrant in silence, all as on all similar occasions. When the palms have been incensed the thurifer takes the thurible back to the sacristy, unless the procession will follow very soon.

When the palms are blessed the distribution follows. The celebrant and ministers come to the middle of the altar, and turn so as to face the people. If another priest is present, he comes forward, takes a palm from the M.C., kisses it and hands it to the celebrant, who kisses it on receiving it, then gives it to the subdeacon to lay on the altar. Both stand; neither kisses the hand of the other. The celebrant then first gives a palm to this priest. He receives it kneeling on the foot-pace, and kisses first the palm, then the celebrant's hand. If he is a canon or prelate he stands to receive his palm, and does not kiss the celebrant's hand.[2] If no other priest be present, the deacon lays a palm on the altar. Kneeling, the celebrant takes it thence, kisses it and hands it to the subdeacon, who lays it again on the altar.[3] The ministers

[1] Martinucci-Menghini, I, ii, p. 180, § 39. This seems obviously the right moment to lay aside the maniples; they wear them only because of the lessons. Moreover, to do so now agrees with the rule of the *Mem. Rit.* for small churches (Tit. III, cap. ii, § 1, n. 10). But other authors say the maniples are laid aside later, that of the subdeacon just before he takes the processional cross, that of the deacon just before the procession starts. So Gavanti-Merati, Pars IV, tit. vii, § 22 (vol. i, p. 267).

[2] See p. 259, n. 2.

[3] Neither of the ministers may give the palm to the celebrant.

now receive their palms from the celebrant. If the Chapter is present the ministers receive them after the canons, unless they too are canons. They place their palms on the altar, or hand them to an acolyte. The deacon now stands at the left of the celebrant. He takes palms from an acolyte or the M.C. and hands them to the celebrant for distribution. The subdeacon on the right holds the end of the cope. Palms are given to the clergy in choir. They come up two and two (if there is an uneven number the last group is of three) and take the palms from the celebrant, as they kneel on the edge of the foot-pace, kissing first the palm, then the celebrant's hand. Those in choir sit as soon as all in their line have received palms. Palms may now be given to the people at the Communion rail or entrance of the sanctuary. The celebrant does so, having the ministers at his sides, as before. Or it may be done by another priest, who will wear a surplice and purple stole.

The Roman books say that women should kiss only the palm, not the hand;[1] also that women should kneel separate from men.[2] While the palms are distributed a server ties one to the processional cross.

The celebrant and ministers go back to the altar, bow to the cross, and go to the epistle side; the celebrant washes his hands, as at Candlemas (p. 259), then standing between the ministers sings *Dominus vobiscum* and the prayer, as before.

While he does so the procession is formed. The thurifer brings the thurible to the sanctuary, if he has put it away. The subdeacon takes the processional cross. He goes with the acolytes to stand at the entrance of the sanctuary, facing the altar. Neither the cross-bearer nor the acolytes with him genuflect. Meanwhile the thurifer comes to the celebrant. Incense is put on and blessed as usual, the deacon assisting.

The deacon takes the celebrant's palm from the M.C. and gives it to the celebrant with the solita oscula. Then he takes his own. The thurifer goes to stand behind the cross-bearer, so as to be in front of him when all turn round; the deacon turns to the people, at the celebrant's right, and sings *Procedamus in pace.* The choir answers *In nomine Christi. Amen.* The procession starts, in this order: First the thurifer with incense, the subdeacon carrying the cross between the acolytes, the singers[3] and the clergy in choir. These come out from their places two and two, genuflect before the altar and join

[1] Gavanti-Merati, Pars IV, tit. vii, § 19 (*ed. cit.*, vol. i, p. 267).

[2] Martinucci-Menghini, I, ii, p. 182, § 55.

[3] Some authors (*e.g.*, Martinucci, I, ii, p. 184, § 74) say that the singers do not carry palms. This seems to be only because they think that a man cannot hold both a palm and a book to sing from. There is no reason why the singers should not hold palms, if they can do so conveniently. Indeed, the rubric of the missal says: "omnes cum ramis in manibus"; so does the *Caer. Ep.*, Lib. II, cap. xxi, § 8.

those before them. The servers follow. The M.C. may go immediately before the celebrant, or at his right. Before leaving the altar the celebrant and deacon, coming down from the foot-pace, make the usual reverence. The deacon takes the celebrant's biretta from the M.C. and hands it to him with the solita oscula, then takes his own. Both celebrant and deacon cover themselves. The deacon walks at the celebrant's left, holding the end of the cope in his right, his palm in his left. In the procession everyone holds the palm in the outer hand. Meanwhile the choir sings all or some of the antiphons appointed. During the procession the church bells should be rung, but not the Sanctus bell if Mass is being said at a side altar.[1]

The procession should go outside the church. Finally it

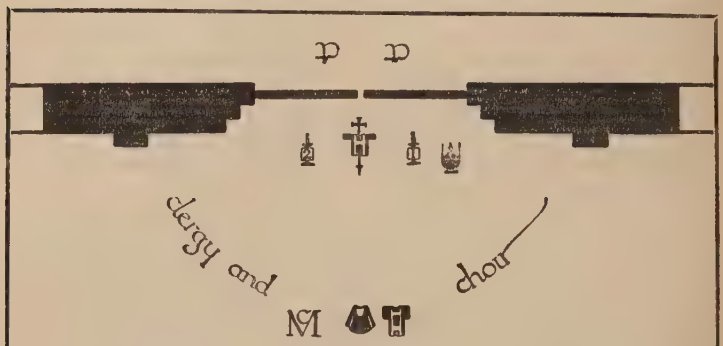


FIG. 36. PALM SUNDAY: THE PROCESSION BEFORE THE CHURCH DOORS

The ministers wear folded chasubles. The deacon is at the celebrant's left, except while actually ministering to him

arrives outside the church doors, which are shut. Here it stands thus: the subdeacon with an acolyte on either side is immediately before and facing the doors,[2] the thurifer stands to the right of the right-hand acolyte. The celebrant and deacon stand behind the subdeacon, also facing the door, but at some distance from it. The choir and clergy form lines, one on either side, between the celebrant and the door; or they make a wide semicircle around.

Meanwhile two or more cantors[3] remain inside. They should separate themselves from the rest of the choir when

[1] Martinucci-Menghini, I, ii, p. 185, §§ 75, 78.

[2] Gavanti thinks the cross should be turned so as to face the celebrant behind (Pars IV, tit. vii, Rub. 16, 9); Merati is not sure (*ib.*, § 26, vol. i, p. 268); Martinucci says the cross faces the door (I, i, p. 200, § 194), Le Vavasseur says nothing about this. He had better hold the cross as usual; it would be strange to strike the door with the cross backwards.

[3] Missal rubric: "duo vel quatuor cantores"; *Caer. Ep.*, Lib. II, cap. xxi, § 8: "aliqui cantores."

the procession leaves the church. These cantors inside, facing the closed doors, sing the first verse of the hymn *Gloria laus et honor*. Those without repeat the same verse. The cantors within sing the following verses; those without after each repeat the first, *Gloria laus et honor tibi sit rex Christe redemptor*, etc. When all is sung, the subdeacon strikes the door with the lower end of the processional cross.[1] It is opened by those within. The procession enters, singing the responsory *Ingrediente Domino*.

If it is impossible that the procession go outside the church this ceremony must be performed at the entrance of the sanctuary. If there are gates to the sanctuary, they are shut, instead of the church doors.[2] Outside the church all who have birettas may wear them (except the subdeacon, acolytes and thurifer). It is better that they should uncover during the singing of the hymn *Gloria laus*. Inside the church only the celebrant and deacon wear the biretta. They too uncover when they enter the sanctuary. Before the altar the thurifer genuflects and either takes the thurible to the sacristy, or waits at the side for the beginning of Mass. The subdeacon with the cross and acolytes do not genuflect; they stand, then go to the credence table. The subdeacon here puts the cross near, and comes to the sedilia, where he waits for the celebrant and deacon. The acolytes put their candles on the table, and stay there. The members of the choir genuflect, two and two, bow to each other, and go to their places. The M.C., celebrant, and deacon come to the altar, genuflect (if the Sanctissimum is not there the celebrant bows), and go to the seat. Here the deacon takes the celebrant's palm (solita oscula) and hands it, with his own, to the M.C., who puts them on the credence table. The subdeacon is already at the seat. They vest for Mass.

The Mass is celebrated according to the rules for Passiontide (p. 267) with the following special points. The celebrant, when he reads the epistle, does not genuflect. When the subdeacon reads it the celebrant, deacon, and all in choir genuflect at the words *Vt in nomine Iesu* to *infernorum*. While the tract is sung the celebrant and ministers may sit at the seat.

The chief feature of this Mass is that the Passion (the gospel of the Mass) is not sung by the deacon who assists the celebrant, but by three other deacons. Of these three deacons

[1] Dale's translation of Baldeschi says: "with his foot" (11th ed., 1913, p. 214, § 31). This is a curious blunder. The rubric of the missal says: "Postea subdiaconus hastili crucis percutit portam"; *Caer. Ep.*, Lib. II, cap. xxi, § 9: "tangit cum illius (sc. crucis) hasta portam." All the authors say the same. Dale mis-read his Italian text: "col suo piede," meaning the foot of the cross.

[2] If the entrance to the sanctuary has no gates the subdeacon strikes the floor with the cross; the opening of the doors must be left to pious imagination.

one sings all the narrative; he is called the Narrator. Another sings the words spoken by our Lord, and is called Christus. The third sings whatever is spoken by the crowd or by anyone else. He is generally called the Synagoga.[1] In case of necessity the celebrant himself may sing the words of Christ; there are then but two deacons of the Passion.[2] The choir may sing the words said by the crowd (the "Turba");[3] but this does not dispense with the "Synagoga" deacon, though it reduces what he has to sing to very little. He will then take the part of Pilate, or of any other one person who speaks.

While the gradual is sung, the deacons of the Passion go to the sacristy, or other place where their vestments are laid out, and vest in amice, alb, girdle, purple maniple and stole from the left shoulder, as always worn by deacons. If lecterns are used, these are meanwhile set up in a straight line, at a little distance from one another, at that place in the sanctuary where the gospel is read at High Mass.[4] The lecterns may be covered with purple cloths.

The Caerimoniale episcoporum does not suppose that lecterns be used. It directs that the three deacons sing from one book, held by three servers, one standing before each deacon, who pass it to one another as the parts change.[5] In this case, the deacons of the Passion come out towards the end of the tract, the Narrator holding the book. The second M.C. goes before them, then the Narrator, the Synagoga and the Christus. Each wears his biretta. The three servers follow. The deacons uncover at the entrance of the choir, handing their birettas to the M.C. They genuflect and bow to choir. Then they go to stand at the usual place for singing the gospel. The three servers stand facing them, the Narrator is in the middle here, the Christus at his right, the Synagoga at his left, the second M.C. at the left of the Synagoga deacon, a little behind him.

If lecterns are used, the three servers need not accompany the deacons. If three books are used each carries the one from which he will sing.

[1] So in editions of the Passion for use in Holy Week the three parts are generally marked: "N, C (or +), S."

[2] It is even allowed, if the subdeacon is ordained deacon, that the ministers of Mass take off the folded chasubles (the subdeacon puts on a deacon's stole) and sing two parts of the Passion at the usual place, the celebrant singing the "Christus" at the altar (Le Vavasseur, ii, 61, n. 1). But there must be three men, ordained deacon, to sing the Passion. Otherwise the celebrant reads it aloud at the gospel side, and the deacon sings the last part only.

[3] S.R.C., 17 iun. 1706, no. 2169.

[4] Unless this was done before the service began (see p. 273).

[5] *Caer. Ep.*, Lib. II, cap. xxi, § 15. Martinucci thinks this manner more convenient and preferable in every way (I, ii, p. 188, n. 1). It is rarely observed now, even in Rome.

The Narrator begins at once *Passio Domini nostri Iesu Christi secundum Matthaeum.* Without further ceremony they sing the Passion, with joined hands. All in choir and in church stand as they do so; and all hold their palms,[1] except the deacons of the Passion and servers who hold the book. Meanwhile the celebrant, deacon and subdeacon stand at the

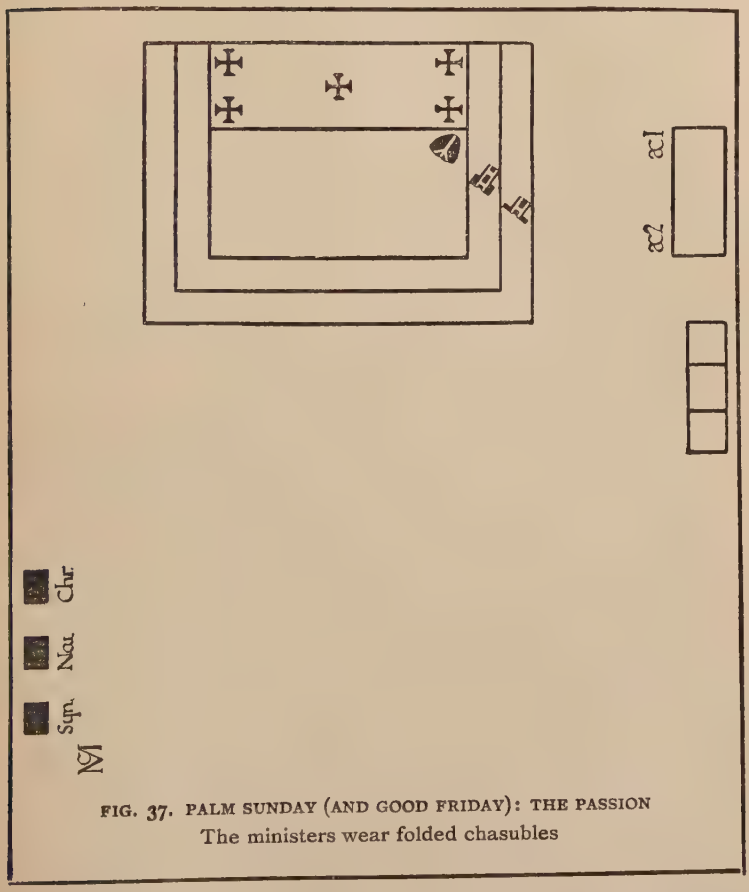


FIG. 37. PALM SUNDAY (AND GOOD FRIDAY): THE PASSION
The ministers wear folded chasubles

epistle corner of the altar, as at the introit. The celebrant reads the Passion in a low voice. He does not genuflect at the words *emisit spiritum.* When he has finished, he and the ministers turn to face the deacons of the Passion, and stand there in line holding their palms. At the holy Name they bow

[1] The celebrant and his ministers take their palms from the M.C. when he has finished reading the Passion.

to the cross. As the words *emisit spiritum* are sung by the Narrator they kneel where they are, towards the altar; the deacons of the Passion kneel before the lecterns or servers. Everyone in church kneels and pauses for a short time, except the servers who hold the book. The celebrant rises first and all rise with him. The deacons of the Passion continue the text to the part to be sung by the deacon of the Mass. Then they leave the sanctuary as they came.

When the Passion is finished, the deacon takes the celebrant's palm. This and those of the ministers are given to the M.C. to lay on the credence table. The subdeacon carries the book to the gospel side. The celebrant at the middle says the prayer *Munda cor meum*, goes to the missal and reads the end of the Passion, in a low voice, neither saying *Dominus vobiscum*, etc., nor making the sign of the cross. At the end the subdeacon, who assists him, as at every High Mass, answers *Laus tibi Christe*. Meanwhile the deacon, laying aside the folded chasuble and taking the broad stole, receives the gospel-book and lays it on the altar. Incense is put on and blessed, the deacon says *Munda cor meum*, receives the celebrant's blessing and goes to sing this last part of the Passion, as he sings the gospel at every High Mass. But the acolytes do not hold their candles. They may hold palms.

The book is incensed. The deacon, without any introduction, begins at once *Altera autem die*. While this is sung, the celebrant at the epistle side corner faces the deacon, holding his palm. All in choir and church stand, holding palms. The celebrant gives his to the M.C. when the deacon has finished. He kisses the book of lessons brought to him by the subdeacon, and is incensed as usual.

There is no special ceremony after this. The celebrant, ministers, and all others not otherwise engaged may hold their palms while going out at the end.

If the last Mass of the "Forty Hours" is held on Palm Sunday the palms are to be blessed and distributed at a side altar, and there must be no procession.[1]

§ 2. PALM SUNDAY IN SMALL CHURCHES

The rite, as described in the Memoriale rituum, is this:[2]

At the credence table the chalice is prepared, as usual, with purple veil and burse. The purple maniple and chasuble are laid out here (or at the sedile), also the cruets for Mass, another vessel of water, dish and towel to wash the hands after the distribution of palms, and a copy of the Memoriale rituum book to use when the chants are recited in pro-

[1] S.R.C., 17 September 1822, no. 2621, ad IX.
[2] *Mem. Rit.*, Tit. III. Cfr. Martinucci-Menghini, I, ii, pp. 348-355.

cession. The altar is vested in purple, the missal is covered with a purple cloth, palms instead of flowers stand between the candles.[1] At the epistle corner is a table covered with white, on which are the palms to be blessed. The processional cross stands near, veiled in purple, with a purple ribbon with which to tie a blessed palm to it. In the sacristy three surplices are prepared for the servers, the amice, alb, girdle, purple stole and cope for the celebrant, also fire for the thurible and the holy water.

There are supposed to be only three servers and the celebrant. Nothing is sung.

The first server comes first to the altar, holding the holy water vessel and sprinkler. He is followed by the celebrant between the other two. The *Asperges* is performed as usual. Then the third server takes the maniple from the credence table and puts it on the celebrant's left arm.[2] He goes up to the altar between the second and third servers, kisses it in the middle, goes to the epistle side, and here, standing between these two servers, he says, "in a high and equal voice,"[3] the first antiphon, *Hosanna filio David.* The servers continue it with him. He reads the collect, lesson, both responsories (*Collegerunt pontifices* and *In monte Oliveti*), *Munda cor meum* and gospel, all at the same place. He kisses the book after the gospel and takes off the maniple.[4] The servers say the responsories with him and answer all the prayers. The celebrant continues, saying the preface, the servers say the *Sanctus.* The five prayers in the missal follow in order. While he says them the first server goes out and brings the thurible. While he says the fifth prayer the third server takes the holy water from the credence table. Assisted by the servers the celebrant puts on and blesses incense, sprinkles the palms, saying *Asperges me,* without the psalm, incenses the palms. Then he adds the sixth prayer. The incense is taken away. Sitting, the celebrant now preaches to the people.[5]

The first server then takes four palms and puts them on the altar. Kneeling before the altar the celebrant takes one first for himself, kisses it, and gives it to the first server to put, for the present, on the credence table. If another priest is present he gives the palm to the celebrant. Both stand, the celebrant with his back to the altar, facing the other priest. The priest who gives the palm kisses it first; the celebrant does so on receiving it. Neither kisses the hand of the other. Having taken his palm, the celebrant goes to the

[1] *Mem. Rit.*, Tit. III, cap. i: "In altari"; no. 3: "Rami palmarum, loco florum, inter candelabra." Notice again how the Roman books always suppose flowers as the normal decoration of an altar.

[2] Menghini says that nowadays the maniple is never worn with a cope (Martinucci, I, ii, p. 349, n.).

[3] *Mem. Rit.*, Tit. III, cap. ii, § 7.

[4] *Ib.*, § 10.

[5] *Ib.*, § 20.

epistle corner and there recites the two antiphons, *Pueri Hebraeorum.* He comes to the middle, bows to the cross, and gives palms to the servers. If another priest is present he receives his first.

Then palms are given to the people at the Communion rail, beginning at the epistle side. Everyone receives the palm kneeling, and kisses first the palm, then the celebrant's hand. The Memoriale says that palms are to be given first to men, then to women.[1] The celebrant washes his hands at the epistle corner, the servers assisting. He comes round to the middle by the longer way, genuflects or bows to the cross, goes to the missal at the epistle side and says the last prayer before the procession. Meanwhile the first server ties a palm branch to the processional cross. He then hands their palms to the celebrant and the other servers, and copies of the book from which they will recite the antiphons at the procession. The celebrant, standing in the middle with his back to the altar and holding his palm, says *Procedamus in pace*; the servers answer *In nomine Christi. Amen.* The celebrant begins the antiphon *Cum approquinquaret*, and continues it with the servers. Meanwhile the first server has taken the processional cross and stands with it at the entrance of the sanctuary, facing the altar. He stands,[2] then turns. The procession proceeds, first the cross-bearer, then the celebrant between the other two servers, reciting the antiphons alternately. They go outside the church. The second and third servers go in. The door is shut, they stand inside, facing the door. The cross-bearer stands without, facing the door, the celebrant behind him. The servers within recite the hymn *Gloria laus*, the celebrant without answering the first verse each time. When this is finished the first server knocks at the door with the foot of the cross. It is opened by those within. The cross-bearer enters, followed by the celebrant, who begins the responsory *Ingrediente Domino.* The second and third servers join him on either side as he enters. So they go up the church. Before the altar the first server puts aside the cross and takes the palms from the celebrant and others. If the responsory is not finished by the time they arrive before the altar, they stand there first to finish it. The celebrant goes to the seat and vests for Mass, assisted by the servers. Then he is to sit for a little.[3] The first server takes the chalice to the altar. Mass follows as usual.

The Passion is read at the gospel side. The celebrant does not say *Munda cor meum* till before its last part. While he

[1] *Mem. Rit.*, Tit. III, cap. ii, § 7.

[2] The text says nothing about his genuflecting this time. See p. 22, n. 1.

[3] *Mem. Rit.*, Tit. III, cap. ii, § 3, n. 12. This constant provision, that the celebrant, being tired, is to sit and rest in the middle of ceremonies, need not be observed if he is not tired.

reads the Passion the servers hold their palms. During the Communion antiphon the first server takes the chalice from the altar to the credence table. After Mass the servers arrange everything. They are to go away modestly.[1]

§ 3. THE FUNCTION WITH CHOIR

According to what we have noted above about churches where the deacon and subdeacon cannot assist (ch. xxiii, § 5, pp. 261-264), if this ceremony is to be made more solemn, after the manner of a sung Mass (which sung Mass will follow it), the following additions may be made.[2] There may be more servers, a M.C., cross-bearer, thurifer, two acolytes, the two who accompany the celebrant,[3] and others who will carry palms in the procession, of whom some will serve as torch-bearers at Mass. All will be sung, as when there are ministers. Two or more cantors sing the *Gloria laus* within the church, the rest of the choir answering without.

At the Mass the celebrant reads the first part of the Passion, in an audible voice, at the gospel side.[4] He comes to the middle of the altar, puts on and blesses incense, says *Munda cor meum*, goes back to the book on the gospel side, incenses the book and sings the last part of the Passion in the usual gospel tone. The acolytes do not hold candles at this gospel. All the rest of Mass follows the rules of Missa cantata. A lector may read the first lesson at the blessing of palms[5] and the epistle at Mass.

§ 4. LOW MASS ON PALM SUNDAY

At Low Mass, when the palms are not blessed, the celebrant says the Passion at the gospel side. He does not say *Munda cor meum* till before its last part. He begins the Passion with joined hands: *Passio Domini nostri Iesu Christi secundum Matthaeum*, with no other ceremony. At the

[1] *Mem. Rit.*, Tit. III, cap. ii, § 3, n. 18. The rubric seems superfluous.

[2] Le Vavasseur formally provides for more than three servers, for a thurifer and acolytes in the procession (ii, p. 203, § 67) and for singing throughout (ii, p. 200, § 55; p. 201, § 57; p. 203, § 64; p. 205, § 69, etc.). If the thurifer attends the procession, incense is put on and blessed first; he goes in front of the cross.

[3] As far as the ceremonies are concerned, if there are a M.C., thurifer, and acolytes, these two assistants are not really needed. The acolytes may wash the celebrant's hands after the distribution of palms.

[4] On the analogy of Missa cantata, it would seem that at the gospel of the blessing of palms the celebrant should go to the middle, put on and bless incense, say *Munda cor meum* there, sing the gospel at the gospel side, incensing the book, all as at sung Mass—unless it is thought better to follow the *Mem. Rit.* here exactly.

[5] Le Vavasseur, ii, p. 201, § 56.

words *emisit spiritum* he kneels for a short time, before the book. All in church kneel too. He goes to the middle, there says *Munda cor meum*, etc., as usual, goes back to the book and finishes the Passion, not making the sign of the cross. At the end he kisses the book; the server answers *Laus tibi Christe*. At the end of Mass, instead of the Gospel of St. John, he reads the Gospel *Cum approquinquasset*, otherwise read at the blessing of palms.

§ 5. MONDAY, TUESDAY, AND WEDNESDAY IN HOLY WEEK

During Holy Week (indeed, during the Easter octave too, that is, from the first Vespers of Palm Sunday to the second Vespers of Low Sunday) no other office or Mass may be said than those of the season. No feast is commemorated from Maundy Thursday to Easter Tuesday.[1]

On the Monday, Tuesday and Wednesday following Palm Sunday everything is done according to the rules for Passiontide (p. 267), and as noted further in the missal and breviary (or Holy Week book). On Tuesday the Passion according to St. Mark is read or sung at Mass, on Wednesday the Passion according to St. Luke. Whether the Passion be read or sung, the same rules are observed as on Sunday (pp. 277-280, 283).

[1] A priest who has a complete Holy Week book need not use his breviary at this time.

CHAPTER XXV

TRIDVVM SACRVM

§ 1. GENERAL RULES

THE Triduum sacrum is the three days, Maundy Thursday, Good Friday and Holy Saturday. It begins with matins of Maundy Thursday (tenebrae) said or sung the evening of Wednesday, and ends with the first vespers of Easter, which occur during the Mass on Holy Saturday.

During this time special rules are to be observed.

The office is double in rite. It contains no *Deus in adiutorium*, etc., at the beginning of any hour. The verses *Gloria Patri* and *Sicut erat in principio* are not said at any time, not even at the end of psalms. There are no chapters, hymns, or short responsories. At the end of each hour the antiphon *Christus factus est* is said, with a further clause in the office of Friday and another again in the office of Saturday. Then *Pater noster* is said silently, the *Miserere* aloud, and the prayer *Respice quaesumus Domine*, without *Dominus vobiscum* or *Oremus*. The conclusion of this prayer, *qui tecum vivit et regnat*, etc., is said silently. Except tenebrae, the Divine office is not sung, but recited in monotone. On these three days the morning office may be celebrated only once in each church. Private Masses are forbidden.[1] The offices may not be held in private chapels or those of convents or monasteries, unless the Ordinary has given a special indult for that purpose. Wherever possible, the morning office is to be celebrated with the assistance of deacon and subdeacon.

For further rules to be observed from the Mass of Maundy Thursday to that of Holy Saturday, see p. 296.

§ 2. TENEBRAE

THE office of Tenebrae is simply matins and lauds said, as usual, the evening before. Matins and lauds of these three days have special rules and are commonly called by this name.

Tenebrae, therefore, of Maundy Thursday is said in the evening of Wednesday; tenebrae of Good Friday in the evening of Thursday; tenebrae of Holy Saturday in the evening of Friday.

The directions which follow[2] apply to all three days. The differences between the three cases are noted here.

[1] But see p. 288, n. 1.

[2] *Caer. Ep.*, Lib. II, cap. xxii; Martinucci-Menghini, I, ii, pp. 192-196; Le Vavasseur, ii, pp. 68-71; Van der Stappen, v, pp. 77-79; Wapelhorst, pp. 424-426.

These preparations are to be made beforehand:

The six candles on the altar should be of unbleached wax. On Wednesday evening the altar cross is veiled in purple as during Passiontide, on Thursday evening it is veiled in black,[1] on Saturday evening it is unveiled. The frontal is purple on Wednesday evening; there is none on Thursday and Friday. The altar has no other decoration. The Sanctissimum should be removed. On the epistle side of the choir, at about the place where the epistle is read, the hearse[2] stands, bearing fifteen candles of unbleached wax.[3] An extinguisher should be near. In the middle of the choir a lectern stands, uncovered, with a book of the lessons. At tenebrae on Thursday the altar carpet may be purple. In the other two cases there should be no carpet before the altar at all.

The procession to the choir should proceed in this order: the M.C., the two cantors, celebrant, the choir, those of greater dignity before the others. All wear choir dress.[4] The celebrant has neither stole nor cope. At tenebrae for Friday no reverences are made to the choir; in many churches this rule is observed on all three days.[5]

The celebrant should take the first place in choir.

The Caerimoniale episcoporum does not suppose that the antiphons be pre-intoned at tenebrae.[6] But in many churches, especially at Rome, this is done,[7] as usual (see pp. 202-203). The prayer *Aperi Domine* is said, all kneeling. All stand; *Pater noster*, *Ave Maria* and the Apostles' Creed are said silently. The first antiphon is sung by the choir. The cantors intone the first psalm; all sit, put on the biretta, and continue it. Everything proceeds as usual at matins (see pp. 236-237), except that the verses *Gloria Patri* and *Sicut erat* are not sung at the end of the psalms.[8]

At the end of the first psalm a server, appointed for this purpose,[9] goes to the hearse and extinguishes the lowest candle on the gospel side.

[1] Supposing the cross is to be veiled in black on Good Friday. But see p. 301, n. 4.

[2] The hearse is a tall staff supporting a triangle on which are fifteen spikes or sockets for candles. Originally the word means a harrow. The tenebrae hearse is so called because it looks like a harrow (a triangle with spikes). Such triangles of candles were erected on the stand where a coffin rests in church; so this too is still called a hearse.

[3] All the candles should be unbleached. There is no authority for using a white candle in the centre. But the matter is not important and may tolerate some such slight variety of local custom.

[4] Normally cassock and surplice, unless they have canon's robes, etc.

[5] S.R.C., 12 August 1854, no. 3029, ad XI; cfr. 12 September 1857, no. 3059, ad XXVII, which contradicts the other decision.

[6] *Caer. Ep.*, Lib. II, cap. xxii, § 6. [7] Le Vavasseur, ii, p. 69, n. 1.

[8] The former special cadence for the end of the last verse of each psalm has disappeared from the Vatican edition.

[9] It may be the M.C. (*Caer. Ep.*, Lib. II, cap. xxii, § 7).

At the end of the second psalm he extinguishes the lowest candle on the epistle side. So he extinguishes a candle after every psalm, going to the alternate sides to do so. There are fourteen psalms in tenebrae, nine at matins and five at lauds. When the last psalm of lauds is finished, he will have extinguished all the candles, except the one in the middle at the summit of the triangle.

At the end of the third psalm of each nocturn of matins the versicle and response appointed are sung, the versicle by the cantors. Then all stand and say the Lord's Prayer silently. All sit again and put on the biretta. The lessons are sung at the lectern in the middle. The M.C. should go to the lector who will do so each time, accompany him to the lectern and stand at his left behind while he chants, holding his biretta. The lessons are chanted without asking first for a blessing, and without the final clause *Tu autem Domine miserere nobis*. While chanting the lector lays his hands on the book. There should be nine lectors chosen beforehand.[1] The celebrant does not sing the last lesson. The lessons of the first nocturn (Lamentations of Jeremias) have a special tone. Any of these may be sung by the choir. In this case no one goes to the lectern.

Lauds follow immediately after the ninth responsory; the choir remain seated. All stand when the *Benedictus* begins. The *Benedictus* has twelve verses. During the last six of these the same server who put out the candles on the hearse puts out one of the six candles on the altar, beginning with the farthest candle on the gospel side.[2] Next time he puts out the farthest on the epistle side, and so on alternately. On Wednesday evening, as soon as the last candle on the altar is extinguished, all the lamps in the church are put out, except the one which burns before the tabernacle. The lamps are not lit again till the *Exsultet* on Holy Saturday.

As soon as the server has put out the last candle on the altar, he goes to the hearse and takes from it the candle which remains there burning. He does not extinguish it, but carries it to the epistle side of the altar. He holds it here facing the gospel side while the antiphon at the end of the *Benedictus* is sung.

As soon as the antiphon *Christus factus est* begins, all kneel; the server puts the candle behind the altar, so that its light is not seen,[3] then kneels near it.

[1] Beginning with those of lower rank.

[2] *Caer. Ep.*, Lib. II, cap. xxii, § 11.

[3] If the altar is against the wall, so that the candle cannot be put behind it, a small screen should be made in the corner near the epistle side, so as to hide the light. The server puts the candle behind this. In any case a candlestick should be placed beforehand, into which he will put the candle.

On Wednesday evening the antiphon is *Christus factus est pro nobis obediens usque ad mortem.* On Thursday evening the choir adds to this, without pause, *mortem autem crucis.* On Friday evening they add the third clause, *Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen.*

After the antiphon *Pater noster* is said silently. Then the psalm *Miserere* is recited, aloud, but in a low voice. The celebrant, still kneeling, recites, in the same voice, the prayer *Respice quaesumus Domine super hanc familiam tuam.* But he says the conclusion *qui tecum vivit et regnat*, etc., silently. All remain kneeling from the beginning of the antiphon *Christus factus est.*

At the end the M.C. strikes the bench or a book to make a sound; everyone in choir does so too. The server takes the candle from behind the altar, and holds it up so as to show the light. Then he extinguishes it and puts it on the credence table, or takes it with him to the sacristy. When he has shown the light, all rise and leave the church silently, as they came. The hearse is taken away and put back for the next tenebrae.

§ 3. TENEBRAE IN SMALL CHURCHES

No special provision is made for this; but there is no reason why a church in which vespers or compline are celebrated should not have tenebrae on these days. It is possible to sing tenebrae on one of the three days only.

In a small church the rules, as given above, will be carried out as far as possible. Indeed, there is no great difficulty in any point. Only one server is absolutely necessary, to put out the candles. If there are no choir stalls, the celebrant will sit at the sedile. The choir and people may sing alternate verses of the psalms. Any nine men in cassock and surplice may read the lessons, including the celebrant. If nine cannot be procured, the same lector may read more than one lesson. The celebrant may sing the versicles, if there is no other cantor.

§ 4. MAUNDY THURSDAY MORNING

The morning services of Maundy Thursday and Good Friday correspond, so that neither may be held, unless the other is held also.[1]

[1] Only one Mass may be celebrated in each church; all the other priests receive Communion at this. *Cod.*, c. 862. But bishops and abbots *nullius* may say private Mass in a private chapel; superiors of religious communities may say Mass, without the procession and reservation, in order to give Communion to their brethren, but only privately with doors shut. In churches where not even the simple rites of the *Mem. Rit.* can be carried out, the Ordinary may allow one Low Mass to be said on Maundy Thursday. This permission must be renewed each year (cfr. Le Vavasseur, ii, p. 65, and decrees there quoted).

On Maundy Thursday the colour of the office is purple; that of the Mass is white. It is a festal Mass.[1]

The following preparations are made beforehand:

The High Altar is vested in white (the best frontal and tabernacle veil will be used, as for a great feast). The altar cross is veiled in white; there are six candles of bleached wax, lighted.[2]

On the credence table all is prepared as usual for High Mass. Two altar-breads are placed on the paten. A second chalice is prepared with its paten, a pall, veil of white silk and white silk ribbon. The crotalus (rattle) is laid on the credence table, if it will be used (see p. 291, n. 3). The white cope is laid out here, also white stoles for the priest and deacons who will receive Holy Communion. The processional cross stands near the credence table, veiled in purple; the canopy to carry over the celebrant during the procession.[3] Candles for those who walk in the procession are laid in some convenient place.

In another part of the church, not in the sanctuary and as far distant from the High Altar as possible, the place is prepared at which the Sanctissimum will be reserved till the Mass of the Presanctified on Good Friday. It will generally be a side chapel with an altar. The altar is not used as an altar. No Mass is said on it. All that is essential is the little box (capsula, urna) in which the Sanctissimum is reserved, and a table or space in front on which the chalice can be set down before it is enclosed in the capsula.[4] The capsula[5] is often made in a special form, like an urn. It must be so enclosed that the chalice within cannot be seen.[6] Inside a corporal is spread. It has a lock and a key. Before the service begins, and till the Sanctissimum is enclosed here, the urn should be left open. This urn may be the tabernacle of a side altar. In this case it should have no veil. Around it many candles

[1] *Caer. Ep.*, Lib. II, cap. xxiii; Gavanti-Merati, Pars IV, tit. viii (tom. i, pp. 271-283); Martinucci-Menghini, I, ii, pp. 196-210; Le Vavasseur, ii, pp. 71-83; De Herdt, iii, pp. 48-58; Van der Stappen, v, pp. 335-338; Wapelhorst, pp. 293-303.

[2] According to the *Mem. Rit.* there should be flowers on the altar (below, p. 298).

[3] In a large church two canopies are often used. The greater one, with four or six poles, waits at the entrance of the choir. While the priest carrying the Sanctissimum comes from the altar to this a smaller one (the so-called *umbella*, p. 18) is held over him.

[4] However the *Caer. Ep.*, Lib. II, cap. xxiii, §§ 2, 13, does call the place of repose an altar. So does the rubric of the missal on Maundy Thursday (after the Mass). This is because, as a matter of fact, a side altar will nearly always be used. Perhaps the best name for the place where the capsula stands is merely "locus aptus," as at the beginning of the same rubric. It is often called the sepulchre, S.R.C. 3929; 2873, ad II.

[5] This is the word in the rubric of the missal, *ib.*

[6] S.R.C., 30 March 1886, no. 3660, ad I.

are placed[1] and other decorations. The Memoriale rituum formally demands that there be flowers.[2] Relics or pictures are not allowed.[3] The "locus aptus," whether it be really an altar or a temporary table without an altar stone, should have a white frontal. On the table before the urn a corporal is spread, if the Sanctissimum is to be placed on it; near this is the key of the urn. If necessary, steps are provided that the deacon may go up to put the Sanctissimum in the urn.

Somewhere else, if possible outside the church or in the sacristy, a suitable place is prepared where the ciborium containing the Sanctissimum, in case of sick calls, will be kept.[4]

In the sacristy all is prepared for High Mass, with white vestments. An amice, alb, girdle and white tunicle are laid out for the second subdeacon who will carry the cross, if he assists, also purple stoles for the celebrant and deacon to use when they strip the altar.

If the Maundy (washing of feet, see p. 296) is to be performed, further preparations are necessary. The Maundy, if possible, should not be held before the high altar, but in a side chapel, in the sacristy or a hall near the church. Here there should be an altar or table[5] with purple frontal, a cross covered with purple, four or six candles of bleached wax, the missal covered with purple. At the epistle side a credence table stands, covered with a white cloth, on which are a large white cloth with strings to tie (an apron) for the celebrant, the book of lessons (covered white),[6] two vessels of water and two basins,[7] thirteen towels on a plate or in a basket, a plate containing the coins to be given to those whose feet are washed, another vessel of water and dish with which the celebrant washes his hands afterwards. On the gospel side is a long bench on which the thirteen men will sit, and a large vessel into which the water may be poured after use. There may be other benches or seats for the clergy who assist at this ceremony.

Besides the usual ministers and servers required for every High Mass, there should be a cross-bearer, who is either a second subdeacon vested (without maniple[8]) or a server in

[1] No liturgical book mentions a cross at the locus aptus.
[2] *Mem. Rit.*, Tit. IV, cap. i: "luminibus ac floribus ornatus."
[3] S.R.C., 15 December 1896, no. 3939.
[4] It may not be kept at the locus aptus (S.R.C., 9 December 1899, no. 4049, ad IV).
[5] It need not be a real (consecrated) altar; nor need it have an altar-stone.
[6] The Roman authorities always suppose that all liturgical books are vested in the colour of the office. This vesting of books is often omitted (see p. 20).
[7] Two are needed only if one is not large enough to wash thirteen feet (p. 297).
[8] *Caer. Ep.*, Lib. II, cap. xxiii, § 10.

surplice, a second thurifer for the procession, as many torch-bearers as attend on the greatest feasts, clergy to walk in the procession holding candles. The canopy is carried by clerks in surplice,[1] or by laymen. Confraternities may walk in the procession in their dress, holding candles.

The service begins after none. High Mass is celebrated as usual, with the following exceptions:

The psalm *Iudica me* is not said. *Gloria in excelsis* is sung. When the celebrant has intoned this, the church bells are rung, then not again, on any condition, till the *Gloria* of Holy Saturday. After the intonation of the *Gloria*, the organ is played for a little time, or the *Gloria* may be accompanied on the organ.[2] The Sanctus bell may also be rung for a short time when the celebrant has intoned the *Gloria*. It is not rung again. From now till the Mass of Holy Saturday a wooden clapper or rattle may be used instead of the bell.[3] The torch-bearers remain before the altar to the end of Mass. The kiss of peace is not given. After they have said *Agnus Dei* with the celebrant, the ministers change places, genuflecting before and after. The M.C. then brings the second chalice to the altar with its paten, pall and veil. When the celebrant has made his communion, the subdeacon covers the chalice of Mass and sets it aside on the gospel side, not outside the corporal. The ministers genuflect and again change places.

The deacon uncovers the second chalice and presents it to the celebrant on the corporal. The celebrant takes the second Host he has consecrated and places it carefully in this chalice. The deacon covers the chalice with the pall, then over this he puts the paten, upside down, covers all with the silk veil, and ties the veil around the stem with the ribbon. He places it on the middle of the corporal, and by it the ciborium from which Holy Communion will now be distributed.[4] The celebrant and ministers genuflect. The ministers go to the ends of the foot-pace, the deacon at the epistle side, the subdeacon at the gospel side, and stand there on the step below, facing each

[1] *Caer. Ep.*, Lib. II, cap. xxiii, § 10, allows copes when the ordinary celebrates.

[2] Either practice is allowed. The organ may not be played at any other time during Mass (S.R.C., 11 iun. 1880, no. 3515, ad IV; 30 December 1881, no. 3535, ad VII).

[3] The *Caer. Ep.* and missal do not mention this wooden instrument (crotalus) at all. The *Mem. Rit.* requires it (see p. 298, n. 3). Many authors disparage its use (*e.g.*, Martinucci, I, ii, p. 199, n. 2). But Merati requires it unconditionally (Gavanti-Merati, Pars IV, tit. viii, no. 3, p. 273). It is not commanded. It may be used. If it is, it is rattled whenever, on other days, the bell would be rung—at the Sanctus and elevation.

[4] Most authors suppose that the Hosts to be distributed at Communion are consecrated at this Mass. So they direct the M.C. to bring the ciborium from the credence table at the offertory. But in most of our churches the Sanctissimum will be taken from the tabernacle where it is already reserved. The deacon opens the tabernacle after he has arranged the second chalice.

other. The celebrant turns towards the people, but at the gospel side, so as not to turn his back to the Sanctissimum. The ministers bow low; the deacon sings the *Confiteor*. Meanwhile a server has given stoles to the priests and deacons in choir. Holy Communion is distributed according to the usual rule (see pp. 130-132). The ministers of Mass receive Communion first, then priests, deacons, the acolytes of the Mass, then all the others. All come up two and two, or in groups of four, kneel before the foot-pace where the acolytes hold the Communion cloth stretched across (p. 130). Afterwards the celebrant goes down to the Communion rails to give Communion to the people, accompanied by the ministers on either side. Torch-bearers go with him and kneel at either end of the rail. After Communion no one sits, because the Sanctissimum is exposed on the altar.

The rest of Mass is celebrated according to the rules when the Blessed Sacrament is exposed (p. 66). The deacon sings *Ite missa est*, the blessing is given, the celebrant says the last gospel.

During the last gospel the second subdeacon, who will carry the cross, or a server, goes to the credence table, and takes it.[1] Two thurifers bring thuribles from the sacristy. Candles are given out to all in choir, unless the singers find it impossible to hold both a candle and an open book.

When Mass is ended, the celebrant and ministers come to the ground before the altar, genuflect and go to the seats. Here the ministers take off their maniples, assisted by acolytes. The celebrant, assisted by the M.C., takes off the chasuble and maniple, puts on the cope. The acolytes take their candles and go, on either side of the cross-bearer, to the entrance of the sanctuary, where they wait facing the altar. The celebrant and ministers come to the altar, prostrate and kneel on the lowest step. The two thurifers come forward, the celebrant puts incense into both thuribles, not blessing it, and incenses the Sanctissimum with one.[2] The thurifers stand on either side of the altar. The M.C. takes the humeral veil and puts it on the celebrant, the subdeacon attaches it in front. The canopy-bearers take the canopy and stand at the entrance of the choir or sanctuary. The celebrant and ministers go up and kneel on the foot-pace. The deacon bows, rises, goes to the altar, takes the chalice and gives it to the celebrant, who receives it kneeling, and first bowing. He holds it in the left hand through the humeral veil, laying the right hand on it,

[1] A subdeacon must go first to the sacristy to vest.

[2] In cases of processions when there are two thurifers, it is convenient to distinguish them as first and second. The first is the one whose thurible is used by the celebrant to incense the Sanctissimum. He will naturally be the thurifer of the Mass; his thurible will receive incense first. The second thurifer merely walks by his side swinging a thurible.

FIG. 38. MAUNDY THURSDAY: THE PROCESSION

and stands. The deacon genuflects towards the Sanctissimum and covers the chalice with the end of the veil. The celebrant turns to the people, the ministers change sides behind him, so that the deacon shall be at his right. They hold the ends of the cope. The cantors intone the hymn *Pange lingua*, the singers continue it.

The procession goes to the sepulchre. If the small canopy is used, a server walks behind the celebrant, holding this over him till he comes to the large canopy. Lay people or members of confraternities may go first, holding lighted candles, then the cross-bearer between the acolytes, the clergy holding candles, lastly the celebrant between the ministers. While the procession is formed the celebrant and ministers wait under the canopy. All make a prostration before turning.[1] The celebrant and ministers walk under the canopy held over them. The two thurifers go immediately in front, swinging the thuribles,[2] the torch-bearers in two lines at the sides of the canopy. The procession should not go outside; it may go around the church. During the procession the rattle is sometimes sounded.[3] Meanwhile the celebrant and ministers recite suitable psalms,[4] not saying the *Gloria Patri*. The verse *Tantum ergo* should not be begun before the celebrant arrives at the altar of repose. If necessary other verses of the hymn may be repeated. At the place of repose the cross-bearer and acolytes stand aside to let the others pass. Those who hold the canopy stay at the entrance,[5] the members of the procession separate on either side, the thurifers and torch-bearers go to either side. All kneel, except the cross-bearer and acolytes; the celebrant goes to the place of repose and stands before it. The deacon, kneeling, takes the chalice from him, and places it in the urn,[6] which he leaves open. The celebrant and subdeacon kneel. The *Tantum ergo* is sung. The first thurifer approaches, the celebrant puts on incense as usual, not blessing it, and incenses the Sanctissimum.

[1] Except the cross-bearer and acolytes.

[2] There is no authority really for the practice of walking backwards and incensing the Sanctissimum all the time with repeated ductus duplex. Gavanti mentions it, but dissuades from it (Pars IV, tit. viii, rubr. 9, n. 9, *ed. cit.*, i, p. 275). The *Rituale Romanum* (Tit. IX, cap. v, § 3) clearly supposes that the thurifers walk in front swinging their thuribles. So do the approved authors (Martinucci, I, ii, p. 205, § 49; Le Vavasseur, ii, p. 79, § 271). Nor is it graceful to walk backwards. Merati (Pars IV, tit. viii, § 10; vol. i, p. 276) proposes an even stranger plan, that the thurifers walk sideways, facing one another. By far the most dignified proceeding is that they walk straight, swinging the thuribles in the inner hands, as Martinucci and Le Vavasseur say.

[3] There is no authority for this.

[4] See p. 249, n. 5.

[5] The small canopy may again be used, to the altar.

[6] The *Mem. Rit.* says it is placed on the altar (see p. 299). Presumably either method may be followed.

Then the thurifers go back to the sacristy, first making a prostration. The deacon goes up, genuflects, shuts and locks the urn. The clergy extinguish their candles and hand them to servers, the torch-bearers put out their torches and leave them there. All make a prostration and leave the place of repose to go back to the choir. The celebrant, ministers, cross-bearer and acolytes remain. They then rise, prostrate (except the cross-bearer and acolytes) and go to the sacristy. The celebrant and ministers wear the biretta on the way. Meanwhile vespers are said in choir. The altar is covered with a purple frontal, the altar cross with a purple veil. The six candles remain alight. Vespers are recited, not sung, according to the rubrics in the vesperal. There are no ceremonies, except that all stand at the Magnificat, kneel during the antiphon *Christus factus est* and all that follows.

While the *Miserere* is said at the end of vespers, a priest in surplice and white stole takes the Blessed Sacrament from the altar to the place where it is to be kept. The rules for this case are observed as usual (p. 249). He leaves the tabernacle open.[1] At the end of vespers the celebrant and ministers come back to the altar, the celebrant and deacon wearing purple stoles over the alb. The acolytes go before them, without candles. They hand the birettas they have worn to the M.C., bow to the choir, as usual. All, except the celebrant, genuflect to the altar; he bows. The celebrant begins the antiphon *Diviserunt sibi*, not singing it. The choir continue the antiphon and the psalm *Deus Deus meus*. The celebrant, ministers and acolytes go up to the altar and strip it. The acolytes take away the altar-cards and put them on the credence table. The celebrant and ministers take off the three altar-cloths and hand them to the acolytes to put on the credence table. The acolytes take away the frontal, the tabernacle veil and the carpet. They leave only the cross, covered with purple, and the six candles. They extinguish the candles and the sanctuary lamp. If there are other altars in the church, the celebrant, ministers and acolytes go to strip them in the same way. In going they wear the biretta. The choir does not recite the antiphon after the psalm till they return to the High Altar. The other altars may be stripped by other priests in surplice and purple stole. If anyone passes before the place of repose he makes a prostration. All leave the church and unvest in the sacristy as usual.

From now till the Mass of the Presanctified the Blessed Sacrament at the sepulchre is treated as if it were exposed. In passing it everyone makes a prostration. At least six candles burn all the time there. If possible two clerks in surplice watch, kneeling all the time. Priests and deacons

[1] The Sanctissimum must not be left in the tabernacle.

while watching wear a white stole. In any case someone must watch all the time the church is open. If necessary, for safety, the chalice containing the Sanctissimum may be put in the tabernacle used throughout the year during the night. It must be replaced at the locus aptus early on Friday morning.[1]

From now till Saturday no other lamps in the church are lit. No bells are rung. Holy water should be removed from all stoups and thrown into the sacrarium.[2] A small quantity is kept for blessing the fire on Holy Saturday. The holy oils should be burned (in the sanctuary lamp) and the new oil procured from the bishop as soon as possible on Maundy Thursday. The High Altar is quite bare, having neither altar-cloth nor frontal. The tabernacle is open and empty.

If the MAUNDY is performed it may follow immediately the stripping of the altars, or be done later in the day.[3]

Thirteen men wait at the place prepared.[4]

The ceremony is done by a celebrant in purple stole and cope, deacon and subdeacon in white vestments with maniples, acolytes who carry their candles lighted, a thurifer, M.C. and four servers[5] who will hand what is wanted at the time.

The procession comes to the place appointed in the usual order.[6] The men whose feet are to be washed stand as it enters. The members of the choir, clergy and singers go to the benches or seats prepared for them. The celebrant and ministers go to the altar, make the usual reverences and, if it is really an altar, the celebrant kisses it. The acolytes remain below, or in front, holding their candles. The deacon takes the book of lessons from the credence table, brings it to the altar and lays it there, as at Mass, when he is about to sing the gospel.

All now follows exactly as at the gospel of High Mass. The subdeacon goes down and waits for the deacon before the altar. Incense is put on and blessed by the celebrant, standing at the altar, the deacon kneels to say *Munda cor meum*, takes the book and receives the celebrant's blessing.

[1] De Herdt, iii, p. 53.

[2] S.R.C., 12 November 1831, no. 2682, ad LIV. Martinucci (I, ii, p. 210, § 80) and Le Vavasseur (ii, p. 83, § 281) speak as if the holy water may be left. The decree seems to forbid it.

[3] This ceremony is generally now performed in cathedrals and religious houses only.

[4] If possible they should be poor men. Martinucci thinks they should be given new clothes and a dinner afterwards "in a kind and liberal spirit" (I, ii, p. 211, § 82). No special dress is appointed for them; it would be proper that they should be dressed uniformly in white, or in the costume of some confraternity (*ib.*).

[5] The acolytes could be two of these; if necessary, the M.C. and thurifer might be the other two.

[6] Thurifer, acolytes, choir, servers, celebrant between the ministers. For the things to prepare see above, p. 290.

He sings the gospel *Ante diem festum* (it is the same gospel as at Mass), first singing *Dominus vobiscum* and announcing *Sequentia*, etc. The choir answer as at Mass. The book is incensed. After the gospel the subdeacon takes it to the celebrant to kiss. The deacon incenses the celebrant. All stand during the gospel.

Then the acolytes put their candles at the credence table and the thurifer takes away the incense. The ministers join the celebrant; all come from the altar together to the credence table. The ministers take off their maniples, the celebrant takes off the cope and puts on the white cloth that is to serve as an apron, assisted by the acolytes and M.C. The men whose feet are to be washed sit and take off their shoes and stockings.[1]

One server takes a basin, another a vessel of water, a third the towels, a fourth the plate with coins. They go to the first man whose feet are to be washed in this order: first, the servers with the water and basin, the celebrant, between the ministers, with hands joined, all wearing birettas, the other two servers bearing the towels and plate with coins.

In passing the altar all make the usual reverence. They come to the first of the thirteen. The server with the water stands at his left, the server with the basin at his right. The celebrant kneels before him, the ministers stand on either side of the celebrant. The subdeacon holds the man's right foot, the server pours a little water over it, into the basin held by the other server. The celebrant rubs the foot a little with his hand. Meanwhile the deacon takes the first towel and unfolds it. He hands this to the celebrant, who dries the foot and kisses it. He hands the towel to the man. The deacon holds the plate with coins, the celebrant takes one and gives it to the man, who takes it, kissing the celebrant's hand. They then pass to the next and repeat the same ceremony for each. If the water fails in the vessel the servers bring the other vessel and basin. The water used is poured into the large jar at the end of the row of men. As each man's foot is thus washed he puts on his shoe again.

As soon as the washing begins the choir sings the antiphon *Mandatum novum*, with the psalm verse, and the other antiphons and verses provided in the gradual, as long as the ceremony lasts. The celebrant, when he has washed the feet of the last, goes back to the credence table. Here he washes his hands, assisted by the acolytes. He takes off the apron and puts on the cope. The ministers accompany him. They go to the altar. Standing there at the epistle corner, between the ministers, the celebrant chants the *Pater noster* (continued silently), the versicles and prayer, in the ferial tone. All then go back to the sacristy or other place as they came.

[1] Of the right foot only.

§ 5. MAUNDY THURSDAY IN SMALL CHURCHES[1]

The altar is prepared as for feasts, with flowers,[2] white frontal and tabernacle veil. The altar cross is covered with white. The six candles are lit. The missal is at the epistle side. At the credence table all is prepared for Mass. Two altar breads are placed on the paten. There is another chalice with its pall, paten, a white silk veil and ribbon. If necessary the ciborium with altar breads for the Communion is placed here, also a white humeral veil and the rattle (crotalus).[3] The processional cross, covered with purple, stands near, and a small canopy (umbella).

The locus aptus for the reservation of the Blessed Sacrament is prepared in another part of the church, as described above (p. 289). In the sacristy white Mass vestments are laid out for the celebrant, also a white cope, purple stole, the surplices for the servers (supposed to be three only by the Memoriale rituum), incense and candles or torches[4] to be carried by people in the procession.

The six altar candles are lit.

The Memoriale rituum supposes that a Low Mass is said. At the *Gloria in excelsis* the bells are rung, then not again till Holy Saturday. At the Sanctus and elevation the rattle may be sounded. During the prayers before Communion the first server brings the second chalice, with its coverings, from the credence table and puts it on the altar. After his Communion the celebrant puts the second consecrated Host into this chalice, lays the pall over the chalice, on the pall the paten upside down, and the veil over all.[5] He uncovers the ciborium (if necessary takes it from the tabernacle) and genuflects. From now he acts as if the Blessed Sacrament were exposed, genuflecting each time he comes to the middle or leaves it, not turning his back to the Sanctissimum. He stands towards the gospel side, looking towards the epistle side, while the first server, kneeling at the epistle corner, says the *Confiteor*. Holy Communion is given as usual, first to the servers, unless priests are present. Coming back to the altar the celebrant puts the ciborium in the tabernacle and closes it. The chalice used at Mass is put on the credence table by the first server. While Mass is being finished the

[1] *Mem. Rit.*, Tit. IV. Cfr. Martinucci-Menghini, I, ii, pp. 356-363; Le Vavasseur, ii, pp. 207-214.

[2] *Mem. Rit.*, Tit. IV, cap. ii, § 4, no. 4.

[3] The *Mem. Rit.*, Tit. IV, cap. i, "In abaco," no. 11, requires the crotalus, but only for the "Angelus" after Mass.

[4] "Funalia sive candelae pro processione" are required (*Mem. Rit.*, Tit. IV, cap. i, "In Sacristia," no. 6). As all three servers are otherwise occupied, these can be held only by members of the congregation.

[5] According to the *Mem. Rit.* he ties the ribbon later (below, p. 299).

candles at the place of repose are lighted, candles or torches are handed to the members of pious confraternities who will take part in the procession, the canopy is made ready.

When Mass is ended, the celebrant genuflects to the Sanctissimum in the chalice, comes down to the ground; there at the epistle side he takes off the chasuble and maniple and puts on the cope, assisted by the servers. The first server brings the thurible from the sacristy. The celebrant comes to the middle, genuflects on the ground, and kneels on the lowest step for a short time. He puts on incense, does not bless it (nor do the solita oscula occur). He goes up to the altar steps; kneeling on the foot-pace he incenses the Sanctissimum with the usual three swings. He gives the thurible back to the first server; the second brings the humeral veil and puts it on his shoulders. He goes to the altar and genuflects. It is at this moment that the Memoriale rituum says he is to tie the ribbon round the stem of the chalice. He takes the chalice in his left, holding it through the humeral veil; he lays his right on it, the second server spreads the end of the veil over the hand and chalice. The celebrant turns his back to the altar and begins to recite the hymn *Pange lingua.* The procession goes to the place of repose in this order: First the banner used when Viaticum is taken to the sick[1] (if the church has such a banner), then confraternities or pious men carrying lighted candles, the processional cross borne by the third server, the first server with the thurible, the celebrant carrying the Blessed Sacrament. At his left the second server walks, who lifts the ends of his dress when he goes up or down steps. Immediately behind him the small canopy is carried by a member of the congregation or of a confraternity,[2] who holds it over to him. The celebrant and second server, as they go, recite the *Pange lingua.* The rattle may be sounded during the procession. At the chapel where the place of repose is prepared all divide, so that the celebrant may pass. The thurifer goes to the epistle side. The celebrant under the canopy goes straight up to the altar or table and places the chalice on it.[3] He comes down and the humeral veil is taken off. He puts on incense, without a blessing, goes up to the foot-pace and, kneeling, incenses the Sanctissimum. Meanwhile the servers and people recite the last two verses of the hymn *Tantum ergo* and *Genitori.* The celebrant stands, genuflects, puts the Sanctissimum in the urn, genuflects again, closes and locks the urn. He comes down,

[1] *Mem. Rit.*, Tit. IV, cap. ii, § 2, no. 8.

[2] The *Mem. Rit.* does not say who carries the canopy; but no server remains to do so. The large canopy may be used, borne by four or more men.

[3] *Mem. Rit.*, Tit. IV, cap. ii, § 2, no. 11, here disagrees with the *Caer. Ep.*, Lib. II, cap. xxiii, § 13 (the chalice is put in the capsula, left open). Either may be followed.

kneels for a short time at the foot of the steps, then rises, prostrates, as do all the others, and goes back to the altar, wearing his biretta.

At the High Altar the celebrant first takes the ciborium and carries it to the same place where the chalice is already reserved, namely to the locus aptus.[1] In doing this he observes the usual rules for taking the Blessed Sacrament from one place to another. It will be necessary to bring the humeral veil and canopy to the High Altar before he does this.

He then goes to the sacristy, takes off the white vestments and puts on a purple stole over the alb, crossing it in front.

He comes to the High Altar with the three servers, bows and begins the antiphon *Diviserunt sibi vestimenta mea*; he continues this and the psalm *Deus Deus meus* alternately with the servers.[2] Meanwhile he goes up to the altar and takes off the three altar cloths. The servers help him to do so, and take from the altar the frontal, flowers[3] and carpet, so as to leave only the altar cross and six candles, extinguished. In the same way he strips all other altars in the church. Coming back to the High Altar here he finishes the psalm and repeats the antiphon.

The Memoriale rituum says that he should then stay before the altar and say the Angelus, while a server sounds the rattle, all kneeling. He goes to the sacristy and unvests.

The arrangement of the place of repose and the rules for watching there are the same as at pp. 295-296. So also the other rules about taking away the holy water and so on.

§ 6. SUNG MASS

To the simplicity of this rite the following additions may be made.

The Mass may be a Missa cantata, with the full complement of servers.[4] Instead of the three clerks, there may be a

[1] *Mem. Rit.*, Tit. IV, cap. ii, § 3, no. 5. This differs from the other case, where it is forbidden to do so (see p. 290, n. 4). Presumably the direction here only means that the Memoriale supposes no other place possible (though compare Tit. V, cap. ii, § 4, no. 5). Le Vavasseur describes the direction here as a mere permission and adds roundly: "It is far preferable that, already on Maundy Thursday, the Blessed Sacrament be taken to the place where it will remain all the next day, till after Mass on Holy Saturday" (ii, p. 212 n.); that is, to another remote chapel, or to a tabernacle in the sacristy. Martinucci also ignores the rubric of the *Mem. Rit.*, and says that the Blessed Sacrament is taken to the sacristy (I, ii, p. 362, § 77). There seems no doubt then that this practice is lawful. It is certainly to be preferred, as uniform with the normal rule and more compatible with the ceremonies of Good Friday.

[2] The celebrant is supposed to know this psalm, and the "Pange lingua," by heart.

[3] Explicitly, *Mem. Rit.*, Tit. IV, cap. ii, § 4, no. 4.

[4] Le Vavasseur gives explicit directions for these, for two thurifers, two acolytes, torch-bearers (ii, p. 210, § 87).

M.C., cross-bearer, thurifer, two acolytes, two, four, or six torch-bearers.

The torch-bearers will remain to the end of Mass. The procession will be formed as when there are deacon and sub-deacon (above, p. 294) only without these two. The celebrant must himself put the Sanctissimum into the capsula.

All may be sung.[1] When the celebrant has intoned *Gloria in excelsis Deo*, the organ is played for a short time, while the bells are rung. At the procession the *Pange lingua* is sung. Vespers may be recited before the Sanctissimum is removed from the High Altar. The Sanctissimum may be taken to another place, not to the place of repose.[2]

§ 7. GOOD FRIDAY MORNING

The morning office of Good Friday may not, cannot be held unless that of Maundy Thursday was held the day before.

It consists of five parts: 1. Lessons; 2. Collects; 3. The Worship of the Cross; 4. Mass of the Presanctified; 5. Vespers. All follow one another without interruption.[3] The colour of the day is black.

The following preparations must be made beforehand:

The altar is entirely bare. It has no frontal nor tabernacle veil. The tabernacle is open and empty; the six candles are of unbleached wax and are not lighted till the Mass of the Presanctified. The candlesticks should be, if possible, neither gilt nor of silver, but dark in colour. The altar cross is covered with a purple or black[4] veil. It will be used for the worship of the cross. If possible, it should stand on a foot like those of the candles; but it will be removed from this foot. It is

[1] Le Vavasseur, ii, p. 209, § 83; p. 211, § 90.

[2] See above, p. 300, n. 1.

[3] Cfr. *Caer. Ep.*, Lib. II, caps. xxv-xxvi; Gavanti-Merati, Pars IV, tit. ix (*ed. cit.*, tom. i, pp. 283-297); Martinucci-Menghini, I, ii, pp. 217-234; Le Vavasseur, ii, pp. 87-105; De Herdt, iii, pp. 62-76; Van der Stappen, v, pp. 338-346; Wapelhorst, pp. 304-323.

[4] There is considerable doubt as to the colour of the veil which covers the cross on Good Friday. On 30 December 1881 the Congr. of Rites, asked whether it might be black, gave the ambiguous answer: "Servetur rubrica" (no. 3535, ad VIII). They might just as well have said what colour they mean. No rubric of the missal or *Caer. Ep.* mentions the colour at all. Yet, since the veil was certainly purple on Maundy Thursday, and no rubric says anything about changing it, it would seem to follow that it is purple still. However, authors differ on the point. Gavanti says the veil is black (Pars IV, tit. ix, rubr. 2, § 6; *ed. cit.*, tom. i, p. 284). Merati corrects him tentatively ("crux cooperta velo nigro, vel potius violaceo"; *ib.*, § 2, p. 284) and refers to Bauldry, Pars IV, cap. x. Martinucci, considered a great authority, says, absolutely, that it is black (I, ii, p. 217, § 1). Le Vavasseur says: "black or purple" (i, p. 88, § 297). De Herdt (iii, p. 63), Van der Stappen (v, p. 340, § 12), and Wapelhorst (p. 304) say purple. In most English churches the veil is certainly black.

possible to stand a large cross, with no foot, in the middle of the altar. Its veil must be so fixed that it can be undone by the celebrant in three stages (below, pp. 304-305). There is no carpet before the altar. On the lowest step are three cushions covered with purple cloth, on which the celebrant and ministers will lie when they are prostrate.

The credence table has a white cloth covering only the top of the table. On it are placed the missal, covered with black, on its stand, the book of lessons also covered with black,[1] one altar cloth, a black burse containing a corporal and purificator, the black chalice veil, cruets as for Mass, the broad stole for the deacon, if he will use this, possibly another vessel of water, dish and towel for the celebrant to wash his hands, the acolytes' candles of unbleached wax, not lit, a taper, the rattle, if it is used.

Near the credence table are a carpet of purple cloth and a cushion of the same colour, to put under the cross during the worship, a white veil to cover the cushion, the processional cross veiled in purple.[2] The sedilia are bare. If lecterns are used for the Passion, these may be placed where the gospel is usually read; or they may be brought out at the time.

At the chapel where the Sanctissimum is reserved a corporal is spread on the altar in front of the urn, its burse lies near and the key of the urn. The white humeral veil is on a credence table near; the torches and candles that will be used at the procession, with a taper for lighting them, the large canopy and the small one, if it is to be used, are placed in the chapel in some convenient place.

In the sacristy black vestments are laid out for the celebrant and ministers as for Mass,[3] the vestments for the three deacons of the Passion and their book or books, as on Palm Sunday (p. 273), but black, the vestments for the subdeacon who will bear the processional cross, namely, amice, alb, girdle, a black folded chasuble, no maniple.[4] If needed, a surplice and black stole for another priest, who will hold the cross for the people to worship at the Communion rails. Two thuribles are prepared.

The persons who take part in the ceremony are the celebrant, deacon and subdeacon, three deacons who sing the

[1] Supposing that the books are vested.

[2] Whichever colour is used to veil the altar cross, all other crosses in the church keep the purple veils of Passiontide till they are uncovered.

[3] Folded chasubles for the ministers, if they use them (see p. 255). All that follows as to taking off the folded chasubles, the deacon's broad stole and so on, supposes, of course, that these are used in the church. If not, the subdeacon wears only a black maniple over the alb, the deacon a black stole and maniple. During the service they have only to take off their maniples before creeping to the cross and to put them on again as soon as they have done so (p. 305).

[4] Supposing that the cross is borne by a subdeacon. Otherwise a server will bear it, vested in cassock and surplice.

Passion, another subdeacon, or server in surplice, who will carry the processional cross, the M.C., possibly a second M.C., two thurifers, two acolytes, two, four, or six torch-bearers, the men who will hold the canopy.

The service begins after none. All solita oscula are left out to-day; no one bows to the choir.[1]

The procession comes to the church in this order: the first thurifer without incense, the acolytes holding no candles, the members of the choir, unless they are already in their places, the other servers, M.C., subdeacon, deacon, celebrant. Before the altar all genuflect except the celebrant, who bows low. Then the celebrant in the middle with the ministers kneels before the altar and they prostrate themselves, lying on the ground with their arms and faces on the cushions. All others kneel. After a few moments the M.C. and acolytes rise. The acolytes take one altar cloth from the credence table and spread it on the altar. The M.C. places the missal at the epistle corner and opens it at the beginning of the service. They kneel again. When the celebrant and ministers have lain prostrate for about the time it would take to say the *Miserere*, they rise; the thurifer takes away the cushions, they go up to the altar. The celebrant kisses the altar; they go to the epistle corner and stand there as for the introit. All in choir sit. A lector comes to the credence table, there takes the book of lessons from an acolyte; accompanied by this acolyte he goes to the middle, genuflects, goes to the place where the epistle is read, and there chants the first lesson (the prophecy). He goes again to the middle, genuflects, takes the book back to the credence table and goes to his place. Meanwhile the celebrant in a low voice reads this lesson and the tract that follows, laying his hands on the book or altar. *Deo gratias* is not said after any lesson to-day. When the lector has finished, the choir sings the tract. The celebrant and ministers may sit at the sedilia. At the end of the tract the ministers stand in line behind the celebrant. All in choir stand. He sings *Oremus*; the deacon genuflects, singing *Flectamus genua*, all kneel with him except the celebrant; the subdeacon rises, singing *Levate*, all rise with him. The celebrant with outstretched hands sings the collect in the ferial tone. This is the order observed on all such occasions. During the collect the subdeacon goes to the credence table and takes off the folded chasuble, assisted by an acolyte. He then sings the second lesson as he sings the epistle at Mass. He does not go afterwards to kiss the celebrant's hand. The celebrant reads this lesson and the tract in a low voice. The

[1] That is to say, certainly no one bows from the uncovering of the cross till none on Holy Saturday (S.R.C., 12 September 1857, no. 3059, ad XXVII); moreover bowing may be omitted altogether to-day, if such is the custom of the church (Le Vavasseur, ii, p. 92, § 313).

deacon does not answer *Deo gratias*. All in choir sit while the subdeacon reads, and during the tract sung immediately afterwards. The celebrant and ministers may sit during the tract.

Towards the end of the tract the three deacons of the Passion come from the sacristy and sing the Passion. Everything is now done exactly as on Palm Sunday (see pp. 278-280), except that there are no palms to hold. When the first part of the Passion is finished, the deacon takes off the folded chasuble and puts on the "broad stole" at the credence table.[1] He brings the book of lessons to the altar, kneels there and says *Munda cor meum*. He does not ask for the celebrant's blessing. He sings the last part of the Passion as the gospel as at Mass, except that the acolytes stand on either side of the subdeacon with joined hands, not holding candles. There is no incense; the celebrant does not kiss the book afterwards. The subdeacon gives it at once to the M.C.

If there is to be a sermon it may be preached at this moment.

The COLLECTS follow. The celebrant stands at the epistle corner, the ministers in line behind him. All stand. After each summons to prayer by the celebrant *Flectamus genua* follows and *Levate*, as above. The tone is ferial.

The prayer for the Emperor is left out. At the prayer for Jews the genuflection is not made.

The WORSHIP OF THE CROSS[2] follows. Towards the end of the collects the acolytes, or other servers, spread the purple carpet in front of the altar, at the middle, in such a way that one end covers the lowest step, and the rest is spread across the sanctuary before the steps. On the lowest step they lay the cushion and the white cloth over it.

When the collects are ended the celebrant and ministers go to the sedilia. All in choir sit. The celebrant and subdeacon take off their chasubles. They come back to the altar, the celebrant stands at the epistle side, on the ground before the steps, having the subdeacon at his left. Both face the people. The deacon goes to the altar accompanied by the M.C.; both genuflect. The deacon takes the cross from the altar[3] and brings it to the celebrant covered with its veil. The celebrant holds it so that the figure of our Lord is towards the people. An acolyte brings the missal from the altar and holds it before the celebrant open at the text *Ecce lignum crucis*. The deacon stands at the celebrant's right. Assisted, if necessary, by the ministers, the celebrant unveils the upper part of the cross

[1] He wears the broad stole from now to after the celebrant's Communion; then he puts it off and takes back his folded chasuble (p. 255).

[2] This is what our fathers before the Reformation called "Creeping to the Cross."

[3] If necessary, he and the M.C. detach it from its foot or stand.

about as far down as the inscription I.N.R.I., holding it meanwhile in his left. He lifts it to the height of his face and chants, on notes low in pitch, *Ecce lignum crucis*; the ministers join him as he continues *in quo salus mundi pependit.* The choir answers *Venite adoremus*, everyone in church kneeling, except the celebrant. All rise; the celebrant goes to stand on the foot-pace at the epistle corner, facing the people between the ministers, as before. He uncovers the right arm of the cross and the head of the figure of Christ, then sings as before, except that he does so in a higher pitch. All kneel during the answer. The third time he goes to the middle of the altar, uncovers the whole cross, handing the veil to the subdeacon (who gives it to the second acolyte to put on the credence table), and sings again in a still higher pitch.[1] When the answer is sung all remain kneeling; the celebrant, accompanied by the M.C., carries the cross to the carpet prepared, kneels there and lays it so that the upper part rests on the cushion.[2] He rises and genuflects to the cross with the M.C. All rise at the same moment. He goes to the seats, where the ministers meet him.

As soon as the celebrant has completely uncovered the altar cross, servers unveil the processional cross and all others in the church. After the last *Venite adoremus* the choir begins to sing the Reproaches (improperia) and the hymn *Pange lingua*, with the verse *Crux fidelis* repeated, as in the gradual. They may sing all or part of this, according to the time occupied by the worship of the cross.[3]

At the seats the celebrant and ministers take off their maniples,[4] then their shoes, assisted by the M.C. and acolytes. The ministers remain standing at the seats; the celebrant, with the M.C. at his left, goes first to worship the cross. He makes a prostration at the end of the carpet on which the cross rests, rises, makes another prostration about half way up the carpet, then a third immediately before the cross. This third time he bends and kisses the feet of the crucifix. The M.C. makes the prostration each time with him, but does not kiss the cross.[5] Both rise, genuflect towards the cross[6] and go back to the sedilia. Here the celebrant puts on his shoes,

[1] "Ecce lignum crucis" begins on *fa*. It may be sung conveniently a tone higher each time, beginning first on E♭ (do=B♭), next on F (do=C), next on G (do=D).

[2] In some churches they now collect money and put a plate near the cross.

[3] The singing should end when the creeping to the cross ends. There is no justification for singing while the procession goes to the place of repose, and to do so spoils the ceremony.

[4] S.R.C., 15 September 1736, no. 2326, ad IV.

[5] The M.C. will come to worship the cross himself later, as first of the servers.

[6] From this moment till the beginning of the function of Saturday everyone genuflects towards the cross.

maniple and chasuble, and washes his hands if this is necessary.[1] He is assisted by the M.C. and, if he washes his hands, by the acolytes. He sits and puts on his biretta.

The ministers now go to worship the cross in the same way; the second M.C. may accompany them if there is a second M.C. The deacon is on the right, he kisses the cross first. They come back to the sedilia and put on shoes and maniples, and the subdeacon his folded chasuble. If the chapter is present the ministers go to worship the cross after the canons, unless they are canons themselves.

All the members of the choir now come in turn to creep to the cross, those of higher rank before the others. They should all take off their shoes first.[2] They come in groups of two, make the three prostrations, the man on the right kisses the cross first. The servers do so after the choir.

The most convenient and orderly way to arrange the creeping to the cross is that there should be three pairs at least before the crucifix all the time. As the first pair kneel to kiss it the second pair make their second prostration in the middle of the carpet, the third pair at the same time make their first at the end of the carpet. All rise, the first pair genuflect to the cross and go to their places; the second pair now becomes the first. Meanwhile a new pair has come to the end of the carpet. All make the prostration together, as before, each pair in their place.

When each pair has kissed the cross they rise and genuflect to it, one on either side, and go to their places.

The people may come up and worship the cross in the same way after the servers. Or, while the clergy do so, a priest in surplice and black stole may take the cross to a place near the entrance of the choir and place it on another carpet and cushion, that the people may come to it there. This priest genuflects to the cross before carrying it and when he has laid it down. A server may kneel by the cross and wipe the feet of the figure each time when they have been kissed.

Another way, also allowed, is that a priest in surplice and black stole take a crucifix, either the one that has served hitherto or a smaller one, to the Communion rails and there let the people kiss it. They come up as to Communion. He may wipe the feet with a cloth each time.

While the creeping to the cross proceeds, the celebrant and ministers read the Reproaches, sitting with head covered.[3]

[1] It seems to be left to his discretion whether he will wash his hands at this point or not. Martinucci says nothing about it (I, ii, p. 225, § 57). Le Vavasseur (ii, p. 97, § 337) says he does so, "if necessary."

[2] Martinucci says they should do so "if it is the custom" (I, ii, p. 225, § 59); Le Vavasseur, "if the clergy do so" (ii, p. 97, § 339).

[3] Le Vavasseur, ii, p. 98, § 340. This is the usual practice. But Martinucci says they *stand* wearing birettas (I, ii, p. 225, § 60). But he often uses "stare" for "esse," because he is an Italian and does not know Latin.

The second acolyte brings the missal from the altar and holds it before them. They read the text alternately, the celebrant saying the verses, the ministers answering each time *Agios o Theos*, *Popule meus*, *Crux fidelis*, and so on. When they have finished, the acolyte puts the missal back on the altar.

Towards the end of the creeping to the cross an acolyte lights the six candles on the altar and those of the acolytes. The deacon goes to spread the corporal on the altar, laying the purificator near it on the epistle side. He makes the usual reverence to the celebrant; the subdeacon stands un-

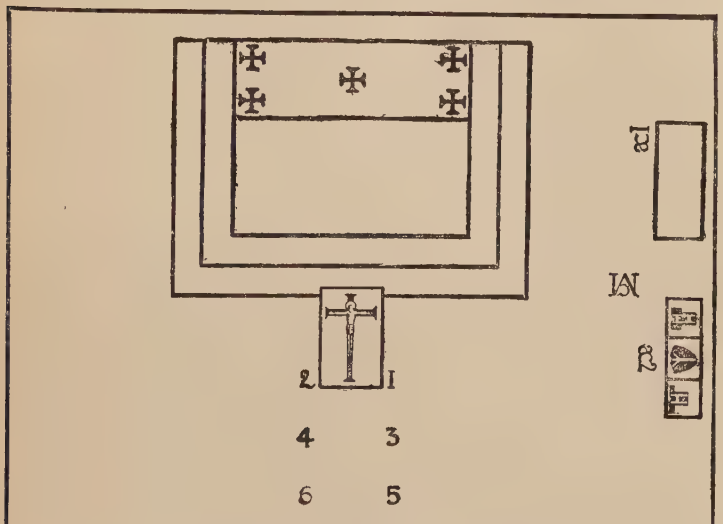


FIG. 39. CREEPING TO THE CROSS
(The ministers wear folded chasubles)

covered with him, as at Mass. The deacon genuflects each time, not to the altar, but to the cross.

When the creeping to the cross is ended, the deacon, accompanied by the M.C., puts it back on the altar in its usual place. Both genuflect to the cross before he takes it. He kneels to do so and genuflects again to it when he has put it on the altar. As the deacon kneels to take up the cross all in choir kneel too, including the celebrant and subdeacon. They remain on their knees till the cross is placed on the altar. The acolytes take away the cushion and carpet.

The PROCESSION TO THE PLACE OF REPOSE follows.

If another subdeacon is to carry the processional cross he will go out towards the end of the worship of the cross and will vest in amice, alb, girdle and folded chasuble (if the

folded chasuble is used in the church), without maniple. Otherwise a server in surplice carries the processional cross. Two thurifers go to prepare the thuribles. They take the thuribles, with burning charcoal but without incense, straight to the chapel, where is the place of repose, and wait there. Other servers go to the chapel and there light the torches which will be carried on the way back to the High Altar. The men who hold the canopy also wait there.

The cross-bearer, between the acolytes with lighted candles, stands at the entrance of the choir. The celebrant and ministers come before the altar. It will be convenient, if possible, that the members of the choir come out to the middle and stand here, in the inverse order to that in which they will go in procession. All genuflect except the cross-bearer.[1] They turn and go by the shortest way, and in silence, to the place of repose, the celebrant and ministers covered.

Here the cross-bearer and acolytes stand aside, to let the others pass. The thurifers are at the epistle side. The ministers separate to let the celebrant come between them. They uncover and give their birettas to the M.C. All make a prostration, the celebrant and ministers kneel on the lowest step before the place of repose. All kneel with them. They wait here a short time. Meanwhile candles are distributed to the clergy. The torch-bearers take their torches. When all is ready, at a sign from the M.C., the deacon[2] goes up to the capsula, opens it and comes back to his place. The thurifers come to the celebrant; he puts incense into both thuribles, not blessing it (nor are the solita oscula made). He kneels again, the deacon hands him the first thurible, he incenses the Sanctissimum as usual; the ministers hold the end of the chasuble.

The M.C. puts the white humeral veil on the celebrant. He and the ministers go up and kneel on the edge of the foot-pace. The deacon rises, takes the chalice from the urn (leaving the urn open and empty), and hands it to the celebrant, who bows, receives it kneeling, and holds it in the left hand through the veil. He lays the right hand on it; the deacon, kneeling before him, arranges the end of the veil so that it shall cover the hand and chalice. The celebrant rises and turns to the people. The ministers change places behind him, and stand at his sides. The cantors intone the hymn *Vexilla regis*, the choir continues.

The procession returns to the High Altar singing the hymn. If a small canopy is used, it will be held over the celebrant

[1] Whether the acolytes genuflect depends on the question at p. 22.

[2] The *Caer. Ep.*, Lib. II, cap. xxv, § 31, and cap. xxvi, § 14, says the "sacrista" opens the capsula. He is supposed to be a priest or deacon, and wears a black stole (Merati, i, p. 291, § xlii). The rubric of the missal says the deacon opens the capsula. The S.R.C. says so too (16 December 1828, no. 2669, ad I).

till he comes to the larger one at the entrance of the chapel. The cross-bearer goes first between the acolytes, then the clergy and members of the choir holding lighted candles. If not all hold candles, those who do so will walk behind the others, so as to be nearer to the Sanctissimum. The celebrant carries the chalice under the canopy between the ministers, the thurifers walk immediately before swinging the thuribles. The torch-bearers walk on either side of the canopy. During the procession the rattle may be sounded. In the choir and sanctuary all remain kneeling with lighted candles to the celebrant's Communion. The torches remain.

At the High Altar the deacon, kneeling before the celebrant, takes the chalice from him and places it on the altar. He unties the veil over the chalice, but leaves it covered.

As soon as the deacon has taken the Sanctissimum, the celebrant and subdeacon kneel on the lowest step. The M.C. takes the humeral veil and puts it on the credence table. The celebrant and subdeacon rise, the deacon stands at the celebrant's side. Incense is put on, not blessed; the Sanctissimum is incensed, the ministers holding the ends of the chasuble.

The second thurifer takes the thurible to the sacristy; it is not wanted again. When the procession has left the place of repose, all candles there should be put out.

MASS OF THE PRESANCTIFIED follows.

The celebrant and ministers go up to the altar. They genuflect before it; the subdeacon goes to the right of the deacon, and genuflects again when he is at that side. The deacon uncovers the chalice and gives the veil to the M.C., who takes it to the credence table. The deacon then takes off the paten and pall. He holds the paten over the corporal; the celebrant takes the chalice and lets the consecrated Host slip from it on to the paten. He should not touch the Host with his fingers; if he does he must purify the fingers at once in the little vessel for that purpose. He puts the empty chalice on the corporal in its usual place, takes the paten, and lets the Sanctissimum slip from it on to the corporal, not making the sign of the cross with the paten. He puts the paten on his right, on the corporal. The first acolyte brings the cruets on the dish, genuflecting before he comes up. The deacon takes the chalice in his left, does not wipe it, stands it on the pall. The subdeacon hands the wine cruet to the deacon, who pours wine into the chalice. The subdeacon pours in a little water, as at Mass. The water is not blessed; the celebrant does not say the prayer *Deus qui humanae substantiae.*

The acolyte takes back the cruets, again genuflecting as he reaches the ground. The subdeacon goes to the celebrant's left, genuflecting before he goes and when he arrives. The deacon hands the chalice to the celebrant, who places it on the corporal. The deacon covers it with the pall. There are

no oscula, the sign of the cross is not made with the chalice. The thurifer comes up, first genuflecting. The celebrant puts incense into the thurible, does not bless it, takes the thurible from the deacon, incenses the chalice and Host as at the offertory in Mass, saying the prayer *Incensum istud*, etc. He genuflects and incenses the cross thrice, again genuflects and incenses the altar, saying *Dirigatur Domine*, as at Mass. The ministers hold the ends of his chasuble. All genuflect each time in passing the middle, as when the Blessed Sacrament is exposed. The celebrant gives the thurible to the deacon, saying *Accendat in nobis*. He is not incensed. While the altar is incensed, the M.C. lifts and then replaces the missal as usual. The thurifer takes away the thurible; it will not be used again. The celebrant washes his hands, as before the Blessed Sacrament exposed, that is, turning so as not to have his back to the middle (see p. 67). The subdeacon holds the water and dish, the deacon the towel.[1] Or the acolytes may serve at the washing of hands. In this case, the ministers stand in line, as at the collects.[2] The celebrant comes to the middle; the ministers do so too, behind him in line. All genuflect. The celebrant bows and says the prayer *In spiritu humilitatis*; he kisses the altar, genuflects, turns to the people on the gospel side, says *Orate fratres*, etc., turns back the same way, not completing the circle. No answer is made.

He sings the Lord's Prayer in the ferial tone, as at Mass, the ministers standing in line behind him. When the choir has answered *Sed libera nos a malo*, he says *Amen* silently, then sings the prayer *Libera nos Domine* in the ferial tone, that is, without any inflection of the voice. During this prayer he extends the hands. He does not take the paten nor make the sign of the cross. The choir answers *Amen*.

The celebrant and ministers genuflect. They kneel on the foot-pace behind him. The celebrant passes the paten under the Host, holds the paten in the left which he rests on the altar, takes the Sanctissimum in the right and elevates it over the paten. He lifts it so that it may be seen by the people, but does not lift the paten. The ministers do not hold the ends of the chasuble, the Sanctissimum is not incensed, the crotalus is not sounded. The M.C., who genuflected with the celebrant and ministers after the prayer *Libera nos quaesumus Domine*, kneels meanwhile at the gospel side. Then he comes to the epistle side. When the elevation is ended, the ministers rise and stand at the celebrant's sides. The deacon at the right uncovers the chalice. The celebrant rests the paten on the altar, does not genuflect, holds the Host over the chalice and breaks it, as at Mass, saying

[1] Martinucci-Menghini, I, ii, p. 232, § 85.
[2] Le Vavasseur, ii, p. 102, § 353.

nothing. He puts the fraction in the chalice, not making the sign of the cross. The deacon covers the chalice; all three genuflect. The ministers change sides and genuflect again on arriving. The celebrant, bowing over the altar, says the prayer *Perceptio corporis* silently, his hands joined on the altar. He genuflects with the ministers, says the prayers *Panem caelestem accipiam*, *Domine non sum dignus* (thrice), *Corpus Domini*, as usual, and receives Holy Communion, making the sign of the cross with the Host, as at Mass. He stands a moment silently. Then the subdeacon uncovers the chalice, all three genuflect, the celebrant gathers up the fragments on the corporal with the paten, and puts them into the chalice. The first acolyte brings up the cruets, genuflecting before he comes up. The celebrant drinks the wine with the fraction, not making the sign of the cross with the chalice, saying nothing. Meanwhile the ministers stand at his sides and bow.

Then all in choir stand,[1] and extinguish their candles, which, with the torches, are taken to the sacristy. The subdeacon pours wine and water into the chalice over the celebrant's fingers.[2] He drinks this as usual. The ministers change places, genuflecting in the middle. The deacon goes to the credence table, takes off the broad stole and puts on his folded chasuble. Then he comes to the right of the celebrant, and genuflects there. The missal is not carried across. The subdeacon dries the chalice, covers it with the paten and pall, puts the corporal into the burse and this on the chalice, with purificator, paten and pall, all as usual, then carries it to the credence table. He comes back to the celebrant's left, genuflecting before going up the steps. The celebrant bowing says the prayer *Quod ore sumpsimus*; the subdeacon closes the missal. The M.C. takes the birettas. The acolytes, without candles, come before the altar. All come down the steps, genuflect and go to the sacristy, not bowing to the clergy in choir, the celebrant and ministers covered.

When the celebrant and ministers have left the church, the choir recite vespers, as the day before (p. 295). Meanwhile two servers take from the altar the missal and altar cloth, leaving only the cross and six candles alight. Everything is taken from the credence table and put away in the sacristy. After vespers the candles are put out.

All the ornament of the place of repose is taken away before tenebrae.[3]

[1] Martinucci lets them stand now to the end (I, ii, p. 233, § 93). Le Vavasseur says they sit, rising as the celebrant goes out (ii, p. 91, § 312).

[2] The usual first pouring of wine alone into the chalice is omitted.

[3] S.R.C. 2740, ad 5.

§ 8. GOOD FRIDAY IN SMALL CHURCHES

The preparations are: at the High Altar six candles of unbleached wax, not lighted, the cross covered with a purple or black veil,[1] which can easily be removed, a cushion at the second altar step in the middle. The credence table is covered with a white cloth, not greater than the top of the table; on it are placed one altar cloth of the size of the top of the altar, the missal on its stand, a black burse with corporal, pall and purificator, the black veil, cruets as for Mass. Near the credence table are a purple carpet, purple cushion and white veil on which to rest the cross, the processional cross veiled in purple. At the "locus aptus" of the Reservation a corporal is spread before the urn; near by are a white humeral veil, the canopy, torches and candles for the procession. In the sacristy three surplices are prepared for the servers, an amice, alb, girdle, black maniple, stole and chasuble for the celebrant, the thurible, with fire at hand.

The Memoriale rituum supposes, as usual, that only the celebrant and three servers take part in the function. However there must be one man or more to hold the canopy in the procession, and others to accompany it with lighted candles.

The Lessons and Collects.—A sign is given with the rattle, the servers vest, the celebrant washes his hands and vests. He comes to the sanctuary, following the three servers, with hands joined, and head covered. Before the altar he takes off his biretta, bows, then kneels and prostrates, lying prone with his arms and head on the cushion, for about the time it would take to say the *Miserere*.

The first and second servers meanwhile spread the one altar cloth on the altar,[2] the third puts the missal on its stand at the epistle corner. The celebrant rises, a server takes away the cushion. He goes up to the altar and kisses it in the middle. He goes to the missal and there reads the first lesson, with the tract. He says *Oremus*, genuflects, saying *Flectamus genua*, and all kneel with him. The second server rising says *Levate*. The celebrant, and all with him, rise. The celebrant says the first collect. Then he reads the second lesson, tract and the Passion, with hands joined, at the epistle side. At the same place he says the prayer *Munda cor meum*, and the last part of the Passion; he does not kiss the book at the end.

[1] *Mem. Rit.*, Tit. V. Cfr. Martinucci-Menghini, I, ii, pp. 364-378; Le Vavasseur, ii, pp. 214-224.

[2] The *Mem. Rit.*, Tit. V, cap. ii, § 1, no. 5, here adds a curious direction, that they fold the altar cloth in half lengthwise, so that it is doubled on the front of the altar, the further half of the altar is bare. This does not correspond with what is done when there are ministers. It is difficult to see the reason for a difference here. Many authors, as Le Vavasseur (ii, p. 215, § 106), De Herdt (iii, p. 76, § 49) omit this direction.

After the Passion a sermon may be preached.

The celebrant, at the epistle corner, reads the collects, as they stand in the missal. After each admonition he says *Oremus*, then, genuflecting, *Flectamus genua*; the second server says *Levate*, the celebrant, and all with him, rise. The collect for the Emperor is not said; there is no genuflection at that for the Jews. Towards the end of these collects the first and third servers spread the purple carpet in the sanctuary before the middle of the altar; on it they lay the cushion and cover it with the white veil.

The Worship of the Cross.—Standing at the epistle corner the celebrant takes off the chasuble. He goes to the middle, genuflects and takes the veiled altar cross. The first server holds the missal. The celebrant comes to stand on the ground before the steps, at the epistle corner, holding the cross. The server holds the missal open before him. He unveils the upper part of the cross with his right hand, holds it up and "reads in a grave voice"[1] the words *Ecce lignum crucis*; the servers say the rest with him, namely, *in quo salus mundi pependit.* All kneel, except the celebrant. The servers say *Venite adoremus.* The celebrant goes to stand on the foot-pace at the epistle corner, uncovers the right arm of the cross and the head of the figure of our Lord, lifts it higher, and says the same words as before in a higher (or louder) voice.[2] The servers continue with him and answer as before. The third time he stands on the foot-pace in the middle, uncovers the whole cross, lifts it higher still, and says the words as before still higher (or louder). The missal is put back on the altar, the processional cross and all others in the church are uncovered. The celebrant comes to the place where the carpet is prepared, passing on the gospel side, kneels there and lays the cross on the cushion. The Memoriale rituum says he attaches it with cords.[3] He rises, genuflects towards the cross, goes to the seat[4] and takes off his shoes and maniple,[5] assisted by the servers. He comes alone to worship the cross. He makes a prostration at the edge of the carpet, rises, comes forward, prostrates again in the middle of the carpet, then a third time immediately in front of the cross. As he does so the third time he kisses the feet of the crucifix. He rises,

[1] *Mem. Rit.*, Tit. V, cap. ii, § 2, no. 4.

[2] "Elevans crucem et vocem" (*ib.*, no. 5). Presumably meaning louder. To change the pitch of the voice would seem to involve singing.

[3] Tit. V, cap. ii, § 2, no. 11. It also provides that a plate for money be put near the cross (*ib.*, no. 9).

[4] The *Mem. Rit.* (*ib.*, no. 12) says he goes to a stool on the epistle side. Supposing always nothing but the arrangements for Low Mass, it does not suppose that there are sedilia.

[5] The *Mem. Rit.* (*ib.*) says nothing about the maniple. But see the decision of the S.R.C. quoted at p. 305, n. 4. Martinucci adds that he takes off the maniple (I, ii, p. 368, § 60).

genuflects to the cross, goes to the sedile and puts on his shoes and maniple. The three servers take off their shoes[1] and come forward, prostrating thrice in the same way and kissing the feet of the crucifix. They may do so together in a group of three, the one on the right kissing first, then the one in the middle, lastly the one on the left; or the first server may advance alone followed by the two others. The person on the right always kisses the cross first. They go back and put on their shoes.

The people come up and worship the cross, first members of confraternities in their dress,[2] then men, then women, all in pairs, and (says the book) "devoutly and gravely."[3] The Memoriale rituum makes no provision for any other manner of worshipping the cross. But there seems no reason why, if another priest is present, he should not take the cross to the Communion rails for the people to worship there, kneeling in line, as when they come to Communion. He would wear a surplice and black stole. Or the celebrant himself may do so, saying the Reproaches afterwards.

While the people worship the celebrant, sitting with biretta, recites all the Reproaches, either alone or alternately with the second and third servers, in a clear voice. The text is printed in verses in the book Meanwhile the first server is to assist at the worship of the cross by the people and see that all is done in order. He may wipe the feet of the crucifix each time when they have been kissed. The server replaces the missal on the altar, when the celebrant has read all.

Procession from the Place of Repose.—Towards the end of the Creeping to the Cross the first server lights the six altar candles. If the altar cloth till now has been folded in half the second and third servers spread it out, removing the missal as they do so. The missal is replaced. The second server brings to the altar the burse and purificator. He spreads the corporal and lays the purificator near it, on the epistle side. He places the missal near the centre on the gospel side, turned towards the middle, as during the Canon of Mass. When the worship of the cross is ended, the celebrant puts it back on the altar, genuflecting towards it before he lifts it from the cushion, and again after he has put it in its place. The servers take away the cushion, veil and carpet used 1or the cross. The first server brings the thurible with burning charcoal from the sacristy. The celebrant at the sedile puts on the chasuble, comes to the altar bare-headed, and genuflects.[4] The second server takes the processional cross. The procession goes, by the shortest way, to the place of Repose, in this order: First the banner used when holy

[1] *Mem. Rit.*, Tit. V, cap. ii, § 2, no. 15.
[2] "Sodales cum saccis" (*ib.*, no. 16). [3] *Ib.*
[4] The *Mem. Rit.* (Tit. IV, cap. ii, § 3, no. 1) says he puts incense into

Viaticum is taken to the sick,[1] if the church possesses such a banner, then members of a congregation in their dress or other "pious men,"[2] the first server with the thurible, the processional cross borne by the third server, the celebrant, having at his left, and a little before him, the second server.

At the place of repose all part on either side to allow the celebrant to pass. The thurifer goes to the epistle side. The celebrant first genuflects on the ground before the "locus aptus," then kneels on the lowest step and says prayers silently for a short time. Meanwhile lighted candles are given to men. All genuflect, kneel with him, and remain kneeling till the procession starts back. The celebrant rises, opens the urn, genuflects, comes down, puts incense into the thurible (the second server assisting), not blessing it, kneels and incenses the Sanctissimum. He gives the thurible back to the thurifer, goes up, genuflects, takes the chalice from the urn and places it on the altar. He genuflects again and closes the urn. The Memoriale rituum supposes that the ciborium with consecrated particles remains in the urn. When he has shut it he genuflects again and comes to kneel on the edge of the foot-pace. Here he receives the humeral veil from the second server, rises, genuflects, takes the chalice in his left, holding it through the veil, lays the right on it and covers all with the end of the veil. He turns and begins to recite the hymn *Vexilla Regis*; he says this during the procession alternately with the second server. All rise, genuflect, and form themselves for the procession to the High Altar. It goes in this order: the banner as before, the men, now holding lighted candles, the cross, thurifer swinging the thurible, the celebrant under the canopy (held over him by one man or more) having the second server at his left before him.

If the Blessed Sacrament remains in the urn, four candles are left burning there, otherwise all are extinguished when the procession has gone. When the procession arrives before the altar, the banner is put aside, outside the Communion rails, the processional cross near the credence table. Laymen stay outside the rails, holding candles and kneeling till after the celebrant's Communion; the canopy remains outside the rails and is put away.

The celebrant goes straight up to the altar, places the chalice on the corporal, genuflects, and comes down the steps. Here the second server takes from him the humeral veil. He puts incense on the thurible, assisted by the second server,

the thurible at the altar before the procession starts. This again differs from the normal rite (see p. 308). Martinucci (I, ii, p. 372, § 76) and Le Vavasseur (ii, p. 220, § 125) ignore the direction. De Herdt (iii, p. 77, § 3) observes it. Merati distinctly contradicts it: "thuriferarius cum navicula et thuribulo non fumigante" (tom. i, p. 298, § 4).

[1] *Mem. Rit.*, Tit. V, cap. ii, § 3, n. 2. [2] *Ib.*

not blessing it, kneels and incenses the Sanctissimum in the usual way.

Mass of the Presanctified.—The celebrant rises, goes up to the altar, genuflects, undoes the veil over the chalice, takes from it the paten and pall, lays the pall on the corporal, on the epistle side, and the paten in the middle, in front of the chalice. He lets the consecrated Host slip from the chalice on to the paten, not touching it with his fingers. If he does so, he must purify the fingers in the vase for that purpose. He takes the paten with both hands and lets the Host slip from it on to the corporal, in the middle, again careful not to touch it himself. He lays the paten on the corporal, on the epistle side.

Meanwhile the third server brings the cruets to the altar, genuflecting before he goes up to the foot-pace. He places them at the epistle corner and stands by them. The celebrant genuflects and, at the middle, taking wine and water from the server, pours them into the chalice as at Mass, holding the chalice in his left above the corporal. He does not wipe the chalice nor bless the water; nor does he say the prayer *Deus qui humanae substantiae*. He sets the chalice on the altar, not making the sign of the cross with it. He covers it with the pall. He genuflects and, standing in the middle, puts incense in the thurible, without blessing. The first server, still holding the thurible, comes up for this purpose, first genuflecting; the second assists.

The celebrant takes the thurible from the second server, genuflects and incenses the oblata, as usual, saying *Incensum istud*. He genuflects, incenses the cross, genuflects again and incenses the altar, as before the Blessed Sacrament exposed, saying meanwhile *Dirigatur Domine*, etc. While he does so the second server removes and replaces the missal. He gives the thurible back, saying *Accendat in nobis*, etc. He is not incensed. He comes down the steps, not turning his back to the Sanctissimum, and washes his hands; the third server pours the water, the second holds the towel. The celebrant goes to the middle, genuflects and, bowing with hands joined on the altar, says, in a low but audible voice, the prayer *In spiritu humilitatis*. He kisses the altar, genuflects, turns to the people on the gospel side and says *Orate fratres*. No answer is made. He turns back by the same way, not completing the circle, and again genuflects. He says the Lord's Prayer, as at Low Mass. The servers answer *Sed libera nos a malo*. He says *Amen* silently; then aloud, with hands extended, he says the prayer *Libera nos quaesumus Domine*. The servers answer *Amen*. He genuflects, uncovers the chalice, slips the paten under the Host, holds the paten in his left, and with the right elevates the Host, so that it can be seen by the people. The Sanctissimum is not incensed,

the rattle not sounded, the end of the chasuble not held. He leaves the paten on the corporal and breaks the Host over the chalice, as at Mass, but saying nothing. The fraction is put into the chalice. He covers the chalice, genuflects and, bowing with hands joined on the altar, says silently the prayer *Perceptio corporis tui*, etc. Again he genuflects, takes the paten in his left, the Host in the right, says the prayers *Panem caelestem accipiam* and *Domine non sum dignus* thrice, and so makes his Communion, as at Mass. He makes the sign of the cross with the Host and says *Corpus Domini nostri*, etc. He pauses awhile in prayer silently, then uncovers the chalice and genuflects. He gathers the fragments on the corporal with the paten and puts them in the chalice. He takes the chalice with both hands[1] and drinks the wine, with the consecrated fragment, not making the sign of the cross with the chalice, saying nothing. The second server brings the cruets to the altar and pours wine and water over the celebrant's fingers. He drinks this. All rise and put out their candles. The celebrant wipes the chalice with the purificator, covers it with the purificator, paten, pall and veil. The first server, if tonsured, takes it to the credence table. The celebrant, bowing with hands joined says silently *Quod ore sumpsimus*, etc. He comes down to the ground before the altar, genuflects with the servers, puts on his biretta, and follows them to the sacristy.

Removing the Ciborium.—The Memoriale rituum supposes that the ciborium, with consecrated particles for the sick, was placed in the urn on Maundy Thursday (p. 300, n. 1). If so, it is now removed. The celebrant, in surplice and white stole,[2] goes to the place of repose. In front of him are the first server, carrying a white humeral veil, then the other two, holding candles.[3] He takes the Blessed Sacrament to a tabernacle, if possible, in the sacristy,[4] or in a remote chapel of the church. In doing so he observes the usual ceremonies for such occasions (see pp. 249-250). A lamp must burn before the place where it is now reserved. If no other place is possible it may stay at the locus aptus in the urn.[5] In this case a lamp is left there.

[1] So the *Mem. Rit.*, Tit. V, cap. ii, § 4, no. 22, a curious difference from the normal practice. Martinucci (I, ii, p. 378, § 118), Le Vavasseur (ii, p. 223, § 139), De Herdt (iii, p. 79, § 4) ignore it.

[2] *Mem. Rit.*, Tit. V, cap. ii, § 4, n. 28, and De Herdt, iii, p. 79, § 4, say the stole is white. It should be white, obviously. Except during the Good Friday function the Sanctissimum is never carried in black vestments. Merati (tom. i, p. 298, § 5) says that the priest wears a surplice and stole—its colour not defined. Martinucci and Le Vavasseur give no direction.

[3] "Cum cereis," *Mem. Rit.*, Tit. V, cap. ii, § 5, no. 1; presumably torches.

[4] The *Memoriale* says the sacristy is "more fitting" (*ib.*, no. 5).

[5] *Mem. Rit.*, *ib.*, no. 9.

When this has been done the rattle is sounded for the Angelus.[1] Then the altar candles are extinguished, everything is put back in its place.

§ 9. THE FUNCTION WITH CHOIR

If this simplest possible rite of Good Friday is to be amplified after the manner of a Missa Cantata, according to what is said above (pp. 261-264)[2] the following additions will be made. There will be a greater number of servers; a M.C., cross-bearer, thurifer (or two thurifers), two acolytes, two, four, or six torch-bearers for the procession. Men will be appointed to carry the canopy.

The first and second lessons may be sung by lectors. The Passion will be read by the celebrant at the epistle side, as the Memoriale rituum describes, unless he goes to the middle to say the *Munda cor meum* and sings the last part at the gospel side, as at Missa Cantata.

All else may be sung. The celebrant will sing his part as when there are ministers; the choir will sing the answers, Reproaches, and so on. Vespers may be recited after the Mass of the Presanctified.

In some churches a ceremony is made of stripping the altar after vespers to-day, as on Maundy Thursday.

§ 10. HOLY SATURDAY MORNING

The Holy Saturday service, longest of any that is usually celebrated in a Catholic church, consists of five parts: 1. The new Fire and Paschal Candle; 2. The Prophecies; 3. The Blessing of the Font and Baptism; 4. The Litanies; 5. The first Easter Mass and Vespers.[3]

The colour of the Praeconium Paschale and Mass is white, of all the rest purple.

Preparation.—In the sacristy three amices, albs and girdles are laid out for the celebrant and ministers, a purple stole and cope for the celebrant, the deacon's purple stole, folded purple chasubles for deacon and subdeacon,[4] also white Mass vestments, with tunicle for the subdeacon, but not the deacon's

[1] *Mem. Rit.*, Tit. V, cap. ii, § 5, no. 7.

[2] Particularly in the case of Good Friday Le Vavasseur provides for considerable additions to the directions of the *Mem. Rit.*, for singing throughout (ii, p. 216, §§ 107, 111; p. 217, § 114; p. 219, § 121; p. 221, § 129, etc.), for lectors (ii, p. 216, §§ 107, 109), for two thurifers, acolytes, torch-bearers (ii, p. 220, § 125).

[3] Cfr. *Caer. Ep.*, Lib. II, caps. xxvii-xxviii; Gavanti-Merati, Pars IV, tit. x (tom. i, pp. 298-317); Martinucci-Menghini, I, ii, pp. 234-254; Le Vavasseur, ii, pp. 105-126; De Herdt, iii, pp. 79-100; Van der Stappen, v, pp. 346-354; Wapelhorst, pp. 324-342.

[4] If these are used.

stole and dalmatic. The thurible is ready here, also the vessel of holy water and sprinkler, the five grains of incense[1] on a plate, the processional cross. If the church has no font the acolytes' candles (bleached) are in the sacristy till Mass.

OUTSIDE THE DOOR OF THE CHURCH or, if necessary, in the porch, a fire is prepared. This is lit, just before the ceremony begins, with a spark struck from a flint; near the fire are tongs and charcoal to be lighted from the fire and then put in the thurible. Near at hand (sometimes inside the porch) is a table covered with a white cloth; on this are a white dalmatic, maniple and stole for the deacon, a missal covered with purple, a taper and splinter of wood or paper spill. By the side of this table is the reed holding the triple candle.

The HIGH ALTAR is vested in the best white frontal, which is then covered with a purple one. The tabernacle is hung with the white curtains inside, but they are drawn back. It is left open and empty. It may have the white tabernacle veil drawn back so as not to be seen, or this may be added when the altar is prepared for Mass, or after the communion. The altar is covered with three altar cloths. The cross is unveiled. There are six altar candles, not lit, and a missal at the epistle corner. In front of the altar the carpet used on feasts is spread, then covered with a purple one. Or the foot-pace and steps may be left bare till the Mass.[2]

Near the altar on the gospel side is the PASCHAL CANDLE in its candlestick, not lighted. By its side, turned in the direction in which the gospel is sung, is a lectern covered with white or gold.[3] A foot or stand in which to put the reed with the triple candle is at hand, and (if necessary) steps by which the deacon may reach the Paschal candle when he lights it.

The CREDENCE TABLE is covered entirely with a white cloth. On it are placed all things necessary for a festal High Mass with white vestments, also the book containing the *Exsultet* chant,[4] covered with white, the altar cards, and over all a purple veil.[5] If the church has a font, the acolytes' candles are on the credence table, not lighted. Near the

[1] The grains of incense are now generally enclosed in little wooden or metal cases, having spikes which can be stuck into the candle, like large nails with spaces in the head where the incense is put. It is quite possible, however, to stick several incense grains together, by warming them, so as to make one larger grain. Five such larger grains may be made. By warming them again they can be stuck to the candle. Le Vavasseur (ii, p. 106, n. 1) supposes this method.

[2] If, as is usual, further ornaments, vases of flowers (see p. 342, n. 2), and so on, will be used on the altar at the first Easter Mass, these should be prepared beforehand in the sacristy or other convenient place, from which they will be brought during the litanies.

[3] *Caer. Ep.*, Lib. II, cap. xxvii, § 1.

[4] This will generally be a missal.

[5] Which may be a humeral veil.

credence table are three purple cushions, to be used when the Litanies are sung, and a bare lectern for the Prophecies.

The SEDILIA are vested as for feasts, and then covered again with purple. On them are the purple chasuble and maniple for the celebrant, the maniples for the ministers, the subdeacon's biretta.

The FONT (if there is one) is emptied and cleaned the evening before. It is then filled with clear water. There should be flowers around or strewn on the ground.[1] Near the font is a table covered with a white cloth, on which are the two holy oil stocks containing Chrism and the oil of catechumens, an empty vessel for holy water and the sprinkler, a vessel to take the water from the font and pour into this one, a purple stole for the priest who will sprinkle the people,[2] a jug of water and basin for washing hands, bread and cotton wool on a plate, two towels, a large vessel in which to pour and keep baptism water, used as holy water at Easter,[3] a book containing the rite,[4] covered with purple. If baptism is to be administered after the blessing of the font, there will be needed, further, the salt, a ritual, the shell used to pour the water over the child, a towel to dry the child, a white stole and cope, the white robe and candle given after baptism. The candle will be lit, when the time comes, from the Paschal candle. A taper may be provided for this purpose.

If the Blessed Sacrament is reserved in the sacristy or a side chapel, everything is prepared that it may be brought to the usual place at the end of the ceremony; namely, a white burse with a corporal, the key, a white humeral veil, the canopy.

The following persons take part in the ceremony: the celebrant, deacon and subdeacon,[5] an M.C., thurifer, two acolytes, at least two other servers at the blessing of the font,[6] torch-bearers during the Mass at the end. The choir attends throughout.

The function begins after none.

THE NEW FIRE AND PASCHAL CANDLE.—The celebrant, ministers and servers vest during none. The celebrant wears

[1] Merati, i, p. 300, § 2; Martinucci-Menghini, I, ii, p. 236, § 11; Le Vavasseur, ii, p. 107, § 369.

[2] If needed. See p. 330.

[3] See pp. 330, 346.

[4] Usually a missal.

[5] The same deacon must serve throughout the function (S.R.C., 12 November 1831, no. 2684, ad VIII; 22 iul. 1848, no. 2965, ad III). There is only one subdeacon (S.R.C., 13 February 1892, no. 3767, ad XXX). But it is tolerated that another priest bless the fire and grains of incense, if such is the custom (S.R.C., 12 November 1831, no. 2684, ad VIII). In this case he must do so privately, without ministers, according to the form of the *Mem. Rit.*

[6] They may be those who will serve as torch-bearers. It will be more convenient to have four. They will also be needed to prepare the altar for Mass.

purple stole and cope, the ministers folded chasubles,[1] the deacon his stole. They do not wear maniples.

The procession comes from the sacristy and goes to the place where the fire has been lit. Three servers walk in front, namely, the first acolyte in the middle carrying the holy water and sprinkler, at his right the thurifer carrying the thurible (quite empty) and the incense boat with incense in it, on the left the second acolyte holding the plate with the five grains of incense. Behind them comes the subdeacon holding the cross. He walks alone. Then the choir and clergy who assist,

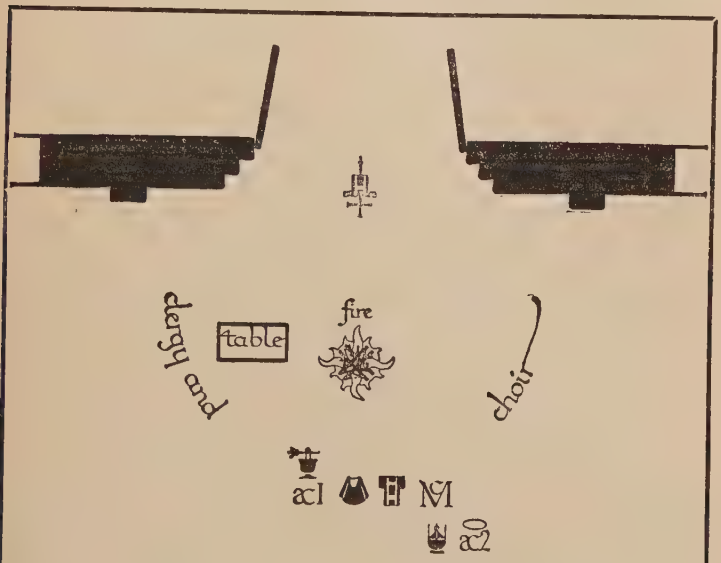


FIG. 40. HOLY SATURDAY: BLESSING THE FIRE
(The ministers wear folded chasubles)

lastly the celebrant, having the deacon at his left, both wearing the biretta, with hands joined. The M.C. walks at the celebrant's right. If they pass the High Altar, all in passing genuflect, except the subdeacon, who has the cross, and the celebrant, who uncovers and bows. At the entrance of the church, or wherever the fire may be, they stand around it. The subdeacon holds the cross with his back to the door (or to the High Altar). The first acolyte puts the holy water stoup on the table, takes and opens the missal. On the other side of the fire the celebrant faces the cross, having the deacon at his right and the first acolyte at his left, who holds the book

[1] If these are used.

open. The M.C. stands near the deacon, the second acolyte (with the grains of incense) and thurifer behind the M.C.

The celebrant and deacon take off their birettas, which they give to the M.C. to put aside for the time. The celebrant sings (in the ferial tone) *Dominus vobiscum* and the three collects appointed in the missal for the blessing of the fire. To each the choir answers *Amen.* During the first two of these collects he makes the sign of the cross over the fire at the points marked; the deacon holds back the end of his cope. The deacon does this each time the celebrant blesses, sprinkles, or incenses the fire. The acolyte who holds the grains of incense stands with them before the celebrant; he blesses the grains. While he does so, the thurifer takes some burning charcoal from the fire, and puts it in the thurible, using the tongs.[1] When the prayer for blessing the grains of incense is finished, the first acolyte shuts the book, puts it back on the table, and takes the holy water and sprinkler. The celebrant puts incense into the thurible, the deacon assisting (with the solita oscula). The M.C. holds the end of the cope. The deacon hands the sprinkler (with the solita oscula again), the celebrant sprinkles the fire and grains, saying *Asperges me*, etc., without the psalm. He incenses the fire with three double swings. Then he incenses the grains of incense in the same way, saying nothing.

The first acolyte puts the holy water on the table. The deacon goes there, bowing first to the celebrant. Here, assisted by the first acolyte and M.C., he takes off the purple chasuble and stole and puts on the white maniple, stole and dalmatic. He comes back to the celebrant's right. The first acolyte lights a taper with the wood or paper at the fire.

The celebrant again puts incense into the thurible and blesses it, as usual. The deacon takes the reed with the triple candle in both hands. The M.C. hands his biretta to the celebrant. The procession is formed, in this order: first, the thurifer with the second acolyte at his right holding the plate with grains of incense; the subdeacon with the cross, the choir and clergy, the deacon holding the reed, with the first acolyte at his left holding the lighted taper; the celebrant, with joined hands and covered, having the M.C. at his left.

While the procession goes to the altar, a server carries the deacon's biretta, purple stole and chasuble to the sedilia. The table, with all on it, is taken away (to the sacristy); the holy water used for the fire poured into the sacrarium.

[1] The most convenient arrangement is thus: The fire will be probably not of charcoal, but of wood or coal. Most churches possess a little wire basket with a long handle for lighting charcoal. The thurifer puts charcoal in this and lays the basket over the fire before the blessing begins. The charcoal in it takes fire and is blessed with the rest. The thurifer lifts the basket from the fire and empties its charcoal into the thurible.

As soon as the celebrant is inside the church, the procession waits, at a sign from the M.C. The deacon lights one of the three wicks of the triple candle from the taper held at his side by the first acolyte. He lowers the reed to do so. Then he holds the reed erect and genuflects. All genuflect with him, except the subdeacon who has the cross. The celebrant takes

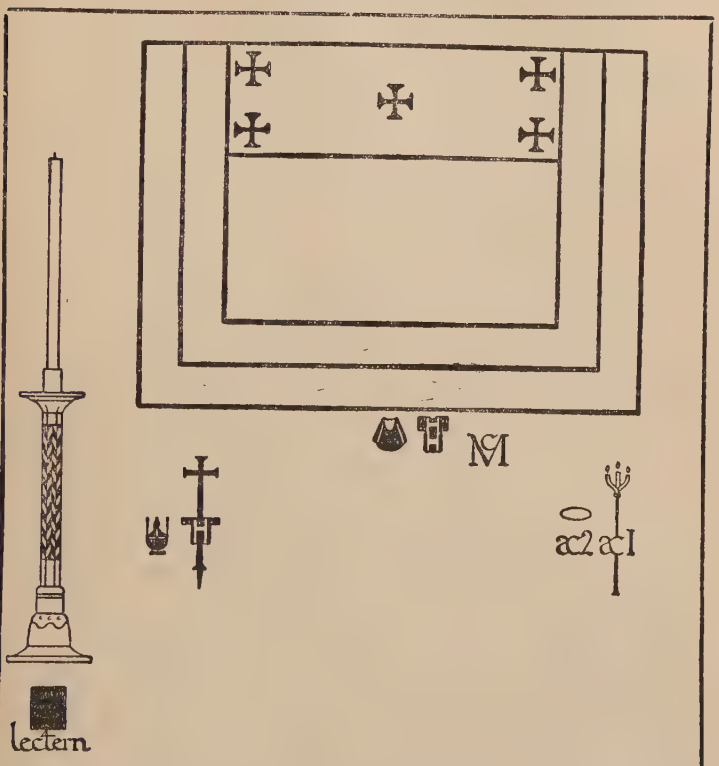


FIG. 41. HOLY SATURDAY: BEFORE BLESSING THE PASCHAL CANDLE

off his biretta and genuflects. Genuflecting the deacon sings *Lumen Christi*, to the notes given in the missal. He must sing this at a low pitch, since he will sing it again twice, each time higher. The choir, at the same pitch, answers *Deo gratias*. All rise and the procession goes forward. At the middle of the church the same ceremony is repeated; the deacon lights the second wick and sings at a higher pitch. The procession goes forward. When it arrives in the sanctu-

ary before the altar the deacon lights the third wick, sings again the same words yet higher,[1] all genuflect as before.

Before the altar the thurifer goes to stand at the gospel side, the second acolyte with the grains of incense at the epistle side. The subdeacon with the cross stands at the side

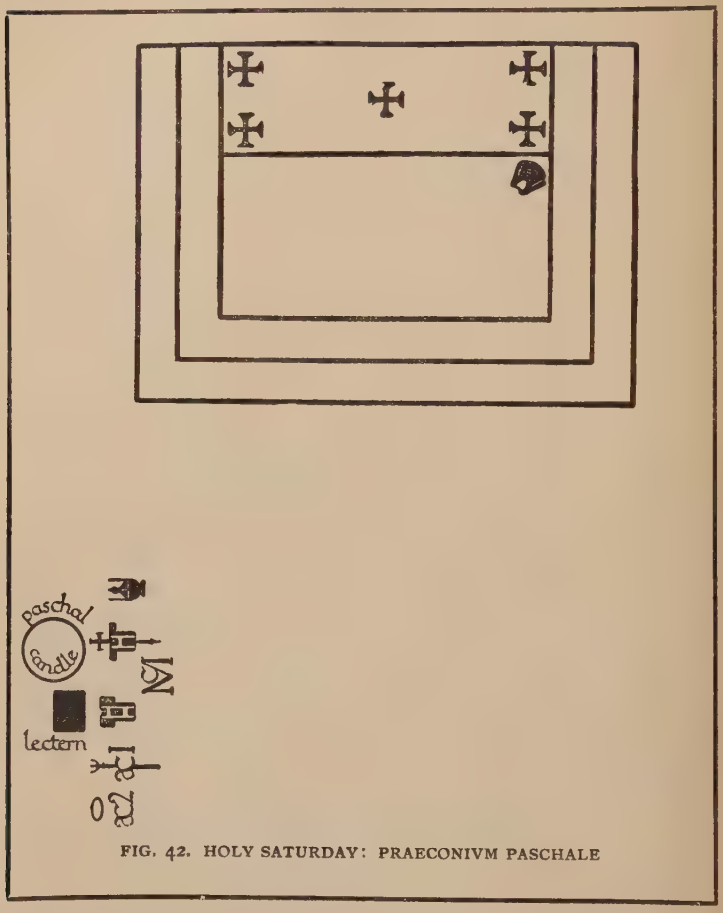


FIG. 42. HOLY SATURDAY: PRAECONIVM PASCHALE

of the thurifer. The first acolyte puts out the taper, hands it to the M.C. (who lays it on the credence table), takes the reed with the triple candle from the deacon, and stands at the side of the second acolyte. The deacon comes to the right of the celebrant at the foot of the altar steps; he takes

[1] Each time he sings on one note, dropping a minor third on the last syllable (do-la). He may rise a minor third each time: E-C♯, G-E, B♭-G.

his biretta (solita oscula) and hands it to the M.C. who lays it aside. The group at this moment is formed as fig. 41.

All genuflect, except the celebrant, cross-bearer and acolyte holding the reed. The celebrant goes up to the altar and kisses it.[1] The deacon remains below. The M.C. brings the book containing the *Exsultet* to the deacon.

The deacon, holding the book, goes up to the celebrant, kneels on the foot-pace, turning towards him, and says *Iube domne benedicere.* The celebrant turns to him and gives the blessing, as in the missal. The form is the same as for the gospel, except that he says *suum paschale praeconium*, instead of *evangelium suum.* He makes the sign of the cross over the deacon, lays his hand on the book; the deacon kisses it.[2]

The deacon comes down the steps and stands in the middle between the subdeacon and first acolyte. All genuflect, except the subdeacon and first acolyte who holds the reed. All go to the lectern. Each turns and goes straight to his place, as marked here at fig. 42.

The deacon stands in the middle, facing the lectern. At his right is the subdeacon with the cross, then the thurifer. At his left are the first acolyte with the reed, then the second acolyte with the grains of incense. The M.C. stands behind the deacon at his right. All face the lectern. Meanwhile the celebrant has gone to the epistle side of the altar and faces the deacon. The subdeacon turns the cross, so that it may face the celebrant. The deacon puts the book on the lectern, opens it and incenses it, as at the gospel.

Then he begins to sing the Praeconium paschale, with hands joined. As soon as he begins the celebrant turns to face him and all stand. The thurifer takes away the thurible and comes back with hands joined. During the chant the M.C. turns the pages. When the deacon has sung the words *curvat imperia* he stops. He takes the grains of incense, goes to the candle, accompanied by the M.C. and the acolyte who held them. He fixes the grains in the candle, in the direction of the celebrant, in the form of a cross, thus:

1
4 2 5
3

He comes back to the lectern and continues the chant. The second acolyte puts the dish which contained the grains on the credence table; takes the taper there and comes back. The taper is not alight. When the deacon has sung *rutilans ignis accendit*, he stops again, takes the triple candle from

[1] The rubric of the missal says he goes to the epistle corner. But see Martinucci-Menghini, I, ii, p. 241, § 39; Le Vavasseur, ii, 114, § 390.

[2] See Martinucci, I, ii, p. 242, § 40; Le Vavasseur, ii, p. 114, n. 1. The missal says that the deacon receives the celebrant's blessing "as is done at the Gospel" (rubr.). This includes kissing his hand.

the first acolyte, and with one of the wicks lights the paschal candle.[1]

He comes back to the lectern and continues. The acolyte fixes the triple candle in the base provided for it, and comes back to his place. When the deacon has sung *apis mater eduxit*, he pauses; the second acolyte lights the taper at the triple candle and goes to light all the lamps in the church, beginning with those before the High Altar. Meanwhile the choir and clergy may sit, rising again as soon as the deacon continues. When the lamp or lamps before the High Altar are lit, the deacon continues and sings to the end. If the Holy See is vacant, he leaves out the clause for the Pope. If the see of the place is vacant, he leaves out that for the bishop. Otherwise the name of the local Ordinary is to be inserted by everyone, even by exempt Regulars. All the clause about the Emperor, beginning *Respice etiam ad devotissimum imperatorem nostrum*, to *cum omni populo suo*, is now always omitted. After the clause for the bishop the deacon goes on at once to the end, *Per eundem Dominum nostrum*, etc. The choir answers *Amen.*

As soon as the Praeconium paschale is ended, all in choir and church sit. The deacon closes the book and leaves it on the lectern. The subdeacon hands the processional cross to the thurifer, who takes it to the place where it is laid aside, near the credence table. The deacon and subdeacon, with the two acolytes and M.C., come to the middle, genuflect before the altar, and go to the sedilia. The celebrant goes there by the shortest way.

Here the celebrant takes off the cope and puts on purple maniple and chasuble, the deacon takes off the white vestments. He puts on a purple stole; both ministers put on purple maniples (and folded chasubles). A server takes the white vestments to the sacristy; also the purple cope, if the church has no font.

The Prophecies.—The celebrant and ministers go to the middle and so to the epistle corner of the altar, and stand there, as at the introit of Mass (see fig. 7, p. 126). Meanwhile, if necessary, the lectern for the prophecies is placed in the middle of the choir. The lector who reads the first prophecy comes to it, accompanied by the M.C. or an acolyte. He genuflects to the altar, bows to the choir on either side, and chants the prophecy, to the tone appointed, resting his hands on the lectern or book. The server who accompanied him stands at his left, a little behind him, holding his biretta. While he chants the celebrant reads the prophecy in a low voice with hands on the book. When he has finished he may go to sit at the sedilia, with the ministers. After the chanted prophecy

[1] He may have to use steps. If so a server or the M.C. must put them in place. The M.C. may take down the candle to be lighted.

the ministers stand in line behind the celebrant, as at the collects of Mass. The celebrant, bowing towards the altar cross, sings *Oremus*; the deacon genuflects as he sings *Flectamus genua*. All do so with him, except the celebrant.

The subdeacon rising sings *Levate*. All rise and stand while the celebrant sings the collect with hands extended. Each of the twelve prophecies is sung in the same way. After the fourth, eighth and eleventh the choir sings the tract. Meanwhile all may sit. After the twelfth, *Flectamus genua* is not said and no one genuflects. The members of the choir and all in church sit during the prophecies, stand as soon as the ministers are in line behind the celebrant, genuflect at *Flectamus genua*, stand during the collect.

It is forbidden to leave out the prophecies. All must be sung entire. It is forbidden for the lector to sing only a part of each and to stop when the celebrant has read the whole.[1]

If there are not twelve lectors the same person may sing several prophecies. It is better that he should not sing two consecutively. The lectors follow in order of rank, beginning with those of lower rank.

The Blessing of the Font.—If the church has no font, the whole of this part is omitted. The ceremony continues at once with the litanies.

If there are children to be baptized, the first part of the baptism rite should be carried out before the font is blessed. In this case, another priest or deacon may do so during the prophecies. He wears a surplice and purple stole. At the baptistery he begins the baptism rite up to the end of the anointing with oil of catechumens, to the moment where he would change the stole from purple to white. The celebrant himself may do this, before he proceeds to bless the font, after the prayer at the entrance of the baptistery.[2]

Towards the end of the twelfth prophecy the acolytes light their candles at the credence table. Another server, who may be the thurifer, takes the Paschal candle from its candlestick. Another takes the processional cross.[3] After the prophecy the lectern is removed from the middle of the choir.

The server who carries the Paschal candle stands at the entrance of the choir. In front of him, as they face the altar, are the cross-bearer and acolytes with their candles.

The celebrant and ministers go to the seats and take off their maniples. The celebrant also takes off the chasuble and puts on a purple cope. The procession goes to the baptistery. The Paschal candle is borne first, then the cross between the acolytes, then the choir and clergy, the M.C., the celebrant between the ministers who hold the ends of the cope.

[1] S.R.C., 12 April 1765, no. 2436, ad IV; 14 March 1861, no. 3104 ad VIII.

[2] Le Vavasseur, ii, p. 117, § 402. [3] In this case, not the subdeacon

All genuflect to the altar before setting out, except the celebrant, cross-bearer and acolytes.[1] On the way to the font the tract *Sicut cervus* is sung. The celebrant and ministers wear their birettas.

At the baptistery, at first, the cross-bearer and acolytes stay outside and turn towards the celebrant. The choir also stay outside in two lines. The celebrant and ministers uncover and hand their birettas to the M.C. The celebrant, between the ministers, at the entrance of the baptistery, standing with joined hands, sings *Dominus vobiscum* and the first collect

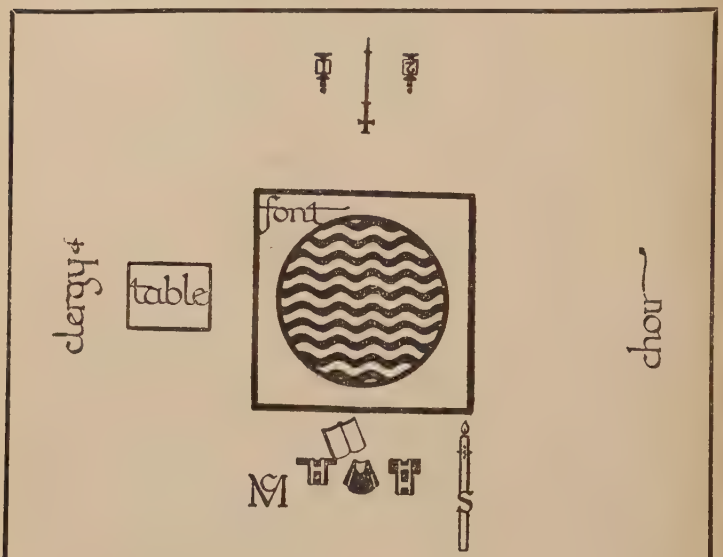


FIG. 43. HOLY SATURDAY: BLESSING THE FONT
(The ministers wear folded chasubles)

appointed in the missal, to the ferial tone. A server holds the missal open before him. Then the bearer of the candle, the cross-bearer and acolytes go into the baptistery. The choir and clergy follow them, if there is room there. The celebrant and ministers enter last. The cross-bearer and acolytes should stand opposite the celebrant, facing him, on the other side of the font. The cross is turned towards him. The celebrant stands before the font, having the deacon at his right and the subdeacon at his left. At the right of the deacon is the server who holds the Paschal candle. The M.C. stands at the left of the subdeacon. The server holds the missal before the cele-

[1] See p. 22.

brant, at his left, in front of the subdeacon. The clergy stand in line at another side of the font.

The celebrant, with joined hands, sings *Dominus vobiscum* and the collect, in the ferial tone. The M.C. puts down the birettas and holds a towel.

The last sentence of the prayer, *Per omnia saecula saeculorum*, is sung to the tone of the preface. The preface follows, in ferial tone, sung with joined hands. After the words *gratiam de Spiritu sancto*, the celebrant pauses, and makes the sign of the cross in the water. He holds the right hand stretched out, with fingers joined, and so traces a cross in the water. The deacon takes the towel from the M.C. and hands it to him to dry his hand. He continues to sing. After the words *inficiendo corrumpat* he lays the right hand on the surface of the water, then dries it, as before. He makes the sign of the cross thrice over the water (not touching it), as he sings *per Deum + vivum, per Deum + verum, per Deum + sanctum.* After *cuius Spiritus super te ferebatur* he casts a little water to the four points of the compass. He does so with the right hand extended, first towards the east, in this way:

1

3 4

2

The ministers stand aside, that the water may not fall on them. The celebrant dries his hand as before. As he sings *Bene + dico te* he again signs the cross over the water, not touching it. After *in nomine Patris et Filii et Spiritus sancti* he changes the tone and continues on one note, as when singing a lesson. After *tu benignus aspira* he breathes thrice over the water in the form of a cross. After *purificandis mentibus efficaces*, he takes the Paschal candle from the deacon (who has taken it from the server). Singing again in the preface tone he plunges the lower end of the candle a little into the water, as he sings *Descendat in hanc plenitudinem fontis virtus Spiritus sancti.* He takes out the candle, plunges it again a little deeper and sings the same words in a higher pitch. He takes out the candle and plunges it in deeper still, singing again the third time, still higher. Holding the candle in the water he breathes three times on the water in the form of the Greek letter Ψ, then continues: *Totamque huius aquae substantiam regenerandi foecundet effectu.* Then he takes the candle from the water, hands it to the deacon, who gives it to the server. The server dries the end with a towel. The celebrant continues in the tone of the preface to the words *novam infantiam renascatur.* Then he lowers the voice and ends *Per Dominum nostrum*, etc., on one note. The choir answer *Amen* on the same note. Each time that the celebrant performs any action the ministers raise the ends of the cope.

The celebrant and ministers stand away from the font. Another priest in a purple stole (handed to him at this moment by the M.C.), or the celebrant himself, now sprinkles the people with the baptism water. A server first fills the portable holy water stoup with water from the font. The celebrant receives the baptism water first. If another priest assists, he comes to the celebrant and hands him the sprinkler, bowing and with the solita oscula. The celebrant makes the sign of the cross on his forehead with the water, sprinkles the priest and ministers, then hands him the sprinkler. The priest sprinkles the choir and clergy, then goes round the church, sprinkling the people, accompanied by a server who holds the stoup. Meanwhile the celebrant and ministers may sit, and put on their birettas. The priest who sprinkles the people comes back to the font, gives the vessel, sprinkler and stole to the M.C., who lays them aside; then goes to his place again as before. If there is no other priest to do this, the celebrant does so, after having taken the water himself. He is accompanied by the ministers, M.C. and a server holding the vessel. While the people are sprinkled, a server takes from the font some of the water in a vessel and from this fills the holy water stoups in the church.

A server takes the stocks of holy oils, stands at the right of the deacon and hands them to him. The celebrant, standing at the font as before, pours a little of the oil of catechumens into the water in the form of a cross, saying aloud (not singing): *Sanctificetur et fecundetur*, etc. He hands the stock back to the deacon, who gives it to the server. In the same way he takes the chrism, pours a little in the form of a cross saying *Infusio chrismatis*, etc. He takes both stocks and pours from both at once, saying the form *Commixtio chrismatis salutis*, etc., making three crosses in the water as he says the last words, where crosses are marked in the missal. He then mixes the oil and water together, stirring all round with the right hand extended. He wipes his hand on cotton wool, and then on the towel held for him by the deacon.[1]

If baptism is to be administered, it follows now. If the first part of the baptism rite has not yet been performed, the celebrant proceeds with that;[2] then changes to a white stole and

[1] The holy oils should be those blessed by the bishop the preceding Maundy Thursday. Rectors of churches are bound to procure these in time for this ceremony, if possible. If they have not done so, if they will have the new oils in a short time, and if no one will be baptized during this function, they may omit this part of the ceremony now. It will then be supplied later privately by a priest in surplice and purple stole (S.R.C., 12 April 1755, no. 2436, ad III; 16 December 1826, no. 2650, ad III; 31 ian. 1896, no. 3879). Otherwise, in case of necessity, the oils of the last year may be used (S.R.C., 23 September 1837, no. 2773, ad I; 19 September 1859, no. 3092; 31 ian. 1896, no. 3879; *Cod.*, c. 734). Baptism may not be administered with the water until the holy oils have been added.

[2] But he should have done so before blessing the water.

cope. If the first part has been done, he takes the white stole and cope at once, and goes on with the baptism, beginning at the question, *N. credis in Deum Patrem omnipotentem creatorem caeli et terrae.* The Sacrament is administered, in every way as usual, except that the ministers assist on either side, and hand what is wanted to the celebrant. If they have worn folded chasubles they keep them during the baptism. The candle given after baptism is lighted at the Paschal candle. After baptizing, the celebrant puts on the violet vestments again. Finally the celebrant washes his hands with bread and water. Servers hold the vessel, basin and towel, the ministers hold the ends of the cope.

While the font is being blessed, a server, or the sacristan, lays three purple cushions before the altar, on the edge of the foot-pace, for the prostration during the litanies. A stool may be set in the middle of the choir, with a book from which the cantors will sing the litanies. If this would hinder the procession returning, it should be placed there later.

The Litanies.—The litanies should begin while the procession returns to the altar.[1] The procession comes back in the same order in which it went to the font. Meanwhile two cantors in surplices, walking immediately behind the cross, sing each petition. The whole petition is repeated by the choir. Before the altar all genuflect, except the cross-bearer and acolytes,[2] separate to let the celebrant, ministers and servers pass, then kneel in their places. The server who carried the Paschal candle puts it back in its candlestick. The acolytes put their candles on the credence table, the cross-bearer puts the processional cross in its place.

The celebrant, between the ministers, arrives before the altar; they genuflect, he bows. He takes off the cope, they take off the folded chasubles, if they have worn them. The M.C. and acolytes, having come to their sides, take these vestments and carry them to the sacristy. The celebrant and ministers at his sides kneel on the lowest step, and prostrate, lying on the steps with their arms and face downward on the cushions at the edge of the foot-pace.

The two cantors kneel in the middle of the choir before the stool, if there is one there. The litanies continue, having gone on without interruption since the procession left the baptistery.

If the church has no font, the litanies follow at once after

[1] There has been considerable discussion about this. The rubric of the missal says: "Revertentibus sacerdote et ministris ad altare cantantur litaniae." But the *Caer. Ep.*, Lib. II, cap. xxvii, § 19, says the litanies are not begun till the bishop has come back to the faldstool. The question is now settled by the S.R.C., 7 September 1861, no. 3108, ad X, which determines that, in the absence of the bishop, the rubric of the missal is to be obeyed.

[2] See p. 22.

the prophecies. In this case a server lays the cushions on the edge of the foot-pace during the last prophecy; when the prophecy is over, the lectern is taken away from the middle and a stool with a book containing the text of the litanies is put in its place. The celebrant and ministers, at the end of the last collect, go to the sedilia and there take off chasubles and maniples; they come to the altar and prostrate there. Two cantors kneel at the stool and begin the litanies.

When the cantors arrive at the petition, *Peccatores te rogamus audi nos*, the celebrant and ministers rise. The M.C. and servers rise with them. All make the usual reverence to the altar, and go to the sacristy, not bowing to the choir.[1] The celebrant and ministers walk one behind the other, wearing birettas. The acolytes do not carry candles. If the font has been blessed, their candles remain on the credence table; if not, they will find them and light them in the sacristy.

If the sacristy is very far away, the celebrant and ministers may go to the sedilia to vest for Mass. In this case the white vestments must be brought there beforehand.[2]

As soon as they are in the sacristy, servers prepare the altar for the Mass. They take off the violet frontal, so as to show the white one under it. They take away the cushions and purple carpet, if there is one. If there has been no carpet, they now lay down one adorned as for the greatest feasts. They put on the altar the missal covered with white, and the altar cards. They decorate the altar as for the chief feast of the year. According to the Caerimoniale episcoporum and the Memoriale rituum this means that they put vases of flowers between the candles.[3] They light the six candles on the altar. All purple coverings in the sanctuary are taken away. Meanwhile, in the sacristy, the celebrant and ministers vest for High Mass, in white, assisted by the M.C. and acolytes.

The first Easter Mass and Vespers.—As the cantors sing the petition *Agnus Dei*, etc., the procession comes from the sacristy. The acolytes come first.[4] If their candles were in the sacristy they carry them lighted; if not, their hands are joined. The M.C. follows, then the subdeacon, deacon and celebrant, one behind the other, wearing birettas. They uncover at the entrance of the choir, but do not bow to the members of the choir, since these kneel. They should arrive before the altar as the petition *Christe audi nos* is sung.

As soon as the choir has answered *Christe exaudi nos* they rise and sing the *Kyrie eleison*, as at High Mass. The two cantors go back to their place. The celebrant and ministers make the usual reverence to the altar and begin Mass. The

[1] Because the choir kneels. See p. 23.
[2] Le Vavasseur, ii, p. 123, § 417.
[3] *Caer. Ep.*, Lib. I, cap. xii, § 12; *Mem. Rit.*, Tit. VI, cap. ii, § 6, n. 6
[4] Or the thurifer may lead the procession with the thurible.

psalm *Iudica me* is said, with the verses *Gloria Patri* and *Sicut erat*. They go up to the altar and incense it, as at every High Mass. The thurifer must bring the thurible in time for this, unless he has brought it at the head of the procession before Mass. The celebrant, at the epistle corner, says the *Kyrie eleison* with the ministers. He comes to the middle and intones *Gloria in excelsis Deo*.

The sanctuary bell and church bells are rung.[1] The organ is played as long as the celebrant is saying the *Gloria* at the altar. All the purple veils over pictures and statues in the church and sacristy are taken down. The choir begins the *Gloria* as soon as the celebrant has said it and has gone to sit at the sedilia. It is accompanied. From now the organ is played throughout Mass, as on feasts.

High Mass proceeds as usual, with the following notable exceptions: When the celebrant has read the epistle he does not go on at once to read the gradual. He waits till he has blessed the subdeacon after the chanted epistle. Then, at the epistle corner, he sings *Alleluia* thrice, to the tone in the missal, with hands joined, raising the pitch of his voice each time. The choir answers, repeating *Alleluia* at the same pitch. The celebrant reads, and they sing the gradual and tract.

At the gospel the acolytes stand on either side of the subdeacon or lectern, in their usual place, but do not hold candles. The creed is not said. The celebrant sings *Dominus vobiscum* and *Oremus* at the offertory as usual, but the offertory chant is not sung. The organ is played to the beginning of the preface. If the Sanctissimum is reserved at the High Altar a ciborium with particles and the pyx with the Host for Benediction are brought up at the offertory. They are consecrated at this Mass and put in the tabernacle by the deacon after the Communion.[2]

The Easter preface is sung, with the clause *in hac potissimum nocte*, as noted in the missal. The Paschal form of the *Communicantes* prayer is said, again with the form *noctem sacratissimam celebrantes*. The Paschal form of the *Hanc igitur* prayer is said. The *Agnus Dei* is not said. The kiss of peace is not given, so the subdeacon does not then go up to the altar. After the celebrant has put the consecrated particle into the chalice the deacon covers it. Both genuflect; the celebrant says the three usual prayers before his Communion. Then the deacon genuflects and the subdeacon with him, but at the foot of the steps. The deacon goes to the left of the

[1] They are rung as long as the celebrant says the "Gloria." The church bells may be still rung while the choir sings the "Gloria."

[2] This is, strictly, only necessary if there will be Communion of the people during Mass. After Mass the Sanctissimum will be brought back to the tabernacle.

celebrant, the subdeacon comes up to his right. The deacon alone genuflects on arriving.[1] Holy Communion may be distributed to the faithful at this Mass.[2]

As soon as the Communion of priest and people is over the choir sit. Instead of the Communion antiphon the cantors begin vespers, intoning the antiphon *Alleluia, alleluia, alleluia.* It is continued by the choir. The cantors intone the first verse of the psalm *Laudate Dominum omnes gentes.* This is sung, as usual, with *Gloria Patri*, etc.; the antiphon is repeated.

The thurifer must bring the thurible from the sacristy in time for the incensing at the *Magnificat*, which will now occur.

While the choir sings the psalm, the celebrant, at the epistle corner, says it, with the antiphon, alternately with the ministers. They stand as at the introit. With joined hands the celebrant then intones the antiphon *Vespere autem sabbati.* The melody is in the missal. The choir continue it, while the celebrant and ministers recite it in a low voice. Then two cantors intone the *Magnificat.* The celebrant makes the sign of the cross and goes to the middle, with the ministers, who stand at his sides. The thurifer comes up, incense is put on and blessed, the altar is incensed as usual. While he incenses, the celebrant recites the *Magnificat* alternately with the ministers. At the end of the incensing the deacon, having the subdeacon at his left, incenses the celebrant, who stands at the epistle corner, as at Mass. The deacon, accompanied by the thurifer at his left, incenses the choir as usual. Meanwhile the subdeacon goes to the epistle corner and stands at his place for the introit. When he has incensed the choir the deacon incenses the subdeacon, from about the middle of the sanctuary. The subdeacon turns towards him. The deacon then goes to his place, as at the introit, and is incensed by the thurifer, to whom he has handed the thurible after having incensed the subdeacon. The thurifer incenses the servers and people. When the antiphon after the *Magnificat* has been sung the celebrant goes to the middle, the ministers go behind him and stand there in line. He sings *Dominus vobiscum*, then, at the epistle corner, the prayer *Spiritum nobis Domine tuae caritatis infunde*, etc., which prayer serves as both post-communion of Mass and collect of vespers.

Mass ends as usual, except that at the verse *Ite missa est* and at its response *Alleluia* is added twice, to the tone provided in the missal.

After Mass the Sanctissimum is brought back to the tabernacle. The reed with the triple candle is taken away.

Holy Communion may be distributed after Mass.

[1] Le Vavasseur, ii, p. 367 (against p. 403); Martinucci, I, i, p. 209, § 279 (against I, ii, p. 252, § 104). [2] *Cod.*, c. 867, § 3.

§ 11. HOLY SATURDAY IN SMALL CHURCHES

THE function consists of five parts: 1. The New Fire and Paschal Candle; 2. The Prophecies; 3. The Blessing of the Font and Baptism; 4. The Litanies; 5. The First Easter Mass and Vespers.[1]

PREPARATION.—Outside the main door of the church, or (if necessary) in the porch, a table is set covered with a white cloth. On it are placed a small book-stand (as used on the altar) with a missal open at the beginning of the blessing of the fire; also a dish, if possible of silver, with the five grains of incense, an empty thurible and the incense-boat with incense, a portable holy water stoup with holy water and a sprinkler; a white maniple, stole and dalmatic, a lantern with a candle, a taper. Near this table is a small fire, lit just before the ceremony from a flint, in some convenient vessel, tongs to take charcoal for the thurible, the reed with triple candle.

The High Altar is prepared, with the cross unveiled, six candles of bleached wax, and the missal at the epistle corner. It has a white frontal and over this a purple one. On the gospel side of the sanctuary is the Paschal candle in a candlestick, in front of it a lectern covered with white for the Praeconium paschale, a foot or stand in which to place the reed with the triple candle, if necessary steps by which the celebrant may reach the Paschal candle, to put in the grains of incense and to light it. The sanctuary lamp and other lamps in the church are ready to be lit.

The credence table is covered with a white cloth. On it are a missal (or other book) for the Praeconium paschale, the chalice arranged for Mass, with white veil and burse, the cruets, dish and towel, a taper, the altar cards and bell.

In the sacristy the surplices are laid out ready for the four servers, also amice, alb, girdle, purple stole and cope, purple maniple, stole and chasuble,[2] a white maniple, stole and chasuble, a white humeral veil, canopy and torches for the carrying of the Blessed Sacrament back to the altar at the end, the processional cross.[3]

If there is a baptistery and font, a table is prepared there and covered with a white cloth; on it are two towels, a portable empty holy water stoup[4] and sprinkler, vessels to take

[1] *Mem. Rit.*, Tit. VI; cfr. Martinucci-Menghini, I, ii, pp. 379-389; Le Vavasseur, ii, pp. 224-235.

[2] Unless these are at the credence table or sedile.

[3] If the grains of incense, thurible and holy water are to be carried by the servers on the way to the fire these will be prepared in the sacristy, not at the table by the door.

[4] If the church possesses only one portable stoup, it is used first for the fire, emptied into the sacrarium during the procession up the church, taken to the baptistery and used again for baptism water.

some of the water from the font, the stocks containing oil of catechumens and chrism, a basin and water with bread on a plate, to wash the celebrant's hands, a plate with cotton wool. If baptism is to be administered, a copy of the ritual will be required, further a white stole and cope, a towel to dry the child, the white robe and candle given after baptism.

In this case even the Memoriale rituum cannot arrange the ceremony with three servers only. Four are required, besides the celebrant.

The New Fire and Paschal Candle.—Before the service begins the fire is lit outside the church with a flint. The four servers vest in cassock and surplice in the sacristy; the celebrant vests there in amice, alb, girdle, purple stole and cope

The procession goes to the place of the new fire in this order: first the first server with hands joined, then the third server bearing the processional cross, the celebrant wearing the biretta between the second and fourth servers, who hold the ends of his cope. If they pass before the High Altar, all genuflect, except the celebrant who uncovers and bows. At the door of the church the cross-bearer stands with his back to it (or to the altar, if this ceremony takes place in the porch). In front of him is the table. The celebrant stands on the other side of this table, with the fire at hand. The cross is held so as to face him. The second and fourth servers are at his sides.

Standing so the celebrant says *Dominus vobiscum*, and, reading from the missal on the table, the three prayers for blessing the fire, then the fourth prayer for blessing the grains of incense (which are on the table). When he makes the sign of the cross, the second server, at his right, raises the end of the cope. The servers answer these and all prayers during the whole ceremony.

While he blesses the grains of incense the first server, who now becomes thurifer, takes coals from the fire with tongs[1] and puts them into the thurible. The celebrant puts incense on and blesses it as usual, the second server assisting, holding the boat and handing the spoon with the solita oscula. The fourth comes round to the priest's right and lifts the end of the cope. The celebrant sprinkles the fire and grains of incense, saying *Asperges me Domine*, etc., not the psalm. He incenses the fire and grains with three double incensings, saying nothing. The thurifer puts more of the fire into the thurible.[2]

Assisted by the fourth server the celebrant now takes off the purple stole and cope and puts on the white maniple and the stole, as a deacon, from the left shoulder to under the right arm; lastly the white dalmatic. Meanwhile the second

[1] See p. 322, n. 1 for one way of doing this.
[2] *Mem. Rit.*, Tit. VI, cap. ii, § 1, no. 10.

server takes light from the fire with the taper, lights the candle in the lantern and puts this on the table. The fourth takes the plate with the grains of incense. The celebrant puts incense into the thurible and blesses it again. Then he takes the reed with the triple candle.

The procession enters the church in this order: first the thurifer and server with grains of incense, side by side, the thurifer to the left; next the cross-bearer, then the celebrant with the reed, having the second server carrying the lantern at his left. While this procession goes up the church someone[1] takes the purple vestments and the biretta to the sacristy or sedile. What remains of the holy water is poured into the sacrarium.

As soon as the celebrant is within the church the procession pauses. He lights one wick of the triple candle from the candle in the lantern; then holds the reed erect and genuflects. All genuflect with him, except the cross-bearer. He says aloud *Lumen Christi*, and rises. All rise while the servers answer *Deo gratias*. The procession goes forward. At the middle of the church it pauses again, and the celebrant lights the second wick of the triple candle; all is done as before, except that he raises his voice to say *Lumen Christi*.[2] The procession goes on till the celebrant arrives before the altar steps,[3] the others parting that he may pass. Here the third candle is lit in the same way, the celebrant lifting his voice still higher[4] to say *Lumen Christi*. When they rise with the celebrant this third time, all stand in a straight line, with him in the middle, before the altar. The second server puts the lantern on the credence table and takes the missal. He hands this to the celebrant, who hands him in return the reed. The server holds the reed. The celebrant, with the book closed in his hands, kneels on the lowest altar step. He does not say *Munda cor meum*, but only the prayer *Iube Domine benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem suum paschale praeconium. Amen.* He rises and genuflects,[5] as do all the others, except the cross-bearer and the server who holds the reed. All go to the lectern

[1] "Aliquis" says Martinucci (I, ii, p. 382, § 53). Here we have already a fifth server.

[2] *Mem. Rit.*, Tit. VI, cap. ii, § 1, no. 18: "modulatio vocis quae alta esse debet." Does this mean loud or high in pitch? Le Vavasseur (ii, p. 228, § 157) says: "sur un ton plus élevé." If on this, and the other occasions of the same kind to-day, the celebrant changes his voice to three different pitches, he comes perilously near singing, and the ugliest kind of singing possible, especially when the servers answer at the same pitch, or when he has a long clause to say (as at the font). He had much better really sing, and have done with it.

[3] *Mem. Rit.*, Tit. VI, cap. ii, § 1, no. 19: "ante gradus altaris."

[4] See note 2.

[5] *Mem. Rit.*, Tit. VI, cap. ii, § 2, no. 4. While he acts as deacon he genuflects to the altar.

before the Paschal candle and stand there in this order. The celebrant is in front of the lectern. At his right are the cross-bearer, then the thurifer; at his left the server holding the reed, then the server with the grains of incense (fig. 44).

All look in the same direction as the celebrant, facing the book. The processional cross is turned towards him. He places the book on the lectern and incenses it, as the gospel book is incensed at High Mass. All in church stand. The celebrant reads the Praeconium paschale "in a clear and cheerful voice."[1] The servers answer the versicles which occur in the Praeconium. When he has said *et curvat imperia*, he pauses and puts the five grains of incense into the candle, in this order:

1
4 2 5
3

The server who holds the dish assists. If necessary, the celebrant goes up the steps. Then the fourth server, who has held the grains of incense, goes to put the empty plate on the credence table and takes there a taper; then comes back to his place, as before. The celebrant continues to recite the *Exsultet*. When he has said *rutilans ignis accendit*, he pauses again and lights the Paschal candle from the triple candle, assisted by the server who holds it. He continues. After the words *apis mater eduxit*, he pauses, while the fourth server, lighting the taper from the triple candle, goes to light the lamps. He need only wait till the lamp or lamps before the High Altar are lit, if there are many in the church. He then continues the *Exsultet* to the end. If the Holy See is vacant, he omits the clause for the Pope; if the local see is vacant, he omits that for the bishop. In any case he omits all the clause for the Emperor. After *gubernare et conservare digneris* he goes on at once to the end: *Per eumdem Dominum nostrum*, etc.

When he has finished the Praeconium the celebrant closes the book. The second server fixes the reed in the stand provided for it near the Paschal candle, the third puts the cross aside on the epistle side of the sanctuary.

The celebrant goes to the sacristy. In front of him walk first the thurifer and fourth server, side by side; then the second and third. All genuflect to the altar before going. In the sacristy the celebrant takes off the white vestments and puts on a purple maniple, stole and chasuble. Or he may change the vestments at the seat or credence table. In this case only the thurifer will leave the sanctuary to put away the thurible. The others assist the celebrant to change his vestments.

[1] *Mem. Rit.*, Tit. VI, cap. ii, § 2, no. 6: "clara et hilari voce."

THE PROPHECIES.—The celebrant comes back to the altar with the servers as before. He bows, the servers genuflect. He goes up, kisses the altar in the middle and stands at the epistle corner. Here he reads aloud the twelve prophecies, prayers and tracts, observing all the rubrics in the missal;

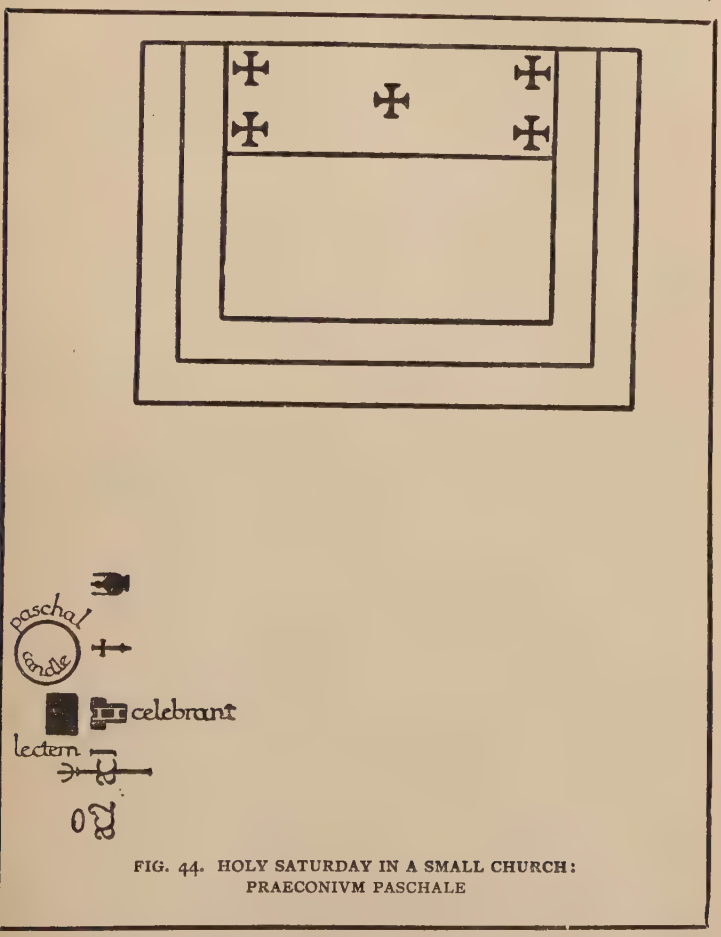


FIG. 44. HOLY SATURDAY IN A SMALL CHURCH: PRAECONIVM PASCHALE

that is, he genuflects each time as he says *Flectamus genua*; the servers answer *Levate*. All genuflect, then rise with the celebrant. The second and third servers stand before the lowest altar step, right and left, the other two before the credence. The celebrant reads the prophecies and tracts with hands on the book, the collects with hands stretched out.

When the prophecies are finished, he goes to the credence

table or sedile and takes off the purple chasuble and maniple. If the church has no font he comes back at once to the altar in alb and purple stole; the litanies begin. If there is a font he puts on the purple cope and sits awhile.[1]

The Blessing of the Font and Baptism.—If the church has a font, the first server takes the Paschal candle from its candlestick and comes to stand with it before the altar. The third takes the processional cross and stands before him; the two others go to the celebrant's sides. He rises and begins to recite the tract *Sicut cervus*. All make the usual reverence to the altar and go to the font, in this order: First the Paschal candle, then the cross, the celebrant covered between the other two servers, reciting the tract.

All stop outside the baptistery. The cross-bearer turns the cross towards the celebrant. He faces it. The fourth server takes the book from the table there and holds it before him. With joined hands he says *Dominus vobiscum* and the first prayer for the blessing. The servers answer.[2]

Then the server with the Paschal candle and cross-bearer go into the baptistery. They stand on one side of the font facing the celebrant and other servers, who enter after them and stand on the other. The celebrant before the font says the prayer appointed and continues the preface, reciting all with hands joined. The second and fourth servers stand at his sides. While saying the preface he performs all the actions appointed in the rubrics of the missal. After saying *gratiam de Spiritu sancto*, he divides the water, in the form of a cross, with the right hand extended; then wipes his hand on a towel offered by the second server. After *non inficiendo corrumpat*, he lays the right hand palm downwards touching the water, and again dries it as before. At the words *per Deum + vivum, per Deum + verum, per Deum + sanctum*, he makes the sign of the cross thrice over the water, not touching it. After *cuius Spiritus super te ferebatur*, he throws a little water to the four points of the compass, beginning at the east, in this order:

The servers stand aside, so that no water shall fall on them. He continues to read: *Haec nobis praecepta.*[3] After *tu benignus aspira*, he breathes thrice over the water, in the form of a

[1] *Mem. Rit.*, Tit. VI, cap. ii, § 3, no. 5.

[2] If there are baptisms, the celebrant should perform the first part of the rite, to where the stole is changed, at this point.

[3] *Mem. Rit.*, Tit. VI, cap. ii, § 4, "Intra Praefationem," no. 5: "he changes his voice to the manner of a lesson," whatever that may mean, when he is merely reciting it all. Or does the *Mem. Rit.* contemplate his singing the former part after all?

cross. After *purificandis mentibus efficaces*, he takes the candle and plunges its lower end a little into the water saying *Descendat in hanc plenitudinem fontis virtus Spiritus sancti.* He draws out the candle, plunges it again deeper, repeating the same words in a higher tone; draws it out and plunges it deeper still a third time, repeating the words still higher.[1] Then, still holding the candle in the water, he breathes thrice over the water in the form of the Greek letter Ψ, continues *Totamque huius aquae substantiam regenerandi foecundet effectu* and takes out the candle. He hands it back to the first server, who dries it with a towel. He says the conclusion, *Per Dominum nostrum*, etc., in a lower voice.[2] The servers answer *Amen.* Each time the celebrant performs any action the second server at his right raises the end of the cope. The same server now fills the portable holy water stoup with baptism water from the font. He hands the sprinkler to the celebrant with the usual oscula. The celebrant dips the sprinkler into the stoup, makes the sign of the cross with the water on his own forehead, then sprinkles the servers and bystanders. Between the second and third servers (the second holding the stoup) he goes round the church, sprinkling the people. The second and fourth servers, having come back to the font, take some of the water into a vessel, from which they fill the holy water stoups in the church, and keep some for the next day. The celebrant at the font takes the stock of oil of catechumens and pours a little into the font, in the form of a cross, saying *Sanctificetur et fecundetur*, etc. He then takes the stock of chrism, pours some of that into the water, in the form of a cross, saying *Infusio chrismatis*, etc. Then he takes a stock in either hand, pours from both together in a cross, saying *Commixtio chrismatis salutis*, etc. He mixes up all the water and oils with the right hand. Then he wipes his hands on cotton wool offered by the second server. The fourth brings the vessel of water, basin and bread; the celebrant washes his hands.

The Memoriale rituum says that baptism is to be administered at this moment.[3] It is, however, more conformable to the normal rite that the celebrant should have performed the first part of the baptism rite after he has said the first prayer, at the entrance of the baptistery,[4] and continue now from the point where the colour of the stole is changed.

To do so, he changes the purple stole and cope for white ones, and carries out the baptism rite, as in the ritual. Then he changes again to purple stole and cope. The procession goes back to the altar in same order as it came. The server

[1] See p. 337, n. 2.
[2] "Humiliori voce," *Mem. Rit.*, Tit. VI, cap. ii, § 4, "Intra Praef.," no. 10.
[3] Tit. VI, cap. ii, § 5.
[4] Above, p. 327.

who has borne the Paschal candle puts it back in its candlestick; the processional cross is put aside, in its usual place. The celebrant before the altar, between the second and fourth servers, takes off his biretta and bows; they genuflect. He takes off the purple cope[1] either before the altar or at the credence table or sedile. He comes to kneel before the altar; the servers kneel at his sides or behind him.

The Litanies.—So he recites the litanies. He says each clause entire; the servers repeat it. When he says the petition *Peccatores te rogamus audi nos*, the first and third servers begin to prepare the altar for Mass. The others remain on their knees and continue to answer. The first and third servers take away the purple frontal, showing now the white one. They light the six candles and put vases of flowers between them.[2]

When the celebrant has said the petition *Christe exaudi nos*, and the servers have answered it, they rise and go to the sacristy. Here the celebrant vests in white for Mass.

The first Easter Mass and Vespers.—The celebrant, following the servers, comes out to the altar and begins Mass. It is a Low Mass. He says the preparatory prayers, as usual, the psalm *Iudica me*, with *Gloria Patri*, etc. He goes up to the altar, says *Kyrie eleison* at the middle, and then *Gloria in excelsis Deo*. The sanctuary bell and church bells are rung, all images and statues are unveiled. After the celebrant has read the epistle, he says *Alleluia* three times, raising his voice each time. The servers repeat *Alleluia* after him, each time in the same tone of voice.[3] He goes on with the gradual and tract.

The creed is not said. He says *Dominus vobiscum* and *Oremus* at the offertory, as usual; but he does not read an offertory chant. The chalice is brought up at the offertory. If the Sanctissimum is to be consecrated for reservation, a ciborium and pyx with the altar-bread for Benediction are brought up too. When the celebrant has made his Communion, there may be Communion of the faithful. Then, instead of the Communion antiphon, standing at the epistle corner, he says the first antiphon of vespers, *Alleluia, Alleluia, Alleluia*. He begins the psalm *Laudate Dominum omnes gentes*, and continues it alternately with the servers. Then he says the antiphon *Vespere autem sabbati*, etc., and the *Magnificat*, alternately with the servers.[4] He goes to the middle, kisses the altar, turns and says *Dominus vobiscum*, and at the epistle

[1] *Mem. Rit.*, Tit. VI, cap. ii, § 6, no. 3. He takes off only the cope; so that he says the litanies wearing the stole.

[2] *Ib.*, no. 6: "vasa florum inter candelabra apponuntur." Clearly Pope Benedict XIII did not think it un-Roman to put flowers on the altar, and he ought to know.

[3] See p. 337, n. 2.

[4] If the servers cannot answer, he says all himself.

corner the post-communion. Mass ends as usual, except that after *Ite missa est* and the response, *Alleluia* is added twice.

After Mass the Sanctissimum is brought back to the tabernacle. In doing so the priest observes the usual rule, as at pp. 249-250.

The candles on the altar, the triple candle and Paschal candle are put out.

All is brought back to the sacristy and put away.

§ 12. THE FUNCTION SUNG

In this case there will be, if possible, a M.C., cross-bearer, thurifer, two acolytes, and four other servers who, in the earlier part of the service, attend on the celebrant[1] and serve as torch-bearers during the Mass.

The preparations are made as in the Memoriale rituum, except that the purple vestments used at the fire may then be laid out at the sedile. The celebrant may change his vestments each time there, except before the Mass.

At the blessing of the fire the acolytes stand on either side of the celebrant. They may bring the grains of incense, thurible and holy water with them, as in the function with ministers.

The litanies may be chanted by two cantors; if so, the celebrant will lie prostrate before the altar, rising and going to the sacristy to vest at the petition *Peccatores te rogamus audi nos.*[2]

All will be sung by the celebrant, cantors and choir, as at the normal service with ministers.[3] The prophecies may be sung by lectors.[4] Incense is used throughout, at Mass and vespers, as when there are ministers.[5] The organ is played at the *Gloria.*[6]

The Mass that follows will be a sung Mass, according to the usual rule, with the exceptions for this day. Vespers will be sung, as when there are ministers.

[1] Other servers besides the thurifer and acolytes are useful to bring and hold things at the fire and font. The M.C. will direct them and send them for what is wanted.

[2] Le Vavasseur, ii, p. 233, § 175. In this case the litanies should begin as soon as the procession leaves the baptistery.

[3] Le Vavasseur, ii, p. 227, § 156; p. 229, § 159; p. 231, § 168; p. 233, § 175; p. 233, § 178, etc. De Herdt, iii, p. 102, § 6; p. 103, § 7, etc.

[4] In this case, after the "Exsultet," the book is taken from the lectern, its white cloth removed, and it is placed in the middle of the choir or sanctuary.

[5] Cfr. Le Vavasseur, i, p. 517. [6] Le Vavasseur, ii, p. 234, § 179.

CHAPTER XXVI
EASTER TO ADVENT

§ 1. EASTERTIDE

EASTERTIDE (Tempus Paschale) begins with Mass on Holy Saturday and ends after none and Mass on the Saturday before the feast of the Blessed Trinity, which feast is kept on the first Sunday after Pentecost. It is altogether a wrong conception that Eastertide does not begin till Low Sunday. The right way to conceive it is that, although the season begins with the first Easter Mass on Holy Saturday, the Easter octave, which has its own further peculiarities, falls over the normal Paschal tide, and causes further changes in the offices. So any octave, occurring in a season of the Church, is liable to modify the rules for the season. In this case it so happens that the Easter octave occurs at the very beginning of Eastertide. The colour of the season is white.

Eastertide has its own hymns at matins, lauds, vespers. In all hymns of the common (iambic dimeter) rhythm the last verse is changed to

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In sempiterna saecula.

When the suffrage is said, at lauds or vespers, it is replaced by the commemoration of the Cross, as in the *Ordinarium divini officii* in the breviary.

To all versicles in the Divine office and to *Panem de caelo praestitisti eis* at Benediction, and to their responses, *Alleluia* is added. But *Alleluia* is never added to *Adiutorium nostrum in nomine Domini*, *Domine exaudi orationem meam*, *Dominus vobiscum*, or to their responses. Nor does it occur at the "preces" of prime and compline.[1]

In the responsories after the lessons at matins *Alleluia* is added after the first part (the response) each time it is said, not after the versicle. At prime, terce, sext, none and compline the short responsories are changed, so that the whole first part (the response), normally divided by an asterisk, is put before that asterisk. The second part now consists of *Alleluia*, *Alleluia*. This second part (*Alleluia*, *Alleluia*) alone is repeated after the versicle. The versicle which follows the short responsory obeys the usual rule for this time, having *Alleluia* at the end, as also its response. At prime the versicle of the short responsory is *Qui surrexisti a mortuis.*[2]

[1] "Alleluia" should not be added to non-liturgical versicles, with the exception of "Panem de caelo," etc., at Benediction.

[2] Except in the octaves of Ascension and Pentecost, which have their own forms, as in the breviary.

During Eastertide *Alleluia* is added to all antiphons of the office, if they do not already so end,[1] also to the invitatorium at matins. At the end of matins *Te Deum* is said on ferias.

At Mass the Sundays of the season have their own Proper, interspersed with *Alleluia*. In these the introit has *Alleluia* in the middle of the antiphon and again two or three times at the end. The offertory has *Alleluia* at the end once, the Communion-antiphon twice.

If a Mass such as may occur either in Eastertide or not (such as the Masses of Commons of Saints[2]) is said in this season, at the end of the antiphon of the introit *Alleluia* is added twice, once at the end of the offertory and Communion-antiphon.

During Eastertide in all Masses (except those for the dead), instead of the gradual and *Alleluia*, the Great Alleluia is said. This is formed thus: *Alleluia* is said twice. When it is sung the second time it has the Iubilus[3] at the end. Then follows an Alleluiatic verse. The tone changes. *Alleluia* is said again with a Iubilus, a second Alleluiatic verse, then *Alleluia* with its Iubilus as before this verse.[4] In Masses which may occur in Eastertide a form of the Great Alleluia is provided to take the place of the gradual.

The hymn *Gloria in excelsis Deo* is said throughout Eastertide, even on ferias, except in the Rogation Masses, Requiems, and certain votive Masses. Whenever the *Gloria* is said at Mass the dismissal at the end is *Ite missa est*. During this season the chant for the sprinkling of holy water before Mass is *Vidi aquam* instead of *Asperges me*.

During Eastertide the Paschal candle is lit at High or solemn Mass and at sung vespers. In the case of other liturgical services the custom of the place is to be followed.[5] It is not lit at Requiems nor at the office for the dead, nor at any service held with purple vestments (as Rogation Masses) nor at Benediction.

After Ascension Day (see p. 350) the Paschal candle is not again used, except at the blessing of the font on Whitsun eve (*ib.*).

§ 2. THE EASTER OCTAVE

The first week of Paschaltide is the Easter octave, which has its own further rules. This octave begins at the Mass on Holy Saturday and ends after none and Mass on the Saturday after Easter Day (sabbatum in albis). Low Sunday,

[1] Except antiphons which consist of the first verse of the psalm. These never have "Alleluia" (Rubr. of Pius X's psalter; Dom. ad Matut. in 1 Noct.).

[2] Apostles and martyrs have a special common for Eastertide.

[3] The long neum on the syllable "a" at the end of "alleluia."

[4] But see p. 346 for the Easter octave.

[5] S.R.C., no. 235, ad XI.

although it is the octave day of Easter, conforms to the normal rules of Eastertide.

Easter Day is the greatest feast of the year. No feast may be kept on it or during its octave. The Monday and Tuesday of this octave are also doubles of the first class, but are kept with less solemnity.

On Easter Day no Mass for the dead may be said, not even if the body is present. On the Monday and Tuesday a Mass for the dead may be said only at the funeral. On these days no votive Mass may be said. A votive Mass for a grave cause may be said on the other days of the octave.

During the Easter octave there is only one nocturn at matins. There are no versicles except at matins. There are no chapters nor short responsories, nor hymns in any part of the office. There are no antiphons to the psalms at prime, terce, sext, none. At compline there is no antiphon at the beginning of the psalms; at the end *Alleluia, Alleluia, Alleluia* is sung. After the psalms of each office the antiphon *Haec dies quam fecit Dominus*, etc., is sung, all standing. At lauds and vespers this is intoned by the celebrant. The first assistant, in cope, pre-intones it to him.

At the end of lauds and vespers *Alleluia, Alleluia* is added to the verse *Benedicamus Domino.*

At Mass (till Friday) there is a gradual, formed in the usual way, the first verse being *Haec dies.* After the Alleluiatic verse the sequence *Victimae paschali* follows.

At the end of Mass *Alleluia, Alleluia* is added to *Ite missa est* and to its response.

On Easter Day, if the church has a font, the sprinkling of holy water before Mass is made with baptism water kept from the day before (p. 320).

§ 3. ST. MARK AND THE ROGATION DAYS

On four days a procession should be made, while the Litany of the Saints is sung, to beg the blessing of God on the fruits of the earth. These days are the feast of St. Mark (25 April [1])

[1] There is no inherent connection between St. Mark and the procession. April 25 (vii kal. maias) was the date of a pre-Christian procession of the same kind at Rome (the so-called Robigalia). That day occurs at just the time when the harvest (in Italy) should ripen. The pagan procession was replaced by a Christian one before the feast of St. Mark began to be kept on that day. Cfr. St. Gregory I, Ep. append. fragm. 3 (Migne, P.L. lxxvii, col. 1329). The Rogation days are later and originally Gallican. They are said to have been introduced by St. Mamertus, Bishop of Vienne, about the year 470 (Avitus of Vienne, *Homilia de Rogationibus*, M., P.L. lix, 289-294; Gregory of Tours, *Historia francorum*, ii, 34; M., P.L. lxxi, 231-232). They were not kept at Rome till the time of Leo III (795-816; *Lib. Pont.*, ed. Duchesne, vol. ii, p. 4, § xi; cfr. n. 17, p. 35).

and the three Rogation days, namely, the Monday, Tuesday and Wednesday before Ascension Day. On St. Mark's feast the litanies are called "greater" (litaniae maiores), being sung with more solemnity;[1] on the Rogation days they are "minores."

If 25 April is Easter Day the procession and litanies are transferred to the Tuesday in the octave. If St. Mark occurs in the Easter octave the procession is made, although the feast is transferred.

Rogation Monday is a greater feria, Tuesday an ordinary feria, Wednesday the eve of the Ascension. On all three days the Rogation Mass may be displaced by that of a feast, according to the usual rules. In cathedrals and collegiate churches, where several conventual Masses are said, that of the feast is said after terce, that of Rogation after none, neither commemorating the other. On Wednesday the Mass of Ascension eve is said after sext. Where only one parish Mass is said the Rogation is commemorated if a feast is kept. The Mass of Wednesday is that of Ascension eve with commemoration of Rogation. If a feast occurs on Wednesday both the eve and Rogation are commemorated.

Normally on these four days the procession should be made after none, if possible to another church, where the Rogation Mass is sung. But on St. Mark's feast, if the procession ends at a church dedicated to him, the Mass of his feast is said there. If it is not possible to end the procession at another church it may come back to the one from which it set out.

There should be only one procession in each place, at which all the clergy, secular and regular, take part. It sets out from the principal church of the place. If a general procession through the town is not possible, each church may make its own procession inside the building.

The same priest should, if possible, preside at the procession and sing the Mass which follows it. However, in case of real difficulty, this rule is not urged.

The rules for the procession are these:[2]

At the church from which it sets out all is provided for a procession, with purple vestments, that is, the processional cross, acolytes' candles, surplices as required, vestments for the celebrant and ministers, namely, amice, alb, girdle, stole, purple dalmatic and tunicle for the ministers, purple stole and cope for the celebrant. If there are no ministers, the celebrant may wear a surplice under the cope. A book containing

[1] Also because the litanies on 25 April are a much older tradition than the Rogation days.

[2] Cfr. *Caer. Ep.*, Lib. II, cap. xxxii; Gavanti-Merati, Pars IV, tit. x, §§ 8-14 (tom. i, pp. 320-323); Martinucci-Menghini, I, ii, pp. 255-262; Le Vavasseur, ii, pp. 130-138; De Herdt, iii, pp. 106-117; Van der Stappen, v, pp. 359-360.

all that the celebrant will chant must be provided. The High Altar is vested in purple.

At the church at which the procession will arrive all is prepared, as usual, for High Mass with purple vestments. If the priest of the procession will sing the Mass, and if he wears the alb in the procession, he and the ministers should vest for Mass at the sedilia. In this case the maniples and his chasuble will be laid out there. On St. Mark's feast, if the church is dedicated to St. Mark, the frontal and vestments will be red.

The procession takes place after none. If none is said publicly, the celebrant and ministers go meanwhile to the sacristy to vest for the procession. Otherwise they and the choir come out at the appointed time, following the cross-bearer and acolytes. The cross-bearer and acolytes do not genuflect before the altar;[1] they go to stand at the gospel side of the sanctuary facing the epistle side. All the members of the choir genuflect as usual, and go to their places. They stand till the celebrant is before the altar. The celebrant and ministers wear the biretta, but uncover as they enter the choir. They bow to the choir on either side, genuflect (the celebrant bows if the Sanctissimum is not at the altar). They kneel on the lowest step; all kneel with them.

A short prayer is said in silence. Then all stand and two cantors[2] begin the antiphon *Exsurge Domine*; it is continued by the choir. The psalm verse is sung with *Gloria Patri* and *Sicut erat*; the antiphon is repeated. Meanwhile the cross-bearer and acolytes go to stand at the entrance of the choir, facing the altar. All the others kneel again as soon as the antiphon and psalm-verses have been sung.

The two cantors begin the Litany of the Saints. They sing *Kyrie eleison*; the choir repeats the same words. In the same way each petition is sung entire by the cantors, repeated entire by the choir.

When *Sancta Maria ora pro nobis* has been sung and repeated, all rise; the procession sets out. The cross-bearer goes in front between the acolytes. The cantors follow, then comes the choir, the M.C. and the celebrant between the ministers, who hold the ends of his cope. The celebrant and ministers wear the biretta during the procession outside the choir, everyone outside the church.[3] The M.C., or another server, carries the book from which the celebrant will chant the prayers. The church bells are rung as the procession starts.

If the Litany is finished before the procession arrives at its final place, it may be repeated, beginning again at *Sancta Maria ora pro nobis*. Or penitential and gradual psalms may

[1] See p. 22.

[2] No special place is determined for the cantors. According to the general rule, they should stand and kneel in the centre of the choir.

[3] Except the cross-bearer, acolytes, M.C.

be sung. It is not allowed to sing joyful chants. The prayers which follow the litany must not be sung till the procession arrives at the church where it ends.

The procession may visit other churches on the way. In this case, it is received by the clergy of each church. The rector may offer holy water to the celebrant and ministers at the door. The procession will go up the church, till it arrives in the choir and the celebrant is before the altar. All then kneel awhile in silent prayer. The cantors sing the antiphon for a commemoration of the patron of the church; the corresponding versicle and response are sung. The celebrant sings the collect of that saint, in the short form, ending *Per Christum Dominum nostrum.* Since it is Eastertide, *Alleluia* is added to the antiphon, versicle and response. Meanwhile the singing of the litany is interrupted. The litany is then resumed, and the procession proceeds.

At the church at which the procession is to end it is received by the clergy, and holy water is offered at the door to the celebrant and ministers, as above. All come to the choir, the celebrant and ministers before the altar. The usual reverence is made. The cross-bearer puts aside the cross near the credence table; the acolytes put their candles on it. All kneel. If the litanies are not finished they are sung to the end. Then, all kneeling, the celebrant sings *Pater noster*, etc. The cantors intone the psalm, which is sung alternately by the choir. The celebrant sings the versicles, as in the text, the ministers holding the book before him. He alone rises, sings *Dominus vobiscum* and the collects. Then he sings again *Dominus vobiscum* and kneels. The cantors sing the verses *Exaudiat nos omnipotens et misericors Deus*, the celebrant *Et fidelium animae per misericordiam Dei requiescant in pace.* The choir answers *Amen* each time.

The celebrant and ministers go to vest for Mass at the seats or sacristy. Mass of Rogation follows. It has no *Gloria in excelsis* nor creed, even on Sunday or in the Easter octave. The *Alleluia* has a special form, *Alleluia* once only, with iubilus, and one verse, *Alleluia* not repeated. The preface is of Eastertide, according to the usual rule. At the end the deacon sings *Benedicamus Domino*, not adding *Alleluia*, even in the Easter octave.

Where it is not possible to go out the procession goes around the church.

Everyone who is bound to say the Divine office is bound to say the Litany of the Saints, with the following psalm and prayers, on these days, if he does not take part in the procession. It should be said after lauds; but it may not be anticipated the day before. It should follow *Benedicamus Domino* at the end of lauds. The verse *Fidelium animae* and the anthem of the Blessed Virgin are not said.

In churches where the procession cannot be held, it is recommended that the litany be said or sung before the chief Mass, all kneeling.

§ 4. ASCENSION DAY

On Ascension Day the Paschal candle is lit before the principal Mass.

It is extinguished after the gospel and taken away after Mass. It is not used again, except at the blessing of the font on Whitsun eve.

§ 5. WHITSUN EVE

This day no other office or Mass may be said but those of the eve. In all churches which have a font it must be blessed today. This is a strict obligation.

Preparation.—The morning function[1] begins with six prophecies. For these purple vestments are used, as on Holy Saturday. The celebrant uses maniple, stole and chasuble, the minister maniples and folded chasubles, till the blessing of the font, or till the Mass, if there is no font. The altar is vested in red, and over this a purple frontal. All is prepared for Mass with red vestments at the credence table, then covered with a purple veil. Near the credence table are three purple cushions for the celebrant and ministers at the litanies. Red Mass vestments must be laid out in the sacristy, as well as the purple ones.

If there is a font, a purple cope is laid at the seats or credence table. The acolytes' candles stand on the table, not lit, near it are the Paschal candle (without its candlestick) and the processional cross.

A lectern stands in the middle of the choir for the prophecies.

The altar candles are not lit till the beginning of Mass.

At the font everything is prepared as on Holy Saturday (p. 320).

The celebrant and ministers come to the altar following the acolytes (without candles). The celebrant kisses the altar, then goes to the epistle corner and stands there. The ministers stand around as at the introit of Mass. The first prophecy is begun. The prophecies are not announced by titles. Six members of the choir or clergy[2] should read them in turn, each coming to the lectern when summoned by the M.C. or another server. They read them as on Holy Saturday, the server standing at the reader's left, behind him, holding his

[1] Martinucci-Menghini, I, ii, pp. 263-266; Le Vavasseur, ii, pp. 141 144; De Herdt, iii, pp. 118-119; Van der Stappen, v, pp. 354-355.

[2] The same lector may read more than one prophecy.

biretta. Meanwhile the celebrant reads the prophecy at the altar in a low voice, with hands on the book. When he has finished each, he and the ministers may go to sit at the sedilia. Then he sings the prayer (ferial tone) at the altar, with uplifted hands. He begins with the word *Oremus*, but the deacon does not sing *Flectamus genua*, nor does anyone genuflect, because it is Paschal time. During the prayer the ministers stand in line, as at the collects of Mass. The prophecies are six of the twelve read on Holy Saturday;[1] the second, third and fourth are followed by a tract sung by the choir. Meanwhile the celebrant and ministers may sit. The prayers are not those of Holy Saturday, but are special ones suitable to this vigil.

The clergy and others in choir and church sit during the prophecies and tracts, stand during the collects.

If there is a font, the Paschal and acolytes' candles are lit during the last (sixth) prophecy. The server who will carry the Paschal candle must now hold it,[2] near the credence table. After the last collect the celebrant and ministers go to the sedilia and take off their maniples; the celebrant changes the chasuble for a purple cope. They come back to the altar, and the procession goes to the font as on Holy Saturday, that is to say, the Paschal candle is borne in front, then the processional cross between the acolytes, the choir, M.C., celebrant between the ministers.

At the baptistery everything is done exactly as on Holy Saturday. It will be sufficient here to refer to the directions for that day (pp. 327-331). Baptism should follow, if possible, as then.

The procession comes back to the altar singing the litanies (see p. 331, n. 1).

When it arrives at the sanctuary, the server holding the Paschal candle takes this to the sacristy, and there extinguishes it. The celebrant and ministers take off cope, chasubles and stoles; then lie prostrate before the altar; all others kneel during the rest of the litanies (p. 331). At the petition *Peccatores te rogamus audi nos* the celebrant and ministers go to the sacristy, with the M.C. and acolytes, to vest for Mass. They put on red Mass vestments. Meanwhile servers take away the purple frontal from the altar, leaving it vested in red; the six candles are lit, the altar is adorned as for feasts. All other purple coverings are taken away from the sanctuary.

Mass begins as on Holy Saturday. The preparatory prayers are said. The celebrant goes up to the altar and incenses it. He says the *Kyrie eleison*, then intones *Gloria in excelsis Deo.*

[1] The Whitsun collects, 1, 2, 3, 4, 5, 6, are nos. 3, 4, 11, 8, 6, 7, of Easter Eve.

[2] It has no candlestick.

The organ should not be played this morning till this point. It is now played, as on Holy Saturday, the sanctuary bell and church bells are rung. The acolytes do not carry candles at the gospel, but stand on either side of the subdeacon or lectern with folded hands.

§ 6. WHITSUN EVE IN SMALL CHURCHES

The Memoriale rituum makes no provision for this occasion; but it is easy to see what should be done, from the directions for Holy Saturday.

The celebrant will read the prophecies, in a clear voice, at the epistle corner of the altar, vested in purple Mass vestments. He changes to purple stole and cope, and goes to bless the font. Before him a server bears the Paschal candle, another the processional cross; he walks between two others, who hold the ends of the cope. At the font he does all exactly as on Holy Saturday (see pp. 340-342). He comes back to the altar. The Paschal candle is put away in the sacristy. Kneeling before the altar, in alb and stole,[1] the celebrant recites the litanies. Then the purple frontal is taken away, the altar is decked for a feast in red. He goes to the sacristy to put on red Mass vestments, comes to the altar and begins Mass, as on Holy Saturday. At the *Gloria* the bells are rung.

If it is desired to make a ceremony of this, on the lines of a Missa cantata, this can be done in the same way as on Holy Saturday (p. 343). But in most small churches with one priest the function of Whitsun Eve will be performed in the simplest manner.

§ 7. LOW MASS ON WHITSUN EVE

A priest who says private Low Mass on this day, that is to say, every priest except the one who celebrates the principal Mass of the day, leaves out the prophecies, blessing of the font, and litanies. He begins Mass exactly as usual. For this purpose an introit is provided in the missal at the end of the Mass. *Gloria in excelsis* is said (the bells are not rung), not the creed. There are no special ceremonies.

§ 8. WHITSUNDAY

This is a double of the first class with closed octave. No other feast may displace it, nor occur during the octave. Feasts may be commemorated during the octave, except on Monday and Tuesday.

The colour of the feast and octave is red.

[1] See p. 342, n. 1.

At the verse of the Great Alleluia, *Veni sancte Spiritus, reple tuorum corda fidelium*, etc., all genuflect. At Low Mass the celebrant genuflects as he says these words. At High or sung Mass he does not genuflect then, but goes to kneel (between the ministers) on the edge of the foot-pace while they are sung by the choir. The sequence *Veni sancte Spiritus* follows.

Matins has only one nocturn. At terce the hymn *Veni creator Spiritus* is said, instead of *Nunc sancte nobis Spiritus.*[1] The hymn *Veni creator Spiritus* is also the vesper hymn. Whenever this is sung, all kneel during the first verse. The hymn should be intoned by the celebrant.[2] In churches which have a font baptism water is used, instead of holy water, on Whit Sunday, as at Easter (p. 346).

§ 9. THE SEASON AFTER PENTECOST

This season begins at the first vespers of the Blessed Trinity on the Saturday after Whit Sunday and lasts till Advent. It contains at least twenty-three Sundays, and may have as many as twenty-eight.[3] The offices for twenty-four are provided in the breviary and missal. If Easter falls early, so that there are more, the offices for these are taken from those which were omitted after Epiphany. But, in every case, the Mass and office of the twenty-fourth Sunday (containing the gospel about the Day of Judgement) is said on the last Sunday after Pentecost.

The colour of this season is green. It has no liturgical peculiarities; but many great feasts occur during it.

§ 10. CORPUS CHRISTI

The Thursday after the feast of the most Holy Trinity is Corpus Christi.[4] It is now restored as a holiday of obligation.[5] On Corpus Christi and during its octave *Alleluia* is

[1] Because it was at the third hour that the Holy Ghost came down on the apostles, the hour of terce (Acts, ii, 15).

[2] This hymn always keeps its Paschal doxology (last verse) whenever it may be sung or said.

[3] There are twenty-three Sundays after Pentecost when there are only fifty-two Sundays in the year and Septuagesima falls on the seventh Sunday after Epiphany. In this case the office and Mass of the twenty-third Sunday are said on the Saturday before it; those of the twenty-fourth are always said on the last, whatever happens. There are twenty-eight Sundays after Pentecost when Septuagesima falls on the third Sunday after Epiphany.

[4] Now called: "Commemoratio solemnis sanctissimi Corporis Domini nostri Iesu Christi."

[5] *Cod.*, c. 1247, § 1. The feasts of the Immaculate Conception and St. Joseph, added by this canon, are not to be holidays of obligation in England.

added to the versicle *Panem de caelo praestitisti eis* and to its response, whenever they are sung.

This external solemnity consists of the Mass of the feast and a procession of the Blessed Sacrament. In some countries exposition of the Blessed Sacrament is held on the feast and every day of the octave.[1] The permission of the Ordinary would be required for this.

Wherever possible, the procession of the Blessed Sacrament should be held, according to the present law, on the Sunday in the octave. Indeed this procession is the original object of the feast.

It should be a general procession for the whole town. That is to say, there should be only one in each town, setting out from the principal church and returning to it, in which the clergy of all the other churches, secular and regular, take part.[2] It should go out from the church into the streets.

In England it is generally not possible to carry the Blessed Sacrament through public streets; nor may this be done without special leave of the Ordinary. There is, then, generally no general procession in this country. Each church will have its own procession inside the church. Where a large garden or private grounds belonging to a religious house or to a Catholic can be used, the procession may be made through these grounds.

The procession normally should be held in the morning, immediately after the Mass.[3] It is, however, allowed, and it is not unusual, to put it off till the afternoon, for reasons of convenience.

It should be held with every possible solemnity. The Corpus Christi procession is the chief public joyful solemnity of the kind in the year. If the procession passes over much ground, there may be one or two places of repose, arranged like altars, at which it stops. According to the Caerimoniale episcoporum the Sanctissimum should be placed on these "altars" and incensed, the *Tantum ergo* sung, with the usual versicle and response, but, strictly, Benediction should not be given.[4]

[1] *Cod.*, c. 1291. Merati, Pars IV, tit. xii, §§ 4-7 (tom. i, pp. 335-338); Martinucci-Menghini, I, ii, p. 269, § 5.

[2] The *Caer. Ep.*, Lib. II, cap. xxxiii, §§ 1-5, has most elaborate directions to prevent quarrelling among the clergy as to precedence in the procession. The bishop is to settle it, and if anyone is not satisfied he shall be excommunicated. Merati writes columns on the same subject (tom. i, pp. 330-332). Martinucci also is very much concerned about this matter (I, ii, p. 269, § 9). Fortunately, such foolishness is unlikely to occur in England.

[3] The *Caer Ep.*, Lib. II, cap. xxxiii, §§ 15-16, and all liturgical authorities suppose this.

[4] *Caer Ep.*, Lib. II, cap. xxxiii, § 22. Cfr. Martinucci, I, ii, p. 270, § 15; Le Vavasseur, ii, p. 157, n. 1. There should not be more than two such places of repose: "semel tantum vel iterum" (*Caer. Ep., l.c.*). Indeed it seems from the text that the primary object of stopping at

However, the Congregation of Rites allows Benediction to be given at altars of repose, not more than twice, if such is the ancient custom.[1]

The path over which the procession passes should be strewn with flowers and green leaves; banners and pictures may be hung beside it.[2] In the procession itself there may be no scenic representations or people dressed in fancy costumes to represent saints or angels, nor anything theatrical or profane.[3] Nor may relics and statues be carried.[4] Not more than two thurifers are allowed.[5] The Congregation of Rites tolerates the custom that children scatter flowers on the way; but they may not walk among the clergy nor between the clergy and the celebrant carrying the Sanctissimum.[6]

The secular clergy should wear the surplice only, regulars wear the habit of their order, canons (if the chapter is present) and prelates their robes. If the chapter assists, the canons may wear vestments of their three orders, that is subdeacons in tunicles, deacons in dalmatics, priests in chasubles.[7] These should be worn immediately over the rochet without stole or maniple, as when the Ordinary sings High Mass (pp. 164-165). The colour of the vestments is white. If the chapter is not present the clergy may be divided into groups wearing these vestments.[8] If the clergy are so vested the processional cross is borne by a subdeacon in amice, alb, girdle and tunicle, otherwise by a server in surplice only. If the canopy is borne by four, six, or eight of the clergy, these wear white copes.[9] The Host borne in the procession should be consecrated at the preceding Mass. The celebrant of Mass should carry it all the time, without giving place to another priest. He must carry the monstrance in his hands, walking. No other manner is allowed.

such places during the procession is not so much to make a ceremony and thereby honour the Blessed Sacrament as to rest the tired celebrant: "si longior fuerit (via) poterit . . . deponere SS. Sacramentum et aliquantulum quiescere" (*Caer. Ep.*, Lib. II, cap. xxxiii, § 22).

[1] S.R.C., 23 September 1820, no. 2609. The Congr. changed its mind in 1879 (no. 3488, ad III), but went back to its first decision in 1884 (no. 3621, ad III).

[2] *Caer. Ep.*, Lib. II, cap. xxxiii, § 2.

[3] *Ib.*, § 12.

[4] S.R.C., 5 November 1661, no. 1361, ad VII.

[5] *Ib.*, 11 maii 1878, no. 3448, ad IX.

[6] *Ib.*, 7 February 1874, no. 3324; 11 December 1896, no. 3935, ad I.

[7] *Caer. Ep.*, Lib. II, cap. xxxiii, § 5.

[8] Merati, Pars IV, tit. xii, § 3, n. 6 (tom. i, p. 328); S.R.C., 22 iul. 1848, no. 2973.

[9] *Caer. Ep.*, Lib. II, cap. xxxiii, § 5. In § 13 "Noble men or Barons and others" are to carry the canopy outside the church. Barons are less common in England than in Italy.

§ 11. PREPARATION

In the church and sacristy all is prepared for High Mass, with white vestments, as usual, The church should be adorned as sumptuously as possible.[1] In the sacristy two thuribles are prepared, torches and candles to distribute to those who take part in the procession. At the credence table, besides all that is needed for Mass, another white humeral veil, more adorned, may be laid out for the celebrant in the procession. There will be a white cope for him, the monstrance covered with a white veil, a second altar bread, to be consecrated at Mass and carried in the procession, the book with prayers for Benediction,[2] if necessary cords of white silk to put around the celebrant's shoulders, by which the weight of the monstrance may be relieved while he holds it. In the sanctuary, the processional cross is by the credence table, also the small canopy.[3] In the choir, or by the communion rails is the large one. There may be four lanterns, containing candles, to carry on either side of the canopy.[4]

§ 12. THE CEREMONY[5]

High Mass begins as usual. The colour is white; there is a sequence *Lauda Sion*. At the offertory the second altar bread is brought in the luna. After the Communion the monstrance is brought to the altar. When the subdeacon has covered the chalice the celebrant and ministers genuflect; they change places behind him and genuflect again. The deacon puts the Blessed Sacrament into the monstrance[6] and stands it on the corporal. The celebrant and ministers genuflect again; they change places, as before. The rest of Mass is celebrated before the Blessed Sacrament exposed (see pp. 66-67).

Towards the end of Mass all is prepared for the procession. Candles are given out to the clergy and lighted. The torchbearers remain kneeling after the elevation.

After Mass the celebrant and ministers come down the steps, make a prostration and go to the seats. Here, not turning their back to the Sanctissimum,[7] they take off the

[1] *Caer. Ep.*, Lib. II, cap. xxxiii, §§ 14, 20, etc. [2] The *Ritus. serv.*
[3] If this is used on the way to the larger one.
[4] Martinucci, I, ii, pp. 271-272, § 27.
[5] Ctr. *Caer. Ep.*, Lib. II, cap. xxxiii; Merati, Pars IV, tit. xii, § 3 (tom. i, pp. 327-335); Martinucci-Menghini, I, ii, pp. 268-279; Le Vavasseur, ii, 149-158; De Herdt, iii, pp. 430-436; Van der Stappen, v, 356-358; Wapelhorst, pp. 524-527.
[6] He should not touch the Sanctissimum; if he does, he must at once wash his fingers in the little vessel by the tabernacle.
[7] They should stand with back to the seats.

maniples; the celebrant also takes off the chasuble and puts on the white cope. They are assisted by the M.C. and acolytes. They come back to the altar, prostrate on both knees, and kneel there for a short time.

The cross-bearer takes the cross and goes to stand at the entrance of the choir, between the acolytes with their candles. The men who will carry the large canopy stand by it.

The celebrant bows, rises and puts incense on the two thuribles, assisted as usual by the deacon. With one of them he incenses the Sanctissimum.

If there is room in the sanctuary and choir it is best that the clergy now come out from their places and kneel before the altar, in the inverse order of the procession, so that they can rise, turn round, and go at once in the procession. The celebrant receives the humeral veil from the deacon. He and the ministers bow and go to the edge of the foot-pace. He and the subdeacon kneel here. The deacon goes to the altar, takes the monstrance, and hands it to the celebrant, who receives it kneeling and bowing. The deacon then genuflects. The celebrant and subdeacon rise. The ministers change places behind him. The cantors intone the hymn *Pange lingua*, and the procession sets forth, all rising and prostrating first.[1]

It should go in this order:

First a banner of the Blessed Sacrament, borne by a clerk in surplice.[2] Then confraternities in their dress, all holding lighted candles. Then come regulars, of which each group may walk behind its own cross;[3] magistrates and such people (if there are any) holding candles; the processional cross of the secular clergy between the acolytes with their candles; the choir of singers,[4] seminarists; parish priests in surplice or other ornament (if such is the custom and if the chapter is not present); the chapter and dignitaries; the two thurifers, swinging their thuribles;[5] then the celebrant, holding the monstrance under the canopy. He goes between the ministers, who hold the ends of his cope. At the sides of the canopy go the torch-bearers. Lanterns with candles may be carried at the sides of the canopy, if the procession goes out. Prelates, if any are present, follow the canopy.

All go bareheaded; those who have birettas carry them in their hands. On the way to the larger canopy a server carries the small one over the celebrant. So also at the end of the procession when he comes back to the altar.

During the procession hymns and canticles to the Blessed

[1] Except, of course, the cross-bearer (and acolytes, see p. 22).

[2] Martinucci, I, ii, p. 273, § 40.

[3] *Ib.*, p. 273, § 42.

[4] Martinucci (I, ii, p. 273, § 45) says that the singers do not hold candles, evidently thinking it impossible to hold both a lighted candle and an open book.

[5] They should walk straight, not backwards or sideways (see p. 294, n. 2).

Sacrament and suitable psalms are sung. The same hymn may be repeated. The celebrant and ministers recite psalms.

At the places of repose the deacon takes the monstrance and sets it on the altar, observing the usual rules (see p. 367). The celebrant puts incense on the thuribles and incenses the Sanctissimum. Meanwhile the *Tantum ergo* is sung. The versicle *Panem de caelo*, etc., with its response,[1] and the prayer *Deus qui nobis sub sacramento mirabili* follow. If Benediction is to be given at these places of repose, it follows as usual. The procession sets out again.

Finally it arrives back at the High Altar of the church from which it set out. Here the deacon sets the monstrance on the altar. The *Tantum ergo* is sung with versicle, response,[2] and prayer. Benediction is given as usual. The Sanctissimum is put in the tabernacle, unless exposition follows.

§ 13. ALL SOULS

The office of All Souls, said on 2 November (or 3 November if All Saints fall on a Saturday), is no longer an extra office, to be said after that of the octave of All Saints. According to the new rule it is now the office of the day, having all the normal parts.

On All Souls every priest may now say three Masses for the dead.[3] The text of these Masses is provided in the decree;[4] it will be printed in future editions of the missal. The colour is black.

[1] With "Alleluia" throughout the octave of Corpus Christi.

[2] See last note.

[3] *Cod.*, c. 806. *Const. Apost.*, "Incruentum altaris," 10 August 1915 (Acta Ap. Sedis, vol. vii, pp. 401-404).

[4] S.R.C., 11 August 1915 (Acta Ap. Sedis, vol. vii, pp. 422-423). The first Mass is the one hitherto said on All Souls. The second Mass is the one for anniversaries, with new collect, secret and post-communion. The third is the daily Mass for the dead, with new collect, secret and post-communion. At each of these the sequence, "Dies irae," is to be said.

PART V
OCCASIONAL FUNCTIONS

CHAPTER XXVII

THE FORTY HOURS

§ 1. GENERAL DIRECTIONS

ONE of the best known extra-liturgical devotions in Catholic churches is that exposition of the Blessed Sacrament, lasting part of three days, which we call the devotion of the Forty Hours.[1]

The laws which now regulate this devotion were promulgated finally in 1731, but the devotion itself is older. Going back, it seems, in its first origin to mediaeval customs, such as watching by the Easter sepulchre, then later connected with special prayers of expiation at carneval time, it was formally instituted by the preaching of a Capuchin friar, Padre Giuseppe da Ferno, at Milan in 1537. It was then that the two special notes of this devotion were instituted, namely, that it should last, as nearly as possible, for forty consecutive hours, and that it should begin in another church at the exact moment when it ended in one, and so be kept up all the year round.[2] The idea of exposing the Blessed Sacrament for forty consecutive hours has been variously explained, for instance, as a memory of our Lord's forty days' fast. But the common explanation is that it is in memory of the forty hours during which his soul was separated from his body, between his death and resurrection.[3]

On 25 November 1592 Clement VIII (1592-1605) issued his constitution *Graves et diuturnae*, formally organizing the devotion at Rome. On 21 January 1705 Clement XI (1700-1721) published directions for its observance in the churches of Rome. They were republished by Clement XII (1730-1740) on 1 September 1736. This document, written in the Italian language, is the *Instructio Clementina*, by which the Forty Hours' devotion is still regulated.[4]

[1] "Supplicatio (expositio) quadraginta horarum." Not uncommonly called by the Italian form "Quarant' Ore." *Cod.*, c. 1275.

[2] An excellent account of the history of the devotion will be found in H. Thurston, S.J., *Lent and Holy Week* (Longmans, 1904), chap. iii, pp. 110-148.

[3] Neither in the period commemorated nor in the period of the exposition is the number forty hours exact. From three in the afternoon of Good Friday to sunrise (conventionally 6 a.m.) on Easter Day is thirty-nine hours. But St. Augustine calls it forty, counting in the ninth hour (2-3 p.m.) of Friday (*De Trinitate*, iv, 6; Migne, P.L., xlii, 894-895). Still less are there exactly forty hours of exposition. From Mass on one day to Mass on the third day will be more like forty-eight hours, unless the last Mass is said eight hours earlier than the first, which is hardly possible.

[4] The *Instructio Clementina*, in Italian with a parallel Latin translation and a long commentary by A. Gardellini, is contained in vol. iv of the official edition: *Decreta authentica Congr. S. Rituum* (Rome, Propaganda, 1900), pp. 3-151. J. B. Menghini has edited it, with his commentary,

The *Instructio Clementina*, in itself, applies only to churches in the city of Rome. It was published for them, and has strict force of law only in their case. However, as always happens, other dioceses follow the example of the mother Church. Several times the Congregation of Rites has expressed its wish that in the arrangements of this devotion, wherever held, the *Instructio Clementina* should be observed as far as possible.[1] The indulgences attached to it[2] are to be gained only on condition that at least the substance of that instruction remain, though later popes have conceded modifications of the law of the *Instructio* in several points without loss of the privileges.[3]

The essence of the devotion was originally that the Blessed Sacrament remain exposed day and night for about forty hours without interruption, that is to say, from High Mass on one day to High Mass on the third day.

At the beginning and end of the exposition there should be a procession of the Blessed Sacrament. On the second day of exposition there is to be a votive High Mass for peace, at another altar in the same church.[4]

Only in few places does the exposition begin at another church immediately it ends in the former one, so as to con-

under the singularly unsuitable title: *Liturgia Eucharistica* (Rome, Desclée, Lefebvre, 1906). Why he uses the name Liturgia for what is essentially an extra-liturgical devotion I cannot say. The Liturgia eucharistica of the Roman rite is the holy sacrifice of the Mass. The text of the instruction alone (in Latin) is in Van der Stappen, *Sacra Liturgia* (Mechlin, 1905), vol. iv, pp. 204-212.

[1] The clearest statement of the effect of the instruction is that made by the Congregation on 12 July 1749. Asked by the M.C. of the Oratorian Church at Padua whether the instruction may be, or must be, followed out of Rome, it answered: "Praedictam Instructionem extra Vrbem non obligare; laudandos tamen qui se illi conformare student (*sic*; they mean studeant), nisi aliud ab Ordinariis locorum statutum sit" (S.R.C., no. 2403). So again on 9 May 1857 the Congregation answered questions from Cahors about details of the ceremony: "Inhaerendum, quantum fieri potest, Instructioni Clementinae" (S.R.C., no. 3049, ad IV). On 18 March 1899, to the M.C. of Alatri (Prov. of Rome): "Expedit servare Instructionem Clementinam." When Pius X, on 22 January 1914, allowed certain modifications (see below, p. 370), he began by declaring: "quamvis summopere exoptet ut res iugiter ad tramitem Clem. Instr. componatur."

[2] The chief indulgences are: plenary once in the forty hours, on condition of confession, Communion, prayer for the Pope's intention, and a visit; ten years and ten times forty days for every other visit. For other privileges and indulgences see Menghini, *Liturgia Eucharistica*, pp. 5-8.

[3] This is the real question in this matter always, not so much whether exposition arranged in a certain manner be lawful, as whether exposition so arranged can be considered a case of the Forty Hours and so share the indulgences and privileges. Otherwise there is no reason against a church having exposition for one, two, three, or any number of days, by permission of the Ordinary, and observing the general rules for exposition as explained above, pp. 247-249.

[4] The devotion began as a prayer specially for peace (see Thurston, *Lent and Holy Week*, pp. 114-121).

tinue in some church of the city or diocese all the year round.[1] In others arrangements are made by the authority of the dioceses, by which the Forty Hours' devotion is held at different churches at such intervals as are possible and convenient throughout the year. Nor is there now any special connection between this devotion and the time of Carnival or Lent.

A further concession is that the Blessed Sacrament may be exposed, not continuously day and night for forty hours, but by day for three days, being put in the tabernacle at night. This arrangement may be followed whenever there is grave difficulty in watching through the night.[2]

The general instructions of Clement XII's document for the Forty Hours are these:

A sign or banner should be placed over the door of the church, bearing a symbol of the Blessed Sacrament, that people may see that the Forty Hours are being held there.[3] The exposition should be made at the High Altar of the church.[4] If there is a picture over the altar it is to be covered with a red or white hanging. In the same way all pictures close to the altar are to be covered.[5] No relics or statues of saints are to be placed on the altar.[6] The altar is to have a throne draped in white, according to the usual rule for Benediction. On the base of this throne is a corporal.[7] But if the altar has a permanent ciborium or canopy over it, no other is necessary.[8] On the gradines, at the side of the throne or place where the monstrance will stand, candles are to burn continually during the time of exposition. They must have the percentage of beeswax required for Benediction.[9] At least twenty such candles should burn all the time.[10] The Ordinary may now allow this number to be reduced to twelve.[11] Flowers may be placed on the altar.[12] While Mass is said at the altar of exposition an altar cross is not necessary, but is allowed (see p. 249). No light may be placed behind the monstrance, so as to shine through the Sanctissimum.[13]

The windows near the altar may be darkened.[14] Whatever

[1] This principle is maintained at Rome, Milan and several Italian dioceses. According to Van der Stappen (iv, pp. 202-203) it seems to be kept in the diocese of Mechlin.

[2] Decree of the Congr. S. Officii, 22 January 1914 (quoted in Wapelhorst, pp. 350-351). For the arrangement in this case see below, p. 370.

[3] *Instr. Clem.*, § 2. [4] *Ib.*, § 3. [5] *Ib.*, § 3.

[6] *Ib.*, § 4. [7] *Ib.*, § 5. [8] This is the usual rule (see p. 240).

[9] Sixty-five per cent. of beeswax at least (see p. 7).

[10] *Instr. Clem.*, § 6.

[11] S.R.C., 8 February 1879, no. 3480. See the "Circolare" of the congregation, quoted by Menghini, *Lit. Euch.*, p. 28, n.

[12] J. B. Pighi, *Liturgia Sacramentorum* (3rd ed., Verona, 1903), p. 122, requires flowers absolutely: "Altare Expositionis, praeterquam pallio et conopeo albi coloris, ornatum esse debet pretiosis velis, cereis, floribus et tapete." See also Menghini, *Lit. Euch.*, pp. 18-19.

[13] Martinucci-Menghini, I, ii, p. 122, § 8.

[14] *Instr. Clem.*, § 6.

colour may be used for the Mass of Exposition (see p. 365), the altar frontal is to be white.[1] A bench is to be prepared, which will be placed before the altar after the first Mass, at which priests and clerks kneel during the exposition. This bench may be covered with red or green.[2] Clerks wear cassock and surplice while watching, priests and deacons a white stole. If possible two priests or clerks should watch all the time.[3] Lay people who watch do so outside the sanctuary.[4] During the exposition, if anyone has duty in the sanctuary, he must wear a surplice.[5] Women are not to go into the sanctuary.[6] The Blessed Sacrament reserved in the tabernacle should be removed, if possible, to another altar, so that people may make their Communion there. They should not receive Holy Communion from the altar of exposition, unless this is inevitable.[7] If private Masses are said during the exposition at any altar, the Sanctus bell is not rung at all.[8] Requiem Mass should not be said at this time, unless All Souls is one of the days.[9] Private Masses are said according to the calendar of the day; in them the collect of Corpus Christi, with its secret and post-communion, are added at the end of the commemorations. But this addition is not made on doubles of the first or second class, nor on Palm Sunday, nor the eves of Pentecost and Christmas.[10]

If the rubrics allow it, it is right that the votive Mass of the Blessed Sacrament be said at such times.[11]

Sermons are discouraged during the Forty Hours. But sermons about the Holy Eucharist are tolerated. The preacher wears a surplice (even if a Regular), no stole (according to Roman custom); he preaches bareheaded. He must stand near the altar of exposition, so that no one shall turn his back to it.[12]

If Palm Sunday (or Candlemas) occurs during the Forty Hours, there is to be no procession. The palms (or candles) may be blessed and distributed in a side chapel; or, if this is not possible, the whole ceremony should be omitted.[13] So also on Ash Wednesday. On Maundy Thursday (to the Mass of the Presanctified on Good Friday) watching at the place of repose takes the place of the usual form. Benediction may not be given. After Mass of the Pre-sanctified no kind of watching before the Sanctissimum is possible. If it is desired to keep up the round of watching without break all the year

[1] *Instr. Clem.*, § 18. [2] *Ib.*, § 9; Martinucci, I, ii, p. 123, § 11.
[3] *Instr. Clem.*, § 9; Martinucci, I, ii, p. 123, § 13.
[4] *Instr. Clem.*, § 7. [5] *Ib.* [6] *Ib.*, § 27.
[7] See above, p. 248. [8] *Instr. Clem.*, § 16.
[9] *Ib.*, § 17; S.R.C., 9 iul. 1895, no. 3864, ad IV. The Mass of All Souls is said at another altar, with purple vestments.
[10] *Instr. Clem.*, § 17; Martinucci, I, ii, p. 124, § 20.
[11] *Instr. Clem.*, § 17.
[12] *Ib.*, § 32.
[13] S.R.C., 17 September 1822, no. 2621, ad IX.

round, an hour of prayer in the church may be substituted and counted as satisfying the principle, as far as possible.[1] On Holy Saturday the Sanctissimum may be exposed again after Mass.[2] It is impossible to begin the Forty Hours at any church on Maundy Thursday or Good Friday.

The day before exposition begins the church bells should be rung, with special solemnity, at the Angelus, and again half an hour before sunset and at the first hour of the night. During the exposition the bells should be rung every hour day and night.[3]

§ 2. THE FIRST DAY[4]

The Mass this day is the solemn votive Mass of the Blessed Sacrament, with *Gloria in excelsis* and creed, the preface of the birth of our Lord and the last gospel of St. John. It has no commemorations.

But this Mass is not to be sung if the day is a Sunday or feast of the first or second class. The other days on which it is forbidden are Ash Wednesday, Holy Week, the Epiphany, Easter and Whitsun octaves, the eves of Christmas and Pentecost. On these days the Mass of the day is to be sung, with the collect, secret and post-communion of the Blessed Sacrament, under one conclusion. All other commemorations are to be left out. The preface and last gospel are to agree with the Mass. The colour of the vestments is that of the Mass. At the procession the celebrant wears a cope of the colour of the Mass.

All is made ready for the exposition, as described in the former paragraph. The altar picture is covered, the candles are arranged at the sides of the throne, but are not yet lighted. The corporal is laid on the throne. The altar cross is in its place. Whatever the colour of the Mass may be, the altar is vested in white (p. 364). The usual preparations for High Mass are made, according to the colour that will be used. Besides these, a cope of the colour of the chasuble is laid out on the credence table, also the monstrance, covered with a white veil, and a book containing the prayers to be sung at the end (the *Ritus Servandus*). A second altar bread is laid on the paten.[5] The bench at which the priests and clerks who watch will kneel is ready, but is not put before the

[1] Van der Stappen, iv, pp. 203-205, § 2. [2] *Ib.*
[3] *Instr. Clem.*, §§ 10, 11; Martinucci I, ii, p. 124, § 22.
[4] For the ceremonies, besides the *Instr. Clem.* and commentaries quoted above, see Merati, Pars II, tit. xiv (tom. i, pp. 200-207); Martinucci-Menghini, I, ii, pp. 121-138; Van der Stappen, iv, pp. 200-204; De Herdt, i, pp. 34-37; Wapelhorst, pp. 350-359.
[5] It is supposed that the Host to be exposed will be consecrated at the Mass (Martinucci, I, ii, p. 127, § 34). This is not absolutely necessary (Wapelhorst, p. 353, n. 12).

altar till the end of the ceremony. White stoles for priests and deacons are prepared.

The canopy to carry over the Sanctissimum may be placed outside the sanctuary. If a small canopy is also used, this will be by the credence table. The processional cross may be set near this. In the sacristy provision should be made for two thurifers and as many torches as will be used in the procession. Candles to be held by the clergy in the procession will be at hand, either in the sacristy or at some convenient place in the church.

Besides the celebrant, ministers and servers for High Mass, a cross-bearer will be required,[1] two thurifers, a number of torch-bearers, men to hold the canopy and a server to hold the small canopy in the sanctuary.[2]

High Mass[3] is celebrated as usual, to the Communion. Two Hosts are offered and consecrated.[4] After the Communion, when the subdeacon has covered the chalice, the ministers genuflect, change places behind the celebrant, and genuflect again. The deacon puts the Sanctissimum in the monstrance, which the M.C. must then have brought to the altar. He stands the monstrance on the corporal. From now Mass continues as before the Blessed Sacrament exposed (see pp. 66-67).

Towards the end of Mass the other candles on the altar are lighted. Martinucci thinks it would be suitable if they were lighted before the elevation.[5] The torch-bearers stay till the end of Mass, for the processions. Towards the end of Mass candles are given out to the members of the choir, and are lighted.

After Mass the celebrant and ministers come down the altar steps, make a prostration and go to the sedilia. Here they take off their maniples, the celebrant exchanges the chasuble for a cope, assisted by the M.C. and acolytes. In so doing they should not turn the back to the altar. The altar cross, cards and missal are removed.

Meanwhile two thurifers bring thuribles from the sacristy. On entering the sanctuary, or before going out, everyone prostrates before the Sanctissimum exposed, according to the usual rule.

At the sedilia, when he is vested, the celebrant puts incense on the two thuribles, not blessing it.[6] He does so with his back to the seats; he is assisted, as always, by the deacon, while the subdeacon holds the end of the cope.

The celebrant and ministers then come to the altar and

[1] Not a subdeacon, but a server in surplice (*Instr. Clem.*, § 20).
[2] If there is to be no procession (p. 367, n. 1) all that concerns the procession will, of course, be left out.
[3] But see p. 370.
[4] But see p. 365, n. 5.
[5] Vol. I, ii, p. 128, § 40.
[6] *Instr. Clem.*, § 19; not before the altar, according to this.

prostrate. The celebrant incenses the Sanctissimum, using the thurible of the first thurifer.

Meanwhile the procession[1] is formed in the sanctuary or choir. The men who are to carry the canopy stand by it.

When the Sanctissimum is incensed, the M.C. puts the white humeral veil on the celebrant, the subdeacon ties it. All go up to the foot-pace, the celebrant and subdeacon kneel on its edge, the deacon stands at the altar, takes the monstrance, and hands it to the celebrant. He receives it kneeling, first bowing. When he has handed the monstrance, the deacon genuflects. They stand, the celebrant turns towards the people, the ministers change places behind him, so that the deacon shall now be on his right. The cantors intone *Pange lingua.*

As soon as the celebrant and ministers have gone to the altar, the cross-bearer takes the cross and goes to stand at the farther end of the choir. The acolytes with their candles stand at his sides. The members of the choir should already be kneeling in the centre.[2] All now rise, prostrate,[3] turn, and so the procession begins.

It goes in this order:

First the cross-bearer between the acolytes, then the singers, members of the choir and clergy, all holding lighted candles. The torch-bearers go before the canopy, the thurifers behind them immediately in front of the canopy.[4] If it is the custom, a server or the M.C. may hold the small canopy over the celebrant, walking behind him to the entrance of the choir, where the larger one, held by four, six, or eight persons, waits. The celebrant goes between the ministers under the canopy; they hold the ends of his cope. During the procession they should recite suitable psalms together.

The procession is not to go outside the church, unless the church is very small. In this case it may go round the square or place just outside.[5] Meanwhile the *Pange lingua* is sung; the church bells are rung.[6]

When it comes back to the High Altar the cross-bearer and acolytes stand on the epistle side and face across the sanctuary. The clergy and choir part in two lines, to let the celebrant pass. As the Blessed Sacrament passes, all fall on their knees. The large canopy remains outside the sanctuary. The smaller one may again be used, to cover the Sanctissimum from the entrance of the choir to the altar.

Before the altar (in plano) the deacon kneels and takes the monstrance from the celebrant, and waits standing while the celebrant genuflects. The celebrant then kneels on the

[1] The procession is not unfrequently omitted.
[2] If there is room there.
[3] The cross-bearer and acolytes with him never kneel.
[4] See p. 294, n. 2.
[5] *Instr. Clem.*, § 21.
[6] *Ib.*, § 20.

lowest step and the deacon puts the monstrance on the throne. The subdeacon kneels all the time. The deacon may place the monstrance on the altar, and another priest or deacon in surplice and white stole may put it on the throne.

The subdeacon unfastens the celebrant's humeral veil; the M.C. takes it from him. Now (not before) the verses *Tantum ergo* and *Genitori Genitoque* are sung. At this last verse the celebrant incenses the Blessed Sacrament, as at Benediction. The two thurifers may now go to the sacristy.

Meanwhile two cantors come to kneel in the middle of the choir or sanctuary. They begin the Litany of the Saints.[1] This is sung through, the choir answering each petition. The petitions are not sung twice. The cantors sing the first half (e.g., *Sancta Maria*), the choir answers the second half (*Ora pro nobis*). After the litany the celebrant, still kneeling, intones *Pater noster*. It is continued silently; he sings *Et ne nos inducas in tentationem*; the choir answers *Sed libera nos a malo*. The cantors intone the psalm *Deus in adiutorium meum intende*, which is continued by the choir, each side singing an alternate verse. The celebrant, kneeling, sings *Salvos fac servos tuos*, and the verses which follow.[2]

He stands and sings *Dominus vobiscum*, and the prayers. Then, kneeling again, he sings *Domine exaudi orationem meam*. The cantors sing *Exaudiat nos omnipotens et misericors Dominus*. The celebrant sings *Fidelium animae per misericordiam Dei requiescant in pace. ℟. Amen.*

All remain for a short time praying silently. They rise, prostrate, and go to the sacristy.

The Blessed Sacrament remains exposed. There must always be people who watch in the church, taking hours, or shorter periods by turn. If possible there should be two priests, deacons, or clerks in holy orders who kneel at the bench in the sanctuary. Priests and deacons wear surplice and white stole, other clerks surplice only.[3]

§ 3. THE SECOND DAY

On this day a solemn votive Mass for peace is to be said,[4] not at the altar of exposition but at another altar in the church. It should be High Mass.[5] The vestments are purple, the *Gloria in excelsis* is not said, nor the creed, unless it be a

[1] The litany and the following prayers for the Forty Hours are in the English *Ritus serv.* (ed. 1913), pp. 31-40.
[2] *Ib.*, pp. 36-37. [3] See above, p. 364.
[4] In the missal, the Mass "Da pacem Domine." But the bishop may substitute for this another suitable votive Mass, at his discretion (S.R.C., 9 maii 1857, no. 3049, ad IV).
[5] But see p. 370.

Sunday. The collect, secret and post-communion of the Blessed Sacrament are joined to those of the Mass, under one conclusion. No other commemoration is made. The preface is the common one, on Sunday that of the Blessed Trinity. The gospel of St. John is said at the end.

But on those days on which the votive Mass of the Blessed Sacrament at the exposition may not be said (see p. 365) neither may this votive Mass for peace occur. On such days the Mass of the day must be said, with the collect, secret and post-communion for peace only, under the same conclusion. The collect of the Blessed Sacrament s not said, nor are any other commemorations made.

The rite of this Mass is that of High Mass as usual. The only difference is that the Sanctus bell is not rung.

§ 4. THE THIRD DAY

High Mass[1] of Deposition follows all the rules of that of exposition on the first day. It is a solemn votive Mass of the Blessed Sacrament sung at the altar of exposition. All must be prepared beforehand for the Mass and procession, as on the first day (see p. 363), except, naturally, that the monstrance is in use. Nor will a second altar bread be consecrated. The rules for days on which the votive Mass may not be said are the same as on the first day (p. 365). On these days the Mass of the day is said, with the collect, secret and post-communion of the Blessed Sacrament, after those of the Mass, under one conclusion. The chief difference is that this Mass of Deposition is all said before the Blessed Sacrament exposed. Therefore, during the whole Mass the rules for that occasion are to be observed (see pp. 66-67).

The procession follows at the end of Mass. But this time the litanies are sung before the procession.

The celebrant and ministers go to the sedilia, to change their vestments, as on the first day. They come back to the altar, prostrate and kneel on the lowest step. The cantors, kneeling in the middle of the choir, begin the Litany of the Saints. It is sung as before. The prayers follow as before, down to the versicle *Domine exaudi orationem meam* and its response.

Towards the end of the litany, or during the prayers that follow, the two thurifers go to the sacristy and return with thuribles. They make the usual prostration before going and on returning. The procession is formed.[2] When the response to *Domine exaudi orationem meam* has been sung, the celebrant rises and puts incense in both thuribles, not blessing it. Taking the first thurible he incenses the Sanctissimum. He receives the humeral veil and goes up the steps with the

[1] See p. 370.

[2] It may be omitted, as on the first day.

ministers. Here the deacon gives him the monstrance, as on the first day.

The procession goes round the church singing *Pange lingua*. The celebrant and ministers recite suitable psalms meanwhile. They come back to the altar, the deacon puts the monstrance on the corporal. The verses *Tantum ergo* and *Genitori Genitoque* are sung. The Blessed Sacrament is incensed at this last verse. The cantors sing the versicle *Panem de caelo*, etc.[1] Then the celebrant sings the prayer *Deus qui nobis sub sacramento mirabili*, and adds at once the other prayers, which on the first day are sung at the end of the litany,[2] not saying *Dominus vobiscum*. They continue to the end, as on the first day (p. 368). The celebrant gives Benediction according to the usual rules (see pp. 242-246). The Sanctissimum is put back in the tabernacle by the deacon, or by an assistant priest. The clergy who hold lighted candles extinguish them. All rise, genuflect, and go to the sacristy as after every Benediction. So the devotion ends.

§ 5. MODIFICATIONS OF THE RULES OF THE CLEMENTINE INSTRUCTION

In England it is recognized that where High Mass is not possible, the Masses of these days may be sung Masses without ministers, or even Low Masses.[3] If there is real difficulty about holding the processions on the first and last days, they may be omitted.[4] In this case all else is done as above. *Pange lingua* is sung while all kneel before the altar; the litanies and prayers that follow are sung, as when there is a procession.

The most considerable modification is that the devotion may be held, not continuously by day and night, but, in case of difficulty in this, for three days during the day only.[5]

In this case it begins, as described above, with High, sung, or Low Mass. In the evening the Sanctissimum is replaced in the tabernacle by a priest or deacon in surplice and white stole. He does not give Benediction, unless special permission for this has been granted.

On the second day a priest, vested in the same way, exposes the Sanctissimum and incenses it. Meanwhile *Pange lingua* and prayer *Deus qui nobis* may be sung or recited.

[1] *Instr. Clem.*, § 31. In small churches it is often sung by the celebrant.
[2] *Ritus serv.*, pp. 38-39.
[3] The strict law of High Mass on the three days (*Instr. Clem.*, § 15) applies only to Rome. See Menghini, *Lit. Euch.*, p. 76; Wapelhorst, p. 352, n. 6.
[4] Wapelhorst, p. 355, § 8.
[5] This is now expressly sanctioned by Pius X (Decree of 22 January 1914, quoted in Wapelhorst, pp. 350-351).

Benediction is not given. This should be done early in the morning. Later follows the Mass for peace. The Blessed Sacrament is put in the tabernacle in the evening as the day before.

The third day some authors say that there should be no Mass to take the place of the Mass of Deposition, since the deposition is made in the evening.[1] Others allow the votive Mass, though the Blessed Sacrament is not put in the tabernacle at the end.[2] In the evening of this day there may be the procession, or *Pange lingua* is sung, preceded by the litanies, as after the Mass of Deposition in the case of the exact observance of the instruction.[3] Benediction is given and the devotion ends.

[1] *E.g.*, Martinucci, I, ii, p. 124, § 24.
[2] Wapelhorst, p. 356, § 224.
[3] This is the usual practice in England

CHAPTER XXVIII

CANONICAL VISITATION AND CONFIRMATION

§ 1. GENERAL PRINCIPLES

ONE of the chief duties of a diocesan bishop is to know his clergy and people, to see that everything concerning the worship of God in his diocese is in order, to decide disputed matters, and correct any possible abuses. The opportunity for all this is his Canonical Visitation of churches, parishes and religious institutions.[1]

The Council of Trent explains the purpose of Canonical Visitation: "The chief object of all Visitations is to maintain right and orthodox doctrine, to drive out heresies, defend good and correct bad manners, to incite the people to religion, peace and innocence by sermons and warnings, to arrange all things according to the need of the place, time and occasion by the prudence of the Visitor, for the good of the people."[2]

The Ordinary should make the visitation himself,[3] or (if he is legitimately prevented) by a delegate. There is no special law as to who this delegate shall be. The Ordinary may send any priest he chooses to appoint, his vicar-general, a rural dean, or other. But, since in most countries the opportunity of the visitation is used for the administration of confirmation, either the Ordinary will come himself or he will send an auxiliary bishop.

The Council of Trent desires the visitation to be made once a year, or (in the case of a large diocese) once every two years.[4] In missionary countries (as England) a longer interval may elapse between the visitations. The new *Codex* says at least every five years. The Ordinary may, however, visit oftener and at any time he thinks fit.

All persons, places and objects belonging to the diocese are visited; that is, the clergy and Catholics who live in each parish or mission, all churches and chapels, including the churches of regulars, as far as they do diocesan work. In matters of the internal discipline of exempt religious houses the Ordinary must approach the religious through their own Superiors, unless he has a special delegation for this purpose from the Holy See.[5] The Ordinary also visits all convents of nuns,[6] religious and pious institutions, such as schools, orphan-

[1] *Cod.*, c. 343-346. [2] Conc. Trid. Sess. XXIV, de Reform. c. 3.
[3] In default of the Ordinary, the Metropolitan. *Cod.*, c. 274, 5°.
[4] Conc. Trid. Sess. XXIV, de Ref. c. 3.
[5] *Ib.*, Sess. XXI, de Ref. c. 8; Sess. VI, de Ref. c. 3.
[6] All convents of religious women are subject to visitation by the Ordinary, whether they have a regular Superior or not. But those under regular Superiors are only examined by him for certain specified matters.

ages, almshouses, and so on. He examines the objects of divine worship, the furniture of the church, vessels and vestments. He inquires into the conduct of services, the administration of sacraments, administration of ecclesiastical property in all its forms. He examines the books of the parish, the register of baptisms, marriages, confirmations and funerals. He makes any inquiries that seem opportune to him concerning the life of the clergy and people. He allows the people an opportunity of speaking to him, that they may expose any question or make any complaint.

Canon Law sums up the objects of the visitation as "Loca, res, munera, personas."

The parish, mission, or institution must provide the expenses of the visitation. A so-called "Procuratio" or "Portio canonica," that is, a sum of money for this purpose, is due to him. The law of the Council of Trent is that this sum should not exceed what is required for travelling expenses and suitable maintenance during the time of visitation. In some countries it is the custom that the bishop pay all expenses himself. The Council of Trent says that this custom is to be maintained, where it exists.[1] The Congregation of Propaganda, by a special rescript, approves of the rule that in England an offering be made by the mission or institution to the bishop for the expenses of visitation.[2]

The Ordinary may bring other co-visitors with him, to whom he delegates part of the duty.

There is no Suspensive appeal (appellatio suspensiva) from any decision made by the Ordinary at the visitation; that is to say, no such appeal as can impede the execution of what he decides. But a Devolutive appeal (appellatio devolutiva) is allowed, namely, the decision may be deferred to a higher court, after it has been obeyed.[3]

There are differences in the ceremony of visitation, according to whether it is made by the Ordinary or by his auxiliary bishop. There are further modifications according to the rank of the Ordinary. In the first place we consider the visitation of the church of the mission, next that of convents and institutions, lastly that of the churches of exempt regulars.[4]

See the Decrees quoted in B. Ojetti, S.J., *Synopsis Rerum Moralium et Iuris pontificii* (Rome, 1912), vol. iii, pp. 4113-4120. *Cod.*, c. 344.

[1] Conc. Trid. Sess. XXIV, de Ref. c. 3. [2] 30 November 1882.

[3] Conc. Trid. Sess. XXIV, de Ref. c. 10.

[4] The ceremonies for Canonical Visitation are in the Pontifical ("Ordo ad visitandas parochias" in Part III). A full account of the rite will be found in Gavanti-Merati (*Praxis compendiaria visitandae civitatis et dioecesis ab episcopo*, tom. iii, pp. 37-50). See also Martinucci-Menghini, Lib. III, cap. xii, "De sacra visitatione" (I, ii, pp. 418-433); Le Vavasseur, ii, pp. 175-185; *Fonct. Pont.*, i, pp. 425-431; Wapelhorst, pp. 441-447. Cardinal Vaughan, when Bishop of Salford, issued a book containing a description of the rite as approved for English dioceses (*The Rite of the ordinary sacred Canonical Visitation of a diocese*, Salford).

§ 2. BEFORE THE VISITATION

NOTICE of the visitation will be sent in due time to the rector of the church. In most cases the day and hour are arranged by agreement with him, so that both may be convenient for the people who will attend and the candidates for confirmation.

The visitation must be announced to the people beforehand, generally on the Sunday before it takes place, if not earlier. Notice is given that the faithful will have an opportunity of seeing the bishop privately in the sacristy or other convenient place. The hymn *Veni Creator* is sung or recited, with the versicle *Emitte Spiritum tuum*, its responses and the prayer *Deus qui corda fidelium*, after the chief Mass on the Sunday before the visitation.

§ 3. VISITATION BY THE ORDINARY

SUPPOSING the Ordinary to be a bishop[1] the following are the ceremonies of his visitation.

The general order is always the same, namely, reception of the bishop at the doors of the church, procession to the altar, prayers for him, his blessing (possibly Mass), his sermon to the people, proclamation of the indulgence he grants, prayers for the dead, confirmation, visitation of the tabernacle and altar (possibly Benediction), visitation of the church and its furniture, of the sacristy, its vessels, holy oils and vestments, the opportunity for the faithful to speak to the bishop, examination of the mission books and accounts, instructions to the clergy, last visit to the Blessed Sacrament.

In the details, the vestments worn and so on, greater or less solemnity may be used. If the visitation takes place in the morning, either the bishop himself may say or sing Mass, or the rector of the church may do so in his presence. In this case the Mass is said after the bishop has given his blessing. His address to the people is made after the gospel of the Mass.

The following preparations must be made.

The church and High Altar are decorated as for a feast. If Mass will be celebrated the altar is vested in the colour of the day; otherwise it is vested in white, for the Benediction and confirmation.

At the door of the church a small carpet is laid, and on it a cushion is placed for the bishop. If the processional

s.a.). This contains all the ceremonies and the full text of the prayers; but the music is the now extinct "Ratisbon" chant, very badly printed in modern notation (with semibreves, minims and crotchets). In the diocese of Westminster leaflets have been drawn up, containing a summary of the rite for the two cases of visitation by the archbishop or by an auxiliary bishop.

The ceremonies here described are those approved for England.

[1] That is, not an archbishop (see § 4, p. 384).

canopy will be carried over the bishop, it is prepared by the door. If there are not enough servers to make a procession to the door, a table must stand there, on which are placed the thurible with burning charcoal, the incense boat, a crucifix covered with a white veil which the bishop will kiss, the vessel and sprinkler of holy water.

In the sanctuary a carpet is laid before the altar steps. On it is a kneeling stool covered with two cushions, one on which the bishop will kneel, the other on which he will rest the arms. The colour of this covering and the cushions is green for a bishop, red for a cardinal.

If Mass is not to be said a faldstool or chair is placed on the foot-pace on the gospel side, where the bishop will sit while preaching.

On the credence table are a black stole (sometimes a black cope) for the absolutions for the dead. If there is no cemetery a catafalque, or at least a black cloth to spread on the ground during these prayers, must be prepared in some convenient place. A white humeral veil for the bishop is laid out on the credence table, if he will give Benediction.

On the altar a burse and the tabernacle key are laid. The missal-stand is at the epistle side, a pontifical, open at the form for the bishop's blessing, at the centre of the altar. There are no altar-cards.[1]

The bishop's vestments are laid out on the altar. If he will not say Mass, they are an amice (possibly alb and girdle), white stole and cope. The precious mitre stands at the gospel side,[2] the golden mitre at the epistle side, and near it the hand-candle. The infulae of both hang over the frontal. If the bishop will perform the absolutions in cope and mitre, the linen mitre is put on the credence table. The six candles are lighted before the bishop is received at the church door.

For confirmation[3] the stock of chrism is prepared on the credence table, also a plate with cotton wool to wipe the candidates after their anointing, a vessel of water, dish and towel for the bishop to wash his hands, a plate on which are dry bread and (generally) a piece of lemon.[4]

If Mass is to be said by the bishop, his Mass vestments are laid out on the altar; the white cope must be put at the sedilia or on the credence table. At the credence table all is prepared for Mass, as above (pp. 72, 163). If Mass is to be said before the bishop, the altar and credence table are pre-

[1] If a priest will say Mass in the bishop's presence, the altar-cards are placed on the altar before he begins.

[2] If the bishop will wear the precious mitre in procession. Otherwise the golden mitre alone (used at Confirmation) stands on the gospel side.

[3] See pp. 388-390.

[4] Usually the pontifical ornaments and vessels (mitres, hand-candle and chrism) will be brought by the bishop and arranged by his chaplain beforehand.

pared for Mass. He will assist at a kneeling stool in the sanctuary.[1] In the sacristy, if there is to be a procession to the door of the church to receive the bishop, the holy water and thurible are prepared, also the processional cross and acolytes' candles, the crucifix that the bishop will kiss, on a plate covered with a white veil, a white stole (sometimes a cope) for the rector of the church.

The vessels, vestments and furniture that the bishop will examine must be ready for this purpose, also whatever books he will see, either in the sacristy or the priests' house.

All the clergy of the church go to the door to receive the bishop. There should also be a thurifer, cross-bearer and acolytes, two other servers to carry the holy water and crucifix, four servers to hold the book, candle, mitre and crozier, torch-bearers.[2] The rector of the church wears a surplice and carries a stole that he will put on at the door of the church. Or he may, for greater solemnity, go to the door in surplice, white stole and cope.

The procession may go to the house where the bishop awaits it and conduct him thence to the church. Meanwhile they sing the canticle *Benedictus*.

But in England the bishop, with his chaplain, is usually received at the door of the church. The Ordinary wears rochet and mozzetta, or the cappa magna. The rector, clergy and servers go to meet him at the door. The rector uncovers and puts on his stole (if he is not in cope and stole already). He holds the small crucifix for the bishop to kiss. Meanwhile the bishop kneels on the cushion or kneeling stool there prepared. The bishop rises. The rector hands him the sprinkler, kissing first it, then the bishop's hand. The bishop makes the sign of the cross on himself with holy water, then sprinkles the rector and those who stand around. The thurifer kneels before the bishop, holding up the thurible. The rector takes the spoon and hands it (with the solita oscula), saying *Benedicite reverendissime Pater* (to a cardinal *Benedicite eminentissime ac reverendissime Pater*). The bishop puts on incense and blesses it. The thurifer rises; the rector takes the thurible and incenses the bishop with three double swings, bowing before and after.

The procession now goes up the church. The thurifer goes first, then the cross-bearer between the acolytes, then the choir, servers, clergy, the rector of the church, bishop's chaplain, lastly, the bishop himself. A canopy may be carried over him by men chosen for that purpose. If the bishop is in cappa his train is held by a server. As the bishop goes up the church he blesses the people. Meanwhile the antiphon

[1] See pp. 66–71.

[2] If the bishop wears the cappa, a train-bearer will be needed.

Sacerdos et Pontifex, or the responsory *Ecce Sacerdos magnus*, is sung or recited.

Before the altar the bishop kneels at the faldstool. The cross and acolytes' candles are put aside in the usual place. All kneel, except the rector, who stands at the epistle corner of the altar, facing the gospel side. He then sings or says the following versicles, the choir singing the answers, or the servers saying them:[1]

℣. *Protéctor noster áspice Deus,*
℟. *Et réspice in fáciem christi tui.*[2]
℣. *Salvum fac servum tuum,*
℟. *Deus meus, sperántem in te.*
℣. *Mitte ei Domine auxílium de sancto,*
℟. *Et de Sion tuére eum.*
℣. *Nihil proficiat inimícus in eo,*
℟. *Et fílius iniquitátis non appónat nocére ei.*
℣. *Dómine exaudi oratiónem meam,*
℟. *Et clamor meus ad te véniat.*
℣. *Dóminus vobíscum,*
℟. *Et cum spíritu tuo.*

Oremus:

Deus humílium visitátor, qui eos patérna dilectióne consoláris, praeténde societáti nostrae grátiam tuam, ut per eos in quibus hábitas tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

℟. *Amen.*

The rector takes off his stole, and cope if he has worn one.

The bishop goes up to the altar and kisses it in the middle. He says or sings the form for his blessing:

℣. *Sit nomen Dómini benedíctum,*
℟. *Ex hoc nunc et usque in saeculum.*
℣. *Adiutórium nostrum in nómine Dómini,*
℟. *Qui fécit caelum et terram.*

Benedícat vos omnípotens Deus, Pa+ter et Fi+lius et Spíritus+sanctus.

℟. *Amen.*

Meanwhile the rector and all in church kneel.

If Mass is to be said, it follows now. If the bishop will say Mass, he is vested before the altar. If it is to be said in his presence, the celebrant goes to the sacristy to vest. The bishop kneels at the faldstool.

For the ceremonies of Low Mass by a bishop see pp. 72-75. For Low Mass in his presence see pp. 69-71.[3]

[1] The text is given, since there may be difficulty in finding it.
[2] The "christus" in the (anointed) bishop.
[3] It is unlikely that the bishop will desire High Mass to be sung in his presence, and still less likely that he will himself sing High Mass. However, the rules for both these functions may be found above, chaps. xv and xvi.

After the gospel of the Mass the faldstool or chair is placed on the foot-pace at the gospel side. The bishop sits there and addresses the people.

Meanwhile the celebrant sits at the sedile. After the address the indulgence is proclaimed, as below.

If Mass is not said, as soon as the bishop has given his blessing he sits on the faldstool or chair on the foot-pace. A priest or server stands before him, below the altar steps, and sings or says the *Confiteor*. This may be done by the rector of the church. No change is made in the text of the *Confiteor*; but he who says it genuflects to the bishop as he says *tibi pater* or *te pater*.

The rector then reads the formula of indulgence, first in Latin, then in English:

Reverendíssimus in Christo pater et dóminus, Dóminus N.[1] *Dei et apostólicae sedis grátia huius sanctae N.*[2] *ecclésiae epíscopus, dat et concédit ómnibus hic praeséntibus quinquagínta dies de vera indulgéntia in forma Ecclésiae consuéta. Rogáte Deum pro felíci statu sanctíssimi dómini nostri N.*[3] *divína providéntia Papae N.,*[4] *Dominatiónis suae reverendíssimae et sanctae matris Ecclésiae.*

The Right Reverend Father and Lord in Christ, N. by the grace of God and of the Apostolic See Bishop of this holy Church of N. gives and grants to all persons here present fifty days of true indulgence, in the customary form of the Church. Pray to God for the good estate of His Holiness N.[5] *by Divine Providence Pope, of His Lordship the Bishop, and of holy Mother Church.*

For an ARCHBISHOP:

Reverendíssimus in Christo pater et dóminus, Dóminus N. Dei et apostólicae sedis grátia huius sanctae N. ecclésiae Archiepíscopus, dat et concédit ómnibus hic praeséntibus centum dies de vera indulgéntia in forma Ecclésiae consuéta. Rogáte Deum pro felíci statu sanctíssimi dómini nostri N. divína providéntia Papae N., Dominatiónis suae reverendíssimae et sanctae matris Ecclésiae.

The Most Reverend Father and Lord in Christ, N. by the grace of God and of the Apostolic See Archbishop of this holy Church of N. gives and grants to all persons here present one hundred days of true indulgence, in the customary form of the Church. Pray to God for the good estate of His Holiness N. by Divine Providence Pope, of His Grace the Archbishop and of holy Mother Church.

[1] The bishop's Christian name only.
[2] The name of the diocese in adjective form (gen. sing.).
[3] The Pope's name only.
[4] The Pope's number.
[5] The Pope's name and number.

For a CARDINAL and ARCHBISHOP:

Eminentíssimus et reverendíssimus in Christo pater et dóminus, Dóminus N. tituli sancti N. sanctae romanae ecclesiae (presbyter) Cardinalis N. et archiepíscopus N. dat et concédit ómnibus hic praeséntibus bis centum dies de vera indulgéntia in forma Ecclésiae consuéta. Rogáte Deum pro felíci statu sanctíssimi dómini nostri N. Divína providéntia Papae N. Dominatiónis suae eminentíssimae ac reverendíssimae et sanctae matris Ecclésiae.

The Most Eminent and Right Reverend Father and Lord in Christ N.[1] *Cardinal (priest) of the holy Roman Church, of the title of Saint N. and Archbishop of N. gives and grants to all persons here present two hundred days of true indulgence, in the customary form of the Church. Pray to God for the good estate of His Holiness N. by Divine Providence Pope, of His Eminence the Cardinal and Archbishop, and of holy Mother Church.*

Meanwhile two servers take the pontifical and candle, they genuflect before the altar, then before the bishop, and stand by him.[2] The bishop reads the form *Precibus et meritis*, etc.; then *Indulgentiam*, *absolutionem*, etc. Lastly, *Et benedíctio Dei omnipoténtis Pa+tris et Fi+lii et Spíritus+sancti descéndat super vos et máneat semper.* To each form the answer is *Amen.*

The PRAYERS FOR THE DEAD (called absolutions) follow.

The bishop puts on a black stole over his rochet.[3] He may vest in amice, black stole and cope, simple mitre.

If there is a cemetery near the church, the following ceremonies are used. The bishop genuflects and turns with his back to the altar. A server holds the pontifical before him, the candle is held by another at his left. A server holds the holy water at hand: the thurifer stands near with the thurible.

The bishop recites[4] the antiphon *Si iniquitates*, etc., then the psalm *De profundis*, alternately with the clergy around, using the verses *Réquiem aetérnam dona eis Dómine* and *Et lux perpétua lúceat eis*, instead of *Gloria patri* and *Sicut erat.*

He takes off his biretta (or the mitre is taken off) and continues:

℣. *Kýrie eléison*
℟. *Christe eléison,*
℣. *Kýrie eléison. Pater noster* (continued in silence).

Meanwhile he sprinkles with holy water and incenses thrice, before him.

℣. *Et ne nos indúcas in tentatiónem,*

[1] It is usual to say the cardinal's Christian name first, then, after "Cardinalis" his surname.

[2] The book in front, the hand-candle at his left.

[3] Not over the mozzetta. See Menghini's note in Martinucci, I, ii, p. 423, n. 1.

[4] These prayers are not sung.

℟. *Sed líbera nos a malo.*
℣. *In memória aetérna erunt iusti,*
℟. *Ab auditióne mala non timébunt.*
℣. *A porta ínferi*
℟. *Erue Dómine ánimas eórum.*
℣. *Réquiem aetérnam dona eis Domine,*
℟. *Et lux perpétua lúceat eis.*
℣. *Dómine exaudi oratiónem meam,*
℟. *Et clamor meus ad te véniat.*
℣. *Dóminus vobíscum,*
℟. *Et cum spíritu tuo.*
Oremus:
Deus qui inter apostólicos sacerdótes.[1] . .

The bishop puts on his biretta (or is covered with the mitre) and the procession goes to the cemetery. The thurifer and server with holy water go first, then the cross-bearer between the acolytes, the clergy, rector of the church, bishop's chaplain, the bishop. If there are other visitors with the bishop they may hold the ends of his cope (if he wears one). Otherwise, if he is in cope, its ends should be held by the rector and chaplain.

On the way to the cemetery the choir sings or recites the responsory *Qui Lazarum resuscitasti a monumento foetidum.*[2] The bishop with his ministers recite *De profundis*, with the antiphon *Si iniquitates.*

In the middle of the cemetery the cross-bearer and acolytes stand facing the bishop. The choir, clergy and servers are around him.

The responsory *Libera me Domine de morte aeterna*[3] is sung. Meanwhile the bishop puts on and blesses incense, the assistant at his right handing the spoon as usual. There are no kisses, since it is a funeral service.

The cantors sing *Kyrie eleison*; ℟. *Christe eleison*; cantors and choir together, *Kyrie eleison.* The tones for this are as at a funeral.[4]

The bishop uncovers and intones *Pater noster* (continued in silence). While he says the Lord's Prayer, he first sprinkles the ground before him with holy water, then incenses it with three double swings.

Then:

℣. *Et ne nos indúcas in tentatiónem,*
℟. *Sed líbera nos a malo.*

[1] The first collect in the "Missa quotidiana" for the dead in the missal.

[2] This is the second responsory of Matins for the dead. It will be found, with the chant, in the Vatican-Solesmes *Liber Vsualis* (no. 780, Desclée, 1914), p. 1158.

[3] The responsory sung at funerals, at the absolution (*ib.*, p. 1138).

[4] *Ib.*, p. 1140.

℣. *In memória aetérna erunt iusti,*
℟. *Ab auditióne mala non timébunt.*
℣. *A porta ínferi*
℟. *Erue Dómine ánimas eórum.*
℣. *Réquiem aetérnam dona eis Dómine,*
℟. *Et lux perpétua lúceat eis.*
℣. *Dómine exaudi oratiónem meam,*
℟. *Et clamor meus ad te véniat.*
℣. *Dóminus vobíscum,*
℟. *Et cum spíritu tuo.*
Oremus:
Deus qui inter apostólicos sacerdótes . . .
Deus véniae largítor et humánae salútis amátor . . .[1]
Deus, cuius miseratióne ánimae fidélium requiescant, fámulis et famulábus tuis ómnibus hic et ubique in Christo quiescéntibus da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine laeténtur. Per Christum Dóminum nostrum.[2]
℟. *Amen.*
℣. *Réquiem aetérnam dona eis Dómine,*
℟. *Et lux perpétua lúceat eis.*

The cantors (or the bishop himself) sing or say:

℣. *Requiéscant in pace.*
℟. *Amen.*

The bishop makes the sign of the cross over the cemetery, puts on his biretta (or receives the mitre), and the procession goes back to the church. Meanwhile the choir recites (not singing) the psalm *Miserere*. The bishop says it with his ministers in a low voice. At the end, instead of *Gloria Patri*, the verses *Requiem aeternam*, etc., are said.

In the church, before the high altar, the bishop standing before the altar again uncovers, and says the following verses and prayer, the servers holding the book and hand-candle.

℣. *Kyrie eléison.*
℟. *Christe eléison.*
℣. *Kyrie eleison. Pater noster* (continued silently).
℣. *Et ne nos indúcas in tentatiónem,*
℟. *Sed líbera nos a malo.*
℣. *A porta ínferi*
℟. *Erue Dómine ánimas eórum.*
℣. *Dómine exaudi oratiónem meam,*
℟. *Et clamor meus ad te véniat.*
℣. *Dóminus vobíscum,*
℟. *Et cum spíritu tuo.*

[1] The first and second collects of the "Missa quotidiana defunctorum" in the missal.

[2] The collect "pro his qui in coemeterio requiescunt" in the missal (No. 10 among the "orationes diversae pro defunctis"), with one slight modification. These three prayers are said under one conclusion.

Oremus:

Absólve, quaesumus Dómine, ánimas famulórum famularúmque tuárum ab omni vínculo delictórum, ut in resurrectiónis glória inter sanctos et eléctos tuos resuscitáti respírent. Per Christum Dóminum nostrum.[1]

℟. *Amen.*

CONFIRMATION follows at once (see pp. 388-391).

If the church has no churchyard or cemetery immediately around it, the following simpler form has been approved.[2]

A catafalque is set up in the choir, or a black cloth is spread on the ground in the middle. The bishop, having put on a black stole (or vested in amice, black stole and cope and simple mitre), stands before this with his back to the altar. The servers hold the book and hand-candle. Others have holy water and incense at hand.

He recites with those around *De profundis*, with the antiphon *Si iniquitátes obsérváveris Dómine, Dómine quis sustinébit* before and after.

Then he uncovers and says the following versicles and prayers. Those around answer them:

℣. *Kyrie eléison,*
℟. *Christe eléison,*
℣. *Kyrie eléison. Pater noster* (continued silently).

While he says the Lord's Prayer, the bishop puts incense into the thurible and blesses it. The assistant at his right hands him the spoon and takes it back, kissing neither the spoon nor the hand. The thurifer kneels. The bishop sprinkles the catafalque or black cloth with holy water and incenses it thrice. He continues:

℣. *Et ne nos indúcas in tentatiónem,*
℟. *Sed líbera nos a malo.*
℣. *In memória aetérna erunt iusti,*
℟. *Ab auditióne mala non timébunt.*
℣. *A porta ínferi*
℟. *Erue Dómine ánimas eorum.*
℣. *Réquiem aetérnam dona eis Dómine,*
℟. *Et lux perpétua lúceat eis.*
℣. *Dómine exaudi oratiónem meam,*
℟. *Et clamor meus ad te véniat.*
℣. *Dóminus vobíscum,*
℟. *Et cum spíritu tuo.*
Oremus:
Deus qui inter apostólicos sacerdótes . . .

[1] Modified from the prayer at Lauds in a Dirge (it occurs also as the post-communion "pro uno defuncto" (no. 5) in the missal.

[2] Decision of Card. Barnabò in 1866, quoted in Card. Vaughan's *Rite of the ordinary Canonical Visitation*, p. 13.

Deus, véniae largítor et humánae salútis amator . . .
Deus cuius miseratióne ánimae fidélium requiéscunt, fámulis et famulábus tuis ómnibus ubique in Christo quiescéntibus da propítius véniam peccatórum; ut a cunctis reátibus absoluti tecum sine fine laeténtur. Per Christum Dominum nostrum.[1]

℟. *Amen.*
℣. *Réquiem aetérnam dona eis Dómine,*
℟. *Et lux perpétua lúceat eis.*

The cantors (or the bishop himself):

℣. *Requiéscant in pace.*
℟. *Amen.*

This is the end of the prayers for the dead in churches which have no cemetery attached.

The bishop, standing before the altar, is vested for the administration of CONFIRMATION. For this see below, pp. 388-391.

After the confirmation the bishop, still vested in white stole and cope, kneels before the tabernacle, with head uncovered. If the Blessed Sacrament is reserved in a side chapel, the bishop is conducted thither in his mitre.

The rector of the church puts on a white stole, goes up to the altar, spreads the corporal, opens the tabernacle, and puts the ciborium and other vessels containing the Sanctissimum on the corporal.

If Benediction is not given, the choir now sing *Tantum ergo.* The bishop puts incense into the thurible and incenses the Sanctissimum, as usual. He then goes up to the altar, genuflects, opens the ciborium and other vessels containing the consecrated particles, looks at them and at the inside of the tabernacle. He leaves the vessels on the corporal and comes back to kneel before the altar, while *Tantum ergo* is sung. He then gives Benediction with the ciborium, wearing a white humeral veil. The rector puts the vessels back into the tabernacle, making the usual genuflections, and shuts the tabernacle.

If the bishop gives Benediction with the monstrance, the choir may begin with *O salutaris.* The rector opens the tabernacle and puts the vessels on the altar. The bishop incenses the Sanctissimum, then goes up and examines everything, as above. The rector puts away the other vessels, puts the Sanctissimum in the monstrance and exposes it. Benediction follows, according to the usual rule when it is given by a bishop (p. 246).

Then the bishop again goes up to the altar, raises the altar cloths, sees that the altar stone and its seal are in order and notices any other ornaments.

[1] These three prayers are said under one conclusion.

The bishop is unvested. In rochet and mozzetta (or cappa) he now goes round the church, attended by the rector and other clergy. He examines the chapels, altars, ornaments, confessionals, pulpit, font, the seats for the people, the notices at the church doors, and any other article of furniture or ornament he may wish to inspect.

He is conducted to the sacristy and here examines the relics, stocks of holy oils, vestments, vessels and furniture.[1]

The bishop will then give an opportunity to the people to speak to him privately, either in the sacristy or other convenient place.

Generally in the presbytery, the bishop examines the books of the church. He writes the word *Visum* with his signature and the date at the last used page of the registers. He examines the account books and others concerning the mission or school. He asks any questions he may think fit. Then the rector and clergy receive his instructions.

Finally the bishop, in private dress, is conducted to the church again that he may make a visit to the Blessed Sacrament before his departure.[2]

§ 4. VISITATION BY AN ARCHBISHOP

If the Ordinary is an archbishop, the following alterations in the ceremony must be made. The processional cross is not used; instead of it the archiepiscopal cross is carried before his Grace. If the archbishop does not bring this archiepiscopal cross with him, the processional cross of the church may take its place; but it is carried in a different way.

It is not carried before the procession on the way to the door to meet the archbishop. It should be placed by the door beforehand. As the procession comes up the church, the cross is carried immediately before the rector of the church and the chaplain, who walk in front of the archbishop. It is always carried so that the statue of our Lord shall face the archbishop. Acolytes do not go on either side of the cross.

While the archbishop gives the first blessing (after the prayers for him at the altar) the cross-bearer holds the cross before him, facing him. The bearer kneels on the lowest altar step. This is done again while he gives the indulgence, namely, while he says the prayers *Precibus et meritis*, etc. The cross is borne in the same way before the archbishop as he goes to the cemetery, and in other processions. It is not borne as a processional cross between acolytes at all. The

[1] A list of all objects and persons examined at the Visitation, drawn up by Pope Benedict XIII (1724-1730), is printed in Martinucci-Menghini, II, ii, pp. 371-385.

[2] The Pontifical makes the bishop stand at the epistle corner of the (high) altar, and say *De profundis*, *Pater noster*, the versicles and prayer given above (pp. 382-383).

form for proclaiming the indulgence is slightly modified, as also for a cardinal (pp. 378-379).

§ 5. VISITATION BY AN AUXILIARY BISHOP

The auxiliary bishop wears rochet and mantellettum when he arrives at the door of the church. He does not kiss a crucifix, nor is he incensed. The rector of the church offers him holy water, handing him the sprinkler, with which he signs himself only.

In the rest of the ceremony the following changes occur:

The prayers for the Ordinary are not said by the rector. The bishop kneels for a short time at a faldstool or kneeling desk before the altar. Then, if Mass is said, it follows at once. Otherwise the bishop, standing or sitting, addresses the people. No indulgence is published. The prayers for the dead follow, either in the cemetery or before a catafalque or black cloth in the sanctuary, as above (pp. 379-382). Confirmation follows; then the bishop kneels before the tabernacle, the rector opens it, the bishop examines the vessels and tabernacle, as above. He may give Benediction. The bishop unvests; wearing rochet and mantellettum, he goes round the church inspecting everything. He inspects the sacristy and its furniture, and gives the people an opportunity of speaking to him, all as above (p. 384). He examines the books and gives instructions to the clergy. He signs the books in the same way as the Ordinary.

§ 6. VISITATION OF OTHER BUILDINGS AND INSTITUTIONS

After the visitation of the church, the bishop, if he desire to do so, will inspect the school, orphanage, or any other religious institutions in the mission. He may inspect the buildings, interview the teachers or officials, examine the account books and other documents, and so satisfy himself as to the good state of the school or institution in every respect.

§ 7. VISITATION OF CONVENTS

All convents of religious women are subject to visitation by the Ordinary.[1] The visitation of a convent may, or may not, take place at the occasion of the visitation of the church. Notice of it will be given to the Superior beforehand, and prayers will be said by the nuns for the blessing of God. Unless the order is subject to a regular Superior, a copy of the rules and constitutions is sent to the Ordinary before the visitation.

[1] See above, p. 372.

At the convent the bishop may, if he think fit, carry out the ceremonies used at the visitation of churches. He may say or assist at Mass, address the nuns, and say the absolutions for the dead. He will inspect the tabernacle and ciborium, if the chapel has the right of reserving the Blessed Sacrament. The convent chaplain will attend as the rector of the church. The bishop may give Benediction.

The bishop will then interview each member of the community in order, beginning with the youngest. If the community is enclosed, a table with a crucifix, writing materials and a list of the nuns will be placed before the grating of the enclosure. Here the bishop will sit and will see each nun separately and privately. He will ask any questions he thinks fit as to the manner in which the rule is kept and the lives of the nuns, and will give such advice as he thinks needed.

The bishop then visits the buildings, beginning with the outer premises. If the community is enclosed, the bishop enters the enclosure, first putting on a stole over his mozzetta or mantellettum.[1] The community of an enclosed order receives the bishop at the door of the enclosure. At the entrance a kneeling stool is placed, on which the bishop kneels to kiss a crucifix handed to him by the Superior. The nuns then form a procession, with their processional cross, to conduct him to their choir, singing meanwhile *Veni Creator*. In the choir the versicles and prayers are said as at the visitation of a church (if the visitor is the Ordinary). The bishop may then address the nuns and give them his blessing. The nuns go to their cells, except the Superior and four others, chosen by the chapter, or appointed by the bishop, to accompany him. He inspects every part of the convent. The books and accounts are presented outside the enclosure, and are examined by the bishop or by someone appointed by him. The whole community assembles at the end to receive his final address and blessing.

§ 8. VISITATION OF THE CHURCHES OF EXEMPT REGULARS

When the Ordinary or his delegate visits the church of a religious order exempt from his jurisdiction,[2] all the ceremonies are carried out as above with the following exceptions:

The Ordinary visits the church, clergy, objects, services,

[1] He may be accompanied by a "few elder and religious persons" (Card. Vaughan, *Rite of ordinary Canonical Visitation*, p. 31).

[2] The laws for canonical visitation and other matters of the kind affecting bishops and regulars are drawn up in the Constitution *Firmandis* of Benedict XIV (18 November 1744; printed in *Decreta quatuor conciliorum provincialium westmonasteriensium*, 2nd ed, Burns and Oates, s.a., pp. 366-379), and, for England and Scotland in particular, in the Constitution *Romanos pontifices* of Leo XIII (8 May 1881; *ib.*, pp. 345-365).

only in as far as they concern the people living around, and so the diocese. If the church has the rights and duties of a mission, the bishop examines all that concerns these. If it is not a mission church and has no parochial rights or duties, it is not subject to episcopal visitation. In a mission church served by regulars he does not inspect every altar, but only that at which the Blessed Sacrament is reserved. He visits the confessional, pulpit, font (if there is one), because these are used for the mission or people. He examines in the sacristy all that is used for public or parochial functions and services. He visits the schools, in the same way as those of the diocesan clergy, the property of the mission (not that of the order). He makes a personal visitation of those members of the order who are engaged in mission work, not with a view to see whether they are faithful to their rule (for this is the business of their regular Superiors), but to see whether they fulfil faithfully the duties they owe to the people, and so to the diocese. From this point of view the Ordinary may inquire into the life and manners of these priests, since that affects the mission as well as their rule. The bishop examines the mission registers and signs them, as in the case of other churches.

"In one word, whatever the bishop may inquire and demand of a secular parish priest, all that he must inquire and demand of a regular parish priest, excepting only what belongs to the observance of his religious order."[1]

§ 9. THE FIRST VISITATION OF THE ORDINARY

The first visitation of the Ordinary should be held with more pomp. Martinucci gives rules for the visitation, supposing that it is made at the cathedral church.[2] In the case of other churches, the following additions to the ceremony may be made where possible.

If there is a separate chapel of the Blessed Sacrament, a kneeling-desk is prepared there, and a faldstool at the epistle side at which the bishop will unvest. In the sanctuary on the gospel side of the High Altar a throne is prepared covered with white hangings.

The bishop wears the cappa on arriving, and has a train-bearer. He is received at the door of the church, or gate of the churchyard, by all the clergy, the rector wearing surplice and white cope. He is escorted to the altar under a canopy held by servers in surplice, or distinguished members of the congregation. The rector takes off his cope after the versicles and prayer for the bishop before the altar.

The bishop goes to the throne to preach, or, if this is not

[1] Const. *Firmandis*, § 11 (*l.c.*, p. 372).
[2] Martinucci, II, ii, pp. 357-370; but see p. 371.

convenient,[1] while the indulgence is proclaimed and he gives the blessing *Precibus et meritis*. He is assisted by two deacons in choir dress, who then vest him, at the throne, in black stole and cope and white mitre. He comes down between them and performs the absolutions either at the cemetery or in the middle of the choir. The rector now acts as assistant priest and hands him the holy water sprinkler and incense spoon, holding the boat. Going back to the throne he there changes his vestments to a white stole and cope and golden mitre. He goes with the assistants to the altar of the Blessed Sacrament, the tabernacle is opened by the A.P. (the rector), who then assists at the incensing. The bishop examines the tabernacle. He may give Benediction according to the rules of chap. xxii, § 3 (p. 246).

If the Blessed Sacrament is reserved at the High Altar the bishop goes to the throne to be unvested. If it is in a side chapel he unvests at a faldstool there. He continues the visitation in cappa. The canopy is not used as he departs.

Confirmation may be administered after the prayers for the dead, as above (pp. 382-383).

The four chaplains of mitre, crozier, book, candle, and the train-bearer assist throughout.

§ 10. THE SACRAMENT OF CONFIRMATION

In most mission churches in England confirmation [2] is administered by the Ordinary, or his auxiliary bishop, at the occasion of the canonical visitation. But this is not always the case.[3]

The following preparations must be made:

Each person to be confirmed must be in a state of grace. He should have a card on which are written his name and the name he will take in confirmation (in Latin, in the nominative case). A godfather is required for men, a godmother for women.[4] They must be themselves confirmed. They will contract spiritual relationship with their godchildren. The same person may be godparent for several candidates. He or she stands during the confirmation at the right behind the candidate.

The bishop may confirm privately,[5] wearing only a white

[1] The difficulty of preaching from the throne is that it faces sideways across the church, so that the people often cannot well see or hear the bishop.

[2] The rite is in the Pontifical (part i, first chapter) and in the English *Ritus serv.* (ed. cit., pp. 58-61). Cfr. Martinucci-Menghini, I, ii, pp. 429-433; II, ii, pp. 24-29; Le Vavasseur, *Fonct. Pont.*, ii, pp. 292-298; Wapelhorst, pp. 439-441; Card. Vaughan's pamphlet, *The Rite of the Ordinary Canonical Visitation*, pp. 41-44. *Cod.* c. 780-800.

[3] All Cardinals and abbots *nullius* may now confirm. *Cod.*, c. 239, § 1, 23; c. 782, § 3. Whitsun week is recommended for confirmation. *Cod.*, c. 790.

[4] Two godparents (man and woman) are allowed by the *Cod.*, c. 794.

[5] In any place. *Cod.*, c. 791.

stole over his rochet[1] and the mitre.[2] In solemn administration in public he wears amice, alb, girdle, pectoral cross, white stole and cope, and cloth of gold mitre. If the bishop is the Ordinary he will also use his crozier. The vestments are laid on the centre of the altar in the inverse order, namely, cope, stole, girdle, alb, amice. The mitre is placed on the gospel side. But if the bishop also uses the precious mitre (for other ceremonies at the visitation), this is put on the gospel side, the golden one on the epistle side.

Before the ceremony the crozier leans against the epistle side of the altar. The veils for the bearers of mitre and crozier are laid on the altar. The altar is vested in white.[4] The six candles are lit.

On the credence table are the vessel of water, basin and towel to wash the bishop's hands, a plate containing bread and lemon, a plate with cotton wool, the Pontifical (or *Ritus Servandus* book), the stock of chrism.

A faldstool or chair is placed either in the middle of the foot-pace or on the ground before the middle of the altar steps, and is covered with white.

The following persons assist the bishop: Two priests, of whom one stands at his right, takes the cards and tells the bishop the confirmation names; the other, on his left, wipes the foreheads of the candidates after the anointing. Three servers are required to hold the mitre, book and hand-candle. If the bishop uses the crozier a fourth is required to carry this.[5] If he is the Ordinary a fifth will carry his train. The two acolytes wash the bishop's hands. The god-parents must be ready.

No one who has been confirmed may leave the church till the bishop has given his blessing at the end.[6]

According to the rule of Pope Pius X the time for con-

[1] A stole should never be worn over the mozzetta or mantellettum (Martinucci, II, ii, p. 371, n.).

[2] No rubric determines which mitre. Card. Vaughan's pamphlet (p. 40) says "the plain mitre." Martinucci (II, ii, p. 29, § 47) implies that it is the golden mitre. This seems more conformable to general principles, since this dress is only a simplification of the other; so why not the same mitre? In full dress he certainly wears the golden mitre. But, no doubt, one might say that the difference is of small importance, that, in case of greater convenience, the bishop may wear any of the three mitres.

The simpler dress is meant only for private confirmation. In this case he wears the mitre only at the moment of laying on the hand, anointing and saying the form of the Sacrament.

[3] Usually the bishop's pectoral cross is taken off before he vests and is put on again over the alb before the stole.

[4] But see p. 374.

[5] The bearers of mitre and crozier wear white veils (vimpae) over their shoulders, through which they hold these ornaments. They put on the veils just before they first hold them.

[6] There is a special rubric in the pontifical to this effect. It is to prevent any doubt as to the integrity of the Sacrament.

firmation, as for first Communion, is the age of reason, that is, about seven years.[1]

The Ceremony.—The bishop, if he arrives at the church for the confirmation, will wear rochet and mozzetta or mantellettum. If confirmation takes place during the visitation it follows at once after the absolutions for the dead (pp. 382-383).

Unless it follows after the absolutions the bishop will kneel in prayer for a short time before the altar at the faldstool (or at a kneeling-stool) prepared there.

He rises and is vested for confirmation as above. Wearing the golden mitre he sits on the faldstool (or chair) and addresses or catechizes the candidates. If he is the Ordinary he holds the crozier in his left hand while so doing. He hands the crozier to its bearer, who takes it with the solita oscula; he washes his hands, the acolytes kneeling if he is the Ordinary;[2] the priest at his right takes off the mitre. He stands facing the candidates and joins his hands. The book-bearer holds the book before him (standing), the other server holds the candle at his left. All to be confirmed kneel with joined hands. The bishop says or sings the first versicle *Spiritus sanctus superveniat in vos et virtus Altissimi custodiat vos a peccatis.* ℟. *Amen.* The other versicles and the prayer follow, as in the Pontifical, or *Ritus Servandus.* During the prayer the bishop stretches his hands over the candidates. Meanwhile the candidates may kneel in places in front of the church, or at the Communion rails. It is, however, better, if there is room, that they should all come into the choir, or sanctuary, before the bishop says the first versicle, and kneel there in one or more lines before him. After the prayer the bishop receives mitre and crozier (if used).

Each candidate now comes to kneel before the bishop.[3] The godparent lays his right hand on the candidate's right shoulder.[4] The candidate hands his card to the priest at the bishop's right, who says the confirmation name to the bishop.[5] The vessel with chrism is brought to the bishop. It may be held by a server at his right, or the bishop may hold it himself in his left hand. He dips his thumb into the chrism, makes the sign of the cross with it on the candidate's forehead, laying the hand on his head, and says the form of con-

[1] *Cod.*, c. 788.

[2] So the rubric in the Pontifical. But some authors (*e.g.*, Martinucci, II, ii, p. 26, § 23) make the bishop wash hands before he vests.

[3] If there are many candidates, they may kneel at the Communion rail. The bishop then confirms, standing, passing along the rail between the two priests.

[4] The pontifical says that the candidate puts his foot on the right foot of the godparent. This is now obsolete. It supposes that the candidate stand to receive the sacrament.

[5] In what case? The bishop uses the vocative. Usually the priest says the name in the nominative and leaves the bishop to decline it.

firmation. He then lightly strikes the candidate on the right cheek saying *Pax tecum*. There is no answer to this. The candidate rises, giving place to the next. He stands before the priest on the bishop's left, who wipes away the chrism from his forehead with cotton wool. The candidates pass before the bishop from his right to his left. Each then goes to kneel where he was since confirmation began. During the confirmation, beginning before the bishop washes his hands,[1] the choir sings the antiphon *Confirma hoc*, with the *Gloria Patri*, etc., and antiphon repeated.

When all are confirmed the bishop washes his hands, using bread and lemon. The acolytes who bring the water and these, kneel. All present also kneel, except prelates or canons. The mitre is then taken off by the priest at the bishop's right. The bishop rises, turns towards the altar, and sings or says, with hands joined, the versicles *Ostende nobis Domine misericordiam tuam*, etc. The choir sings the responses, or those around say them. The persons confirmed remain on their knees till the end of the service. The bishop, with hands still joined, says the prayer *Deus qui apostolis tuis. ℟. Amen.* Then *Ecce sic benedicetur omnis homo qui timet Dominum.* He turns and makes the sign of the cross over the confirmed, saying *Bene + dicat vos Dominus ex Sion*, etc. He may now sit, or remain standing, to admonish the confirmed and their godparents. In either case he wears the mitre. Usually he recites the creed, Lord's Prayer and "Hail Mary" with them. He gives a simple blessing with the hand, saying nothing, unless Benediction will follow at once.

The parish priest notes the confirmations in a special book, also in his baptism register.[2]

[1] So as to end when he has washed the hands

[2] *Cod.*, c. 798.

CHAPTER XXIX
THE CEREMONIES OF THE RITUAL

§ 1. THE ENGLISH RITUAL

BY Ritual in this case is meant the book, the "Rituale." There is a *Rituale Romanum*, published (after there had been many books of the same kind) by Pope Paul V (1605-1621) in the constitution "Apostolicae Sedis" of 17 June 1614. It was revised and published again in 1752 by Benedict XIV (1740-1758) and has had further revisions by Leo XIII (1878-1903) in 1884, and lastly, as regards the music, by Pius X (1903-1914) in 1904. The ritual contains the texts and ceremonies for all sacraments administered by a priest, except Mass,[1] the rite of funerals, blessings, liturgical processions, exorcism, and the forms for entering names in parish registers. A large and constantly growing appendix gives the forms for other blessings, not included in the original book of Paul V. This book is used exclusively in many dioceses. It forms the ultimate standard for all Rituals. But it is not imposed by law on all dioceses of the Roman rite. In many parts of the Church local Rituals are still allowed and used. This is the case in England. In this country we have our own Ritual with the title: *Ordo administrandi sacramenta et alia quaedam officia peragendi.*[2] This is the book we are bound to use. A priest in England may, and indeed should, possess a copy of the *Rituale Romanum* for study and reference. He will administer sacraments and sacramentals from the English *Ordo administrandi* imposed on him by the authority of his bishop. However, to a great extent, the difference is merely theoretical; for our *Ordo administrandi* conforms scrupulously to the Roman Ritual throughout; except that, in one or two ceremonies, such as particularly the marriage rite, we have some forms peculiar to English dioceses. Otherwise the differences between our *Ordo administrandi* and the Roman book are rather of the nature of additions to it. In any case, there is no question but that the immediate norm and standard for us in England is this English book.

The ceremonies of the Ritual here discussed are those of baptism, penance, the receptions of converts, holy Communion, sick calls, extreme unction and the last rites, marriage,

[1] It contains the rules for distribution of holy Communion out of Mass.

[2] Latest and now only correct edition, approved by Cardinal Bourne, 12 March 1915, published by Burns and Oates, 1915. For sacraments and other rites used outside the church the same publishers have issued a small compendium: *Excerpta e libro cui titulus Ordo administrandi sacramenta in usum cleri extra loca sancta ministrantis.*

churching of women, and various blessings. The funeral rites are described in the next chapter (pp. 416-435). No detailed description of these ceremonies is necessary. They are all exceedingly simple; the Ritual gives exact rubrics throughout. From these rubrics alone it is possible to perform the ceremonies correctly. However, some notes about the necessary preparations and certain special points will be found useful.

§ 2. BAPTISM

THE common case is that of the solemn[1] baptism of infants.[2] Children should be brought to church to be baptized as soon after birth as is safe and reasonably convenient.[3] Unless there is grave danger of the child's life, it is to be brought to the church and there baptized solemnly by a priest, the rector of the mission in which it is born, or a priest authorized by him.[4]

The child should have two godparents, of different sexes, or at least one, either a godfather or a godmother. Not more than two are allowed. The godparents must be Catholics, grown up;[5] they should be confirmed. Members of religious orders may not be godparents, nor priests, unless they have leave from the Ordinary, nor the child's parents.[6] The godmother holds the child during the whole ceremony. The godfather stands by her side, answers the questions in the child's name, lays his right hand, bare, on the child's right shoulder at the moment when the priest pours the water, and holds the lighted candle given (theoretically) to the child at the end. If there is only one godparent, he or she must do all that otherwise is done by either. In our time the duties of the godparent towards the child are much reduced from what they were in the middle ages. There remains a general duty of looking after the child's spiritual welfare, especially in default

[1] Solemn baptism means with all the ceremonies of the Ritual; private baptism is the essential matter and form only, administered in case of necessity. *Cod.*, c. 737, § 2.

[2] *Ordo adm.*, Tit. II, caps. i-ii, pp. 5-29; James O'Kane, *Notes on the Rubrics of the Roman Ritual* (8th ed., Dublin, Duffy, s.a.), pp. 59-152; Martinucci-Menghini, I, ii, pp. 434-439; Le Vavasseur, i, pp. 605-616; De Herdt, iii, pp. 209-225; Van der Stappen, iv, pp. 20-65; Wapelhorst, pp. 429-436; Pighi, *Liturgia Sacramentorum*, pp. 30-63. *Cod.*, c. 737-779.

[3] Conc. prov. Westmonast. I, Decr. xvi, no. 10 (*Decreta quatuor conciliorum provincialium Westmonasteriensium*, 1852-1873, 2nd ed., Burns and Oates, s.a., p. 16); *Ordo adm.*, Tit. II, cap. i, § 15, *ed. cit.*, p. 8.

[4] Conc. prov. Westm. I, Decr. xvi, no. 4; *Ordo adm.*, Tit. II, cap. i, §§ 28-29, p. 11. *Cod.*, c. 462, 738. The Ordinary may allow baptism in a house for very special reasons. *Cod.*, c. 776. A deacon may baptize solemnly, by leave of the rector (*Cod.*, c. 741); but then the salt must be blessed by a priest (O'Kane, p. 74, § 185).

[5] That is thirteen years old. *Cod.*, c. 764, seems to prefer one godparent.

[6] *Ordo adm.*, *l.c.*, §§ 23-26, p. 10; Conc. prov. Westm. I, Decr. xvi, no. 5, p. 15. *Cod.*, c. 766.

of its parents. Spiritual relationship does not now involve any temporal obligation.

It is usual to fix a time for solemn baptisms, generally on Sundays after noon.[1] But the priest will be ready to baptize at other times, if the request is reasonable. Solemn baptism is a public ceremony of the church, at which anyone may be present. It supposes three distinct places, the narthex or porch of the church, in which the first part of the rite takes place (till the priest lays his stole on the child and says *N. ingredere in templum Dei*, etc.); the nave or other part of the church, outside the baptistery, where the ceremony continues till he has changed the stole; the baptistery, where it continues to the end. The baptistery should be either a separate chapel, or it should, at least, have a railing round it. If there is no visible distinction between these three places, the priest and godparents must move nearer to the font each time, crossing an imaginary line of division.

Near the font there should be a table covered with a white cloth, unless the font is so made that the necessary objects can be placed on it. Here are prepared: the stocks containing oil of catechumens and chrism,[2] a vessel with the salt, the shell used for pouring the water, a towel to wipe the child after baptism, cotton wool to use after the anointings, the white robe, a candle,[3] the white stole (unless the priest wears a stole white on one side and purple on the other), vessels and a towel, with bread on a plate for washing the priest's hands.

There ought to be at least one server, to hand the things and especially to answer; but often the priest baptizes without one, answering the versicles and saying *Amen* himself. In the sacristy or baptistery the register of baptisms must be ready to be filled up immediately afterwards.

The priest first washes his hands in the sacristy, then vests in surplice and purple stole; he carries the ritual with him. The server or servers vest in surplice. The priest with them comes to where the godparents wait with the child, in the porch or narthex. He must first ascertain the child's name; it should be the name of a Saint.[4] He then uncovers and begins the rite, as in the *Ordo administrandi*.

[1] *Cod.*, c. 772, recommends the eves of Easter and Pentecost.

[2] The first synod of Westminster desires that a place should be arranged in the baptistery, where the holy oils may be kept permanently (Decr. xvi, no. 2, *ed. cit.*, p. 15). In St. Charles Borromeo's instructions they are kept in the cover of the font (*Acta eccl. mediol.*, Pars IV; *Instr. fabr. eccl.*, cap. xix; quoted in O'Kane, *op. cit.*, p. 104). The font should be kept locked (*Ordo adm.*, Tit. II, cap. i, § 30, p. 11). See *Cod.*, c. 735, 946.

[3] No rubric orders this candle to be lighted till it is given to the godfather. It may, however, very suitably stand in a candlestick and burn during the whole ceremony. St. Charles Borromeo required two lighted candles on the altar of the baptistery, or on the table, all the time (O'Kane, p. 121).

[4] *Ordo adm.*, Tit. II, cap. i, § 54, p. 14. *Cod.*, c. 761.

The questions must be asked in Latin, then, if necessary, repeated in the vulgar tongue.[1] The priest may have to prompt the godparent as to the answers. If the child receives several Christian names, all must be said at the first question and at the actual baptism. Otherwise the first name is sufficient. The gender of all prayers is changed, according to the sex of the child, except in the exorcism *Exorcizo te omnis spiritus immunde*, where all is neuter, agreeing with *plasma*.

The salt may be already blessed. In this case it is not blessed again. But it must have received the special blessing for baptism.[2] After the prayer *Aeternam ac iustissimam pietatem*, the priest lays the end of his stole (the left end according to most authors)[3] on the child as he says *N. ingredere in templum Dei*, etc. Walking by the side of the child and godparents, he says with them the creed and Lord's Prayer. The priest says these in Latin; the godparents may use the vulgar tongue.[4] Standing near, but outside the baptistery, he says the exorcism *Exorcizo te omnis spiritus immunde*. He then moistens his own right thumb with his tongue, and with the thumb touches the lobes of the ears and nostrils of the child, saying the forms *Ephpheta*, etc. There is no direction to make the sign of the cross here. He wipes his thumb with a towel. At the anointing with oil of catechumens the godmother uncovers the child's neck and loosens its dress behind. All anointing is done on the bare skin; but it is not necessary to open the dress very far down. After the anointing the priest wipes the child and his own thumb with cotton wool. He then changes the purple stole for a white one, or turns the stole so that the white side is now seen; he enters the baptistery, followed by the godparents and child. At the moment of pouring the water and baptizing, the godmother holds the child's head over the font, the godfather lays his right hand, bare, on its right shoulder. The child had better be held with its face sideways, so that the water flows over its bare skin, and yet is not poured over its features. The water may best be poured over the right cheek. The priest pours three distinct times, as he says the words marked with a cross in the book. He, or the godparents, wipe the child with a towel, used for this purpose only. If baptism is given under condition, he uses the form *N. si non es baptizatus*, etc., as in the book.

The anointing with chrism follows. The child is anointed

[1] S.R.C., 5 mart. 1904, Vtinen., ad IV.

[2] *Ordo adm.*, Tit. II, cap. i, § 39, p. 12.

[3] Martinucci, I, ii, p. 437, § 20; Le Vavasseur, i, p. 613, § 50; O'Kane, p. 137. The pontifical expressly mentions the left, when a bishop baptizes an adult (Appendix, "Pont. ritus pro adultorum baptismo," rubric, *ad loc.*).

[4] S.R.C., 30 December 1881, no. 3535, ad X.

at the top of the head; then the priest wipes the place and his thumb with cotton wool. Instead of a complete white garment, it is now usual to lay a white veil on the head of the child, as the rubric implies.[1] The priest gives the candle, lighted, to the godfather. If there is no godfather the godmother holds the candle. Lastly he dismisses the child with the form *N. vade in pace*, etc. He wipes his hands with bread, and washes them. The entry in the baptism register is made at once, in the baptistery or sacristy.[2] The water used for baptism is poured into the sacrarium and all is put away.

§ 3. BAPTISM OF SEVERAL CHILDREN TOGETHER

The ritual gives the forms for this.[3] The boys are to be placed on the right, girls on the left. The book gives plainly the forms to be said in the plural for all, and those said in the singular to each child separately. If boys and girls are addressed together, the masculine plural is used, according to the normal rule of Latin grammar. When the priest has to lay his hand on them, he does so, for a moment, on each; then says the prayer with hand outstretched, but not touching any one child.

§ 4. THE BAPTISM OF ADULTS

The Roman ritual has a much longer form for the solemn baptism of grown-up people;[4] but in England we have in our faculties special permission to use the shorter form (as for children) in the case of adults also.[5] The only differences are that the catechumen answers the questions himself, stands between his godparents, and lays his head over the font. While the priest pours the water they lay their right hands on his shoulders. It is recommended that the minister and subject be fasting from midnight. The neophyte should then hear Mass and make his first Communion.[6]

§ 5. PRIVATE BAPTISM

In case of urgent danger of life anyone may baptize, even a heretic or pagan. It is sufficient that he administer the essential matter and form and have the implicit intention of doing what Christ instituted. Naturally a Catholic must be preferred, if possible. A man is preferred to a woman; but anyone else to the parents.[7] A priest may administer private bap-

[1] *Ordo adm.*, Tit. II, cap. i, no. 48, p. 13. [2] *Cod.*, c. 777.
[3] *Ordo adm.*, Tit. II, cap. iii, pp. 29-43. Cfr. Martinucci-Menghini, I, ii, pp. 439-444; Le Vavasseur, i, pp. 616-618; O'Kane, pp. 152-156.
[4] *Rit. Rom.*, Tit. II, cap. iv.
[5] No. IV in General Faculties of the diocese of Westminster. See p. 401, n. 1. *Cod.*, c. 755.
[6] *Cod.*, c. 753. Baptism of adults is to be announced to the bishop beforehand, that he may baptize, if he wish. *Cod.*, c. 744.
[7] *Ordo adm.*, Tit. II, cap. i, no. 14, pp. 7-8. *Cod.*, c. 742.

tism as well as a layman; indeed, if he is at hand the priest should obviously be preferred. If possible, a priest or deacon should wear a white stole, and even a surplice. Private baptism may be given only in the case of need; so there will be no possibility of using the rites before the actual pouring of water. If it were possible to go through the whole rite, the case would not be one of necessity at all, and so there would be no excuse for private baptism.[1] But it may well happen that, after the essential matter and form, the child still survives, at least for a time. In this case, if a priest baptizes, and if he has the chrism, white robe and candle at hand, he should go on with the ceremonies to the end, anointing with chrism, giving the robe and the candle.[2] Obviously these ceremonies are not repeated, if there is a later supplying of ceremonies. For private baptism any natural water may be used validly and lawfully in case of need, as is known.[3] But baptism water is to be preferred, if it can be obtained in time, and holy water rather than common water.[4] There may be godparents; but they are not necessary.[5] Private baptism should be entered in the register as such.

§ 6. SUPPLYING THE CEREMONIES OF BAPTISM

After private baptism, administered in case of urgent danger, the child, if it survives, must be brought to the church that the ceremonies may be supplied. The form for doing this is in the ritual.[6] There must be a godparent, as at baptism. Everything is done as at baptism, except, of course, the baptism itself. The three places are used for the three parts of the rite. All follows as at baptism, with certain verbal alterations (noted in the ritual) necessary to the circumstance. After the questions about faith, which, normally, come immediately before the actual baptism, the priest simply omits the baptism and goes on at once to the anointing with chrism, unless this has already been performed.

§ 7. CONDITIONAL BAPTISM

In this case, the normal rite is exactly the same, with the one exception of the sacramental form, which becomes *N. si non es baptizatus* (*baptizata*) *ego te baptizo*, etc. But in England in the case of grown-up converts, conditional baptism, if necessary, is to be given privately without ceremonies, as noted below (p. 403).

[1] O'Kane, p. 157, § 382.
[2] *Ordo adm.*, Tit. II, cap. ii, § 30, p. 28.
[3] *Ib.*, § 29, p. 28.
[4] O'Kane, pp. 158-159.
[5] *Ib.*, pp. 93-94. *Cod.*, c. 762. There should be two witnesses, or at least one. *Cod.*, c. 742.
[6] *Ordo adm.*, Tit. II, cap. v, pp. 45-58; Martinucci, I, ii, pp. 445-447; Le Vavasseur, i, p. 625; O'Kane, p. 225-228.

§ 8. BLESSING THE FONT

If it is necessary to bless baptism water[1] in the course of the year, not on Holy Saturday or Whitsun Eve, the priest uses the short form in the ritual.[2] The font must be filled with clean water beforehand, the stocks of oil of catechumens and chrism placed near it. A towel will also be needed, a vessel of water and basin with bread, to wash the priest's hands afterwards. There should be a cross-bearer, two acolytes, and thurifer.[3] It will be well to have two other servers also, if possible, to answer, assist and hand the things to the priest. The priest wears surplice, purple stole, or stole and cope for greater solemnity.[4]

The procession goes to the baptistery in the usual order. Here the cross-bearer and acolytes stand opposite the priest, as on Holy Saturday (p. 340). The thurifer is by his side. The priest and all[5] kneel, facing the altar of the baptistery, if it have one, or the High Altar of the church. The priest says the Litany of the Saints, either in the usual form, or the shorter form of Holy Saturday.[6] He rises and makes the sign of the cross over the water as he says *Vt fontem istum*, etc.[7] He kneels again till he says *Dominus vobiscum* and the prayer *Omnipotens sempiterne Deus*, before the exorcism of the water. After this prayer all stand. The ceremonies which follow are described clearly in the rubrics. After he has breathed on the water the priest puts on and blesses incense, then incenses the water thrice.[8] The holy oils are poured into the water[9]

[1] Ordinary water may be added (in less quantity) to baptism water, even many times. *Ordo adm* , Tit. II, cap. i, no. 5, p. 6; cfr. O'Kane, p. 64, §§ 160-161.

[2] *Ordo adm.*, Tit. II, cap. vi, pp. 59-64; Martinucci, I, ii, pp. 458-460; Le Vavasseur, i, pp. 650-652; O'Kane, pp. 235-243.

[3] Martinucci makes the thurifer bring the thurible from the sacristy just before it is used and take it back immediately afterwards (I, ii, pp. 459-460, §§ 16, 20). Le Vavasseur (i, p. 651, § 201) says that he comes at the head of the procession at the beginning and waits all the time. This is more in accordance with our usual English custom; it has the further advantage that the incense will certainly be at hand when it is wanted, whereas the server might easily not know or forget when to fetch it.

[4] De Herdt does not approve of the cope in this ceremony (iii, p. 233, § 167); Martinucci requires it (I, ii, p. 458, § 6).

[5] Except, of course, the cross-bearer and acolytes.

[6] *Ordo adm.*, Tit. II, cap. vi, §§ 1 and 3, pp. 59-60. In neither case are the petitions doubled (O'Kane, p. 238, § 548).

[7] This is the special petition inserted twice, before: "Vt nos exaudire digneris" (*Ordo adm., ib.*, no. 2, p. 59).

[8] Incense is not used at the solemn blessing on Holy Saturday and Whitsun eve; so it may seem strange that it should be used now. The usual explanation is that it is a substitute for plunging the Paschal candle (O'Kane, p. 241, § 552).

[9] If he has but little oil he may dip his thumb or a silver rod into it and

and mixed, as on Holy Saturday. At the end he washes his hands, using bread, and the water in which he has washed them is poured into the sacrarium.

§ 9. THE SACRAMENT OF PENANCE[1]

THERE must be, at each church, fixed days and hours at which confessions are heard. The clergy wait at these times so that people know that, coming then, they may make their confession without special appointment.[2] But at other times, too, priests who have care of souls must be ready to hear the confession of those who demand this reasonably.[3]

The proper place for hearing confessions is the confessional in the church.[4] Confession may be heard in any other place, in case of necessity or grave inconvenience.[5] There is a special law forbidding us to hear the confessions of women in any place but the confessional, except in cases of absolute necessity.[6]

To administer the sacrament of penance the priest wears a surplice and purple stole. Regulars wear the stole only, over their habit. This is the rule certainly for confessions heard in church. In other cases the priest should wear at least the stole.[7] If there is urgent necessity, naturally, he may hear confession in any dress. Penance is the only sacrament administered sitting. The priest sits as a judge at his tribunal.

In many countries it is usual for the penitent to begin by asking the priest's blessing. Our ritual says that he should do so, and suggests the form *Dominus sit in corde tuo*, etc., or a similar one.[8] It is also usual for the penitent to say either the *Confiteor*, or some similar prayer, before telling his sins. The ritual suggests the *Confiteor*, or the short form *I confess to almighty God and to you, Father*.[9] The form of absolution is given in the ritual.[10] The prayers *Misereatur* and *Indulgentiam* may be omitted, if there are many confessions.[11] From *Indulgentiam* till he makes the sign of the cross at the end of

therewith make the sign of the cross in the water (*Ordo adm.*, *ib.*, no. 6, p. 63).

[1] *Ordo adm.*, Tit. III, caps. i-iii, pp. 65-71; O'Kane, Supplement, pp. 3*-8*; Le Vavasseur, i, pp. 626-628; De Herdt, iii, pp. 234-240; Van der Stappen, iv, pp. 92-102; Wapelhorst, pp. 448-450; Pighi, *Lit. Sacr.*, pp. 131-141. *Cod.*, c. 870-910.

[2] Conc. prov. Westm. I, Decr. xix, no. 8, p. 23.

[3] *Ordo adm.*, Tit. III, cap. ii, § 6, p. 66.

[4] *Cod.*, c. 908. Conc. prov. Westm. I, Decr. xix, no. 1, p. 22; *Ordo adm.*, Tit. III, cap. ii, § 6, p. 66.

[5] *Ib.* [6] *Cod.*, c. 910. Conc. prov. Westm. I, Decr. xix, no. 1, p. 22.

[7] S.R.C., 23 March 1882, no. 3542, ad III, etc. Conc. prov. Westm. I, Decr. xix, no. 2, p. 22; *Ordo adm.*, Tit. III, cap. ii, § 9, p. 67.

[8] *Ib.*, § 13, p. 67.

[9] *Ib.*, § 14, p. 67.

[10] Pp. 70-71.

[11] *Ordo adm.*, Tit. III, cap. iii, § 4, p. 71.

the absolution form (or, if he does not say *Indulgentiam*, from *Dominus noster Iesus Christus*) the priest holds the right hand raised towards the penitent. This is the remnant of the old imposition of hands at penance. He makes the sign of the cross over the penitent where the cross is marked, at the invocation of the Holy Trinity; then continues *Passio Domini nostri*, etc., with hands joined. In the form the word *suspensionis* is used only when the penitent is tonsured.

There was a great dispute as to whether the confessor should say the word *deinde* in the form. It could be settled at once, if the Congregation of Rites would give a plain answer. Twice it was asked whether this word should be spoken or not. The first time it gave no answer, the second time it said *Nihil innovandum*.[1] That leaves the matter exactly where it was, because everyone still disputes, whether to say the word, or to omit it, is the innovation. There seems no doubt that, originally, this word was a rubric, meaning merely that when the priest has said the first part of the form absolving from excommunication, etc., then (*deinde*) he goes on *Ego te absolvo*. Later the word *deinde* began to be printed as part of the text. It is significant that recent Roman editions of the ritual put the word back into rubric type. This seems clear evidence that they did not mean it to be said. O'Kane thinks the confessor is free to use it or not, as he pleases.[2] But in our English ritual the word is printed in black type, with the rest of the form.[3] So it seems that we must say it. In case of urgent necessity (if the penitent is dying) the sufficient form of the Sacrament is *Ego te absolvo ab omnibus censuris et peccatis, in nomine Patris + et Filii et Spiritus sancti. Amen.*[4]

§ 10. RECEPTION OF CONVERTS

THERE are two very different cases of reception of a convert into the church, whether he is already baptized or not. A third case is if he has received doubtful baptism in some heretical sect.

Theoretically there is all the difference in the world between the first and second cases. If a man has never been baptized, is a Jew, Moslem, or Unitarian,[5] he has never been a member of the Catholic Church. So he becomes a Catholic in the normal way, by baptism. It would seem that nothing more is needed. He must, of course, be instructed first. He must,

[1] S.R.C., 27 August 1836, no. 2745, ad V; 11 March 1837, no. 2764.
[2] He discusses the question at length, pp. 5*-8*.
[3] So also in the last editio typica of the Roman Ritual (1913).
[4] *Ordo adm.*, Tit. III, cap. iii, § 5, p. 71.
[5] Some Unitarians do baptize, with the form of Mt. xxviii, 19. Supposing they pour water and have the implicit intention of doing what Christ instituted, their baptism is valid.

when receiving the sacrament, have the necessary intention and dispositions, faith and repentance for his sins. Otherwise it should suffice that he be baptized, since really he is in the same state as the infant presented for baptism. He makes his profession of faith by saying the Apostles' Creed in the baptism ceremony, which is exactly the purpose for which it is put there. The baptism should be in the form for adults.

But in England we have a law modifying this simple position in two ways. First, we may use the form of baptism for infants; secondly, independently of the creed said at the baptism ceremony, a grown-up convert must make the usual profession of faith, as do those already baptized.[1]

The case of a convert already baptized differs entirely in principle. He has once been a Catholic. He became so when he was baptized, no matter who baptized him. But since then he has incurred excommunication, for frequenting the conventicle of a heretical sect. All that is needed then, in principle, is that he now be absolved from that excommunication. The process of his reception is a negative rather than a positive one. The priest who receives him takes away the impediment of excommunication, and so restores him to the rights given, all unconsciously, by the heretical minister who baptized him. In England there is no supplying the ceremonies for converts.

In the case of a man doubtfully baptized no one of course can say which of these two processes really takes place. We baptize again conditionally as a precaution for the one case, and absolve him from excommunication and hear his confession for the other.[2]

In the case of all grown-up converts the priest who will receive them must first report the case to the Ordinary, using the form provided for that purpose, and must obtain leave and faculties to receive the convert.

If the convert is CERTAINLY NOT BAPTIZED, he makes no abjuration of heresy, but he does make the public profession of faith, if he is grown up. Then he is baptized publicly with the form used for children. He has, of course, no confession to make, since sins committed before baptism are not valid matter for the sacrament of penance, but are absolved in baptism. Children, in this case, are simply baptized.

If the convert is CERTAINLY ALREADY BAPTIZED, there can be no question of baptizing him again. It would be the gravest sacrilege to attempt to repeat baptism. In this case he makes his profession of faith, abjures heresy, is absolved from excommunication and other censures. Then he makes his first confession and Communion.

[1] *Ordo adm.*, Tit. III, cap. iv, no. 1, following the Instruction of the Holy Office, 20 June 1859, p. 72.

[2] Both sacraments, baptism and penance, are given conditionally, and one of the two is certainly invalid. No one can say which.

The commonest case in England is that of converts DOUBTFULLY BAPTIZED. Such a convert makes his public profession of faith and abjures heresy. He is then baptized conditionally (the condition is expressed), privately with holy water (not baptism water). Then comes the absolution from excommunication. But if it seems more convenient, the private baptism may follow the absolution from censures. Then the convert mades his first confession.[1]

The order for converts certainly already baptized is the same, except, of course, that the conditional baptism is omitted.

Children[2] who are received from heretical sects, and are either certainly or doubtfully baptized, do not make any abjuration, nor are they absolved from censures which they cannot have contracted. They make a simple profession of faith, either the Apostles' Creed or the form used for adults, without the abjuration. If necessary they are then baptized conditionally.[3] In all cases the reception of a convert is to take place before a priest appointed by the Ordinary, and at least two witnesses. These must also be present at the baptism (even private), unless, for grave reason, the bishop dispenses.[4]

In the case of babies who cannot speak or understand even the simplest profession of faith,[5] if they are certainly baptized, there is nothing to do but to see that henceforth they are brought up as Catholics and in due time receive the sacraments. Such children have never ceased to be Catholics since they became so at their baptism.

The ceremony for the reception of a convert NOT BAPTIZED is very simple. The priest wears a surplice only. In his presence and that of two witnesses the convert makes his profession of faith, as in the ritual, but leaving out the last clause, *With a sincere heart*, etc. Then he is baptized in the usual form (for infants).

The other two cases (of CONDITIONAL baptism, or NONE) may be described together.[6]

The priest sits before the altar, on the epistle side of the foot-pace or ground, if the Sanctissimum is reserved there, vested in surplice.[7] With head covered he addresses the convert, who sits before him. Then the priest rises and kneels before the altar, the convert and all present kneel with him.

[1] Conc. prov. Westm. I, Decr. xvi, § 8, pp. 15-16; *Ordo adm.*, *l.c.*, nos. 1, 3, 5, pp. 72-74. The confession must be made in the case of conditional baptism (Conc. prov. Westm. I).

[2] Boys under fourteen, girls under twelve.

[3] *Ordo adm.*, *l.c.*, no. 2, pp. 72-73.

[4] *Ib.*, *l.c.*, no. 5, p. 74.

[5] Such a case may occur when a whole family joins the Church.

[6] *Ordo adm.*, Tit. III, cap. v, pp. 75-87; O'Kane, pp. 183-199.

[7] The ritual gives no direction as to what the priest shall wear. Many use a purple stole throughout the ceremony. The only moment (apart from the baptism and confession) when a stole seems justified is, possibly, during the absolution from excommunication.

So they say the hymn *Veni creator* alternately. The priest (alone) stands to say the prayer after the hymn. He sits again and puts on the biretta; kneeling before him the convert reads the profession of faith, as in the ritual.[1] The priest holds a book of the gospels on his knees, which the convert meanwhile touches.[2] They remain in the same position while the priest says the psalm *Miserere* or *De profundis*, at his discretion. He stands facing the altar, and says *Kyrie eleison* and the versicles and prayer which follow. The convert or people present should answer; if no one can, he must answer himself. After this prayer is the right time for conditional baptism, if it is to be administered. The priest goes with the convert to the sacristy, the two witnesses following. There, in their presence, he baptizes the convert, pouring holy water over his head into a vessel, and saying the form *Si non es baptizatus*, N. *ego te baptizo in nomine Pa+tris et Fi+lii et Spiritus+sancti.* For this he wears a white stole.

Returning to the church he sits at the seat having his back to the altar, with head covered. The convert kneels before him. So he absolves him from excommunication, using the form in the book *Auctoritate apostolica*, etc. In case of doubt as to whether the convert has incurred excommunication by professing heresy, the priest inserts the word *forsan* after *incurristi*, as directed in the note. He then imposes a penance for this absolution.

The convert may make his confession now or after the *Te Deum.*[3] All standing, the priest says *Te Deum laudamus*, alternately with the convert and those present. They kneel, as always, at the verse *Te ergo quaesumus*, etc. Still standing, while the others kneel, the priest says the verses and prayer that follow. He turns to the convert and makes the sign of the cross over him, as he gives the blessing at the end. He sits and again speaks to the convert, as is directed in the rubric.

Lastly, if he has not already done so, the convert makes his confession. Since it is his first, it will be a general confession of his whole life. If the convert has just received conditional baptism, the absolution will be conditional also; but

[1] In the new book (*Ordo adm.*, *ed. cit.*, pp. 77-80) this is no longer the creed of Pius IV, but a shorter form.

[2] There is no direction to kiss the book.

[3] There is a custom that the convert should make his confession, then receive conditional baptism, then make a general statement repeating that he wishes to confess all the sins he has already told, then be absolved. The *Ordo adm.*, *l.c.*, cap. iv, no. 3, p. 73, allows this. If so, the priest must, of course, be the same throughout. But there is no necessity to confess before baptism. It is often better that the convert should make his confession last of all, partly because he need not confess to the priest who receives him (there is, indeed, no general law of the Church commanding him to go to confession at once), partly because the witnesses and other people may go away before his confession.

this condition is not expressed in words.[1] If the confessor have power to grant plenary indulgence to the convert, he will do so after the confession and absolution. The convert says the *Confiteor* (in Latin or English); the confessor uses the form given on p. 73 of the *Ordo administrandi.*

The convert will make his first Communion as soon as may be after his reception and baptism, or confession

§ 11. HOLY COMMUNION

The normal time for distributing holy Communion is at the moment appointed in Mass. The rite in this case is described above, pp. 60-61.

But no priest may make any difficulty against giving people Communion at other times, if their request is reasonable, that is, if they have a serious (not necessarily a very grave) reason, and if they satisfy the law, being in a state of grace and fasting from midnight.[2]

The rite of distributing holy Communion out of Mass is this:[3]

A server is needed to say the *Confiteor.* If possible, he should wear a surplice and kneel in the sanctuary; but often it is necessary that someone in the church (a man rather than a woman) should say the answers. Two candles are lighted on the altar; the dust-cloth is removed.

The priest vests in biretta, surplice and stole of the colour of the day.[4] He comes from the sacristy, following the server, carrying the burse containing a corporal and the tabernacle key. Obviously, Communion in this way can be given only from an altar where the Blessed Sacrament is reserved. Priest and server genuflect;[5] the server kneels at the epistle side and says *Confiteor.* Meanwhile the priest goes up to the altar, spreads the corporal, opens the tabernacle, genuflects, takes the ciborium and places it on the corporal. He uncovers it, genuflects again, turns to the people, not turning his back to the Sanctissimum, and says *Misereatur.* The server answers *Amen.* Then, making the sign of the cross over the people, he says *Indulgentiam,* to which the server again answers *Amen.* Both these prayers are said in the plural, even if there be only one communicant. The priest turns to the altar, takes the ciborium in his left hand; with the thumb and forefinger of

[1] Unless it is considered as involved by the words: "in quantum possum et tu indiges," used always. These might cover the following form, as well as what goes before.

[2] *Cod.*, c. 846.

[3] *Ordo adm.*, Tit. IV, caps. i-ii, pp. 90-97; O'Kane, *Notes on the Rubrics*, pp. 253-343; Pighi, *Lit. Sacr.*, pp. 74-83.

[4] This is a clear rubric (cap. ii, p. 92). But the S.R.C. allows white, 12 March, 1836, no. 2740, ad XII.

[5] The priest, as always, first uncovers and hands his biretta to the server.

the right he takes a consecrated particle and holds it over the ciborium. So he turns to the people, this time with his back to the middle, and says *Ecce Agnus Dei*, etc., and *Domine non sum dignus*, three times. The form is always masculine (*dignus*), even if only women are present. Carrying the ciborium and particle in the same way, he goes to the Communion rail and gives each person Communion with the usual form (*Corpus Domini nostri*, etc.), beginning at the epistle end. When all have received, he goes back to the altar, no longer holding a particle over the ciborium, saying *O sacrum convivium*, with its versicle, response and collect, the server answering. In Eastertide *Alleluia* is added to the antiphon, versicle and response; the collect is *Spiritum nobis Domine*. The priest continues while he covers the ciborium and puts it in the tabernacle.

At the altar he first places the ciborium on the corporal, genuflects, then washes the fingers which have touched the Sanctissimum in the little vessel for that purpose by the tabernacle, and wipes them on the purificator by it. He puts the ciborium in the tabernacle, genuflects, closes and locks the tabernacle. Then he gives the blessing. He says *Benedictio Dei omnipotentis*, facing the altar, extending, raising, and joining his hands; then he looks up and bows, turns to the people and makes the sign of the cross over them as he continues: *Patris + et Filii et Spiritus sancti*. The server answers *Amen*. The priest turns back to the altar by the same way, not completing the circle, folds the corporal and puts it back in the burse. He bows, takes the burse and key, comes down the steps, genuflects with the server, puts on the biretta and goes back to the sacristy. Communion may be given in this way immediately before or after Mass. In this case the priest wears the Mass vestments. If they are black, he does not give the blessing. Nor, if he says Mass with black vestments in Eastertide, does he add *Alleluia* after the versicle.

Except in this case, holy Communion is never given with black vestments. If it is to be given on All Souls' Day the priest wears a purple stole.[1] Communion may not be distributed during Mass at any other moment than when appointed in the rite.

§ 12. MATRIMONY[2]

The ideal, when Catholics marry, is that they should receive the nuptial blessing. This blessing is always given in the nuptial Mass (or other Mass which takes its place, on days

[1] This is doubtful, now that the liturgical colour of November 2 is black (since 1911).

[2] *Cod.*, c. 1012-1143. *Ordo adm.*, Tit. VII, pp. 195-208; Martinucci-Menghini, I, ii, pp. 489-492; Le Vavasseur, i, pp. 644-650; Wapelhorst, pp. 484-488; Pighi, pp. 155-172; O'Kane, pp. 57*-62*. But note that in England we have our own rite of marriage, not entirely Roman. So these authors are not always safe guides for us.

when a nuptial Mass may not be said; see p. 408) It is not allowed to give the nuptial blessing without the Mass. The ideal is also that the husband and wife make their Communion together at this Mass.

The nuptial Mass may not be said, nor the blessing given, in the case of mixed marriages, nor in the case of widows who have already received it,[1] nor in the times of forbidden solemnity, namely, from the first Sunday of Advent to Christmas Day, from Ash Wednesday to Easter Day (both inclusive).[2] In the case of Catholics, when the woman has not already received the nuptial blessing, and outside the forbidden time, we have now an indult by which a special blessing may be given, if Mass is not said.[3]

We have also a third form to be used for Catholics who marry in the forbidden time, or when the wife has already received the nuptial blessing.[4] If people are married during the forbidden time, or if it is not convenient to them to have the nuptial Mass and blessing at the moment of their marriage, these may always be added later, when the forbidden time is over. In the case of mixed marriages none of these forms may be used.

The banns of marriage are to be proclaimed at the chief Mass on three preceding Sundays.[5] The form is given in the ritual.[6] If the persons live in different places the banns must be announced in both. In England banns are announced for mixed marriages. It is possible, for a sufficient reason, to obtain dispensation from the proclamation of banns from the Ordinary. Marriage should take place in church. The Ordinary may allow it to be celebrated in a private chapel or house, for sufficient reason.

Besides the priest two witnesses must be present. In England we must also obey the law of the land which requires the presence of the government official (registrar) and the declarations made before him and two witnesses afterwards.[7] Sometimes the registrar is present in the church during the ecclesiastical function, sometimes he waits in the sacristy. The witnesses of both declarations, those made in the church during the marriage, and those made before the registrar, should be

[1] The point is not the woman's widowhood, but that she has already received the nuptial blessing. So if she did not receive it at her former marriage, it may be given. The state of the man makes no difference either way.

[2] Unless the Ordinary dispense. *Cod.*, c. 1108. "Tempus prohibitum" does not mean time when it is forbidden to marry, but when it is forbidden to "solemnize" marriage, that is to celebrate nuptial Mass and give the nuptial blessing.

[3] *Ordo adm.*, pp. 204-206.

[4] *Ib.*, pp. 207-208.

[5] Or holidays of obligation. *Cod.*, c. 1024 (cfr. c. 1022-1029).

[6] *Ordo adm.*, p. 197.

[7] According to law a Catholic priest may now himself act as registrar and keep the book for the government. But the laws are very complicated.

the same persons. The priest who marries the people must be the same who presides at the civil declarations afterwards.

The essential rite is the same in all cases.

The priest wears surplice, biretta and white stole. There should be a server in surplice who carries the holy water. On the credence table, or other convenient place, a plate is laid, on which the ring will be placed when it is blessed.

The priest stands with his back to the altar at the entrance of the sanctuary or choir. The man and woman to be married stand before him, the man at the woman's right. The witnesses stand behind, or on either side. The priest first asks the question of the man: N., *wilt thou take* N.,[1] *here present*, etc., as in the ritual. The man answers *I will.* The priest asks the question of the woman, and she answers. The man and woman then join right hands. If the woman is a widow she wears a glove on her right, otherwise not. The man first says the form, *I*, N., *take thee*, N., *to my wedded wife*, etc., repeating it in short phrases after the priest. They separate their hands, join them again, and the woman, in the same way, says the form appointed for her. After this they keep the hands joined; the priest makes the sign of the cross over their hands, saying *Ego coniungo vos in matrimonium, in nomine Patris+et Filii et Spiritus sancti. Amen.* He then sprinkles them with holy water.

The husband puts the ring, a piece of gold and a piece of silver[2] on the plate held by the server. The priest blesses the ring with the form in the ritual and sprinkles it with holy water in cross form. The husband takes the gold, silver and ring, and says (in short phrases after the priest) *With this ring I thee wed*, etc. As he says *This gold and silver I thee give*, he hands the pieces to the woman, who puts them away or hands them to someone to hold for her. Then the husband puts the ring on the woman's left hand. He puts it first on the thumb, saying *In the name of the Father*, takes it off and puts it on the forefinger, saying *and of the Son*, takes it off again and puts it on the third finger, saying *and of the Holy Ghost*, on the fourth (*Amen*), and leaves it there.

All except the priest kneel. The priest says the versicles *Confirma hoc Deus*, etc., and the prayer, the server answering.

That is the end of the essential rite. Usually the priest, husband, and wife, with the witnesses, now go to the sacristy, to make the civil declarations. The priest takes off the stole. Before the registrar they each make two declarations, repeating the words in short clauses after the priest. First the man says:

I do solemnly declare that I know not of any lawful impediment why I, N.N., *may not be joined in matrimony to* N.N.[3]

[1] Christian names only. [2] Generally gold and silver coins.
[3] Christian and surnames (the wife's maiden name).

The woman makes the same statement, in the same way. Then the man says:

I call upon these persons, here present, to witness that I, N.N., *do take thee,* N.N., *to be my lawful wedded wife.* The woman says the same, changing the word *wife* to *husband.* The book kept by the registrar is then filled up and signed by the priest.

In the case of a mixed marriage nothing more is done.[1]

If NUPTIAL MASS is to follow, the priest vests and Mass begins.

The nuptial Mass is the votive Mass "Pro sponso et sponsa," in the missal.[2]

It is said with white vestments, without *Gloria in excelsis* or creed.

Apart from the forbidden times, when no such Mass may be said and no nuptial blessing given, this Mass may be said any day, except Sundays and holidays of obligation (even the suppressed ones, now called days of devotion), or doubles of the first or second class, or the octaves of Epiphany or Pentecost, or the octave day of Corpus Christi. On these days the Mass of the day is said; the prayers of the nuptial Mass are added at the end of all commemorations (but before an "oratio imperata") and the prayers of the blessing are said in the usual place. Such a Mass has the privilege of nuptial Mass. The rubrics of the missal suppose that the husband and wife make their Communion at this Mass. It is said as usual, with two exceptions. After the *Pater noster,* before the prayer *Libera nos,* the priest genuflects and turns to the husband and wife, who kneel. The server holds the missal before the priest. With joined hands he says the two prayers *Propitiare Domine* and *Deus qui potestate virtutis tuae,* as in the missal. He turns back to the altar, genuflects and goes on with Mass. The server puts the book back on its stand. Again after *Benedicamus Domino* he turns, this time in the middle of the altar. The husband and wife kneel and he says the prayer *Deus Abraham* in the missal. The server again holds the book before him. The server puts back the book and takes the holy water. The priest may now address the husband and wife.[3] Then he sprinkles them with holy water, turns to the altar, and ends Mass as usual.

If both husband and wife are Catholics, if it is not the forbidden time, and the woman is not a widow who has already received the nuptial blessing, instead of the nuptial Mass and blessing, the other form in the ritual may be used. It

[1] *Cod.*, c. 1102, forbids all "sacred rites" at a mixed marriage, unless the Ordinary allow some; but never Mass. Such a marriage should be held out of the church, unless the Ordinary dispense (*Cod.*, c. 1109, § 3).

[2] It is the last votive Mass before the "Orationes diversae."

[3] The rubric at the end of this Mass in the missal says he should do so.

consists of the psalm *Beati omnes*, *Kyrie eleison*, etc., *Pater noster*, *Domine exaudi orationem meam*, etc., and two prayers.[1] This form may be used before the civil declarations are made in the sacristy.

If the woman is a widow who has already received the nuptial blessing, or if it is the forbidden time, the form given in the second place may be used. This consists of the same psalm and versicles, but a different prayer.[2] This, too, may be said before the civil declarations are made.

The rector of the church[3] must enter the marriage in the register, and add a note about it to the entry of baptism of each person in the baptism register; or, if they were not baptized in his church, he must send a statement to the rector of the church where they were baptized, that he may make this entry.[4]

§ 13. CHURCHING[5]

THE blessing of a woman after childbirth may be given only to those whose children are born in lawful matrimony. The mother comes to the church as soon as possible after the birth of the child. The priest wears a surplice and white[6] stole. There should be a server carrying holy water. The mother holds a lighted candle. She kneels in the porch or by the door of the church. The priest, standing before her, sprinkles her with holy water, then says the prayers in the ritual. After the psalm *Domini est terra* and its antiphon, he gives her the left end of his stole to hold as she comes into the church and to the altar rails. Standing with his back to the altar[7] he continues the prayers. Finally he sprinkles her with holy water, saying the blessing *Pax et benedictio*, etc.[8]

§ 14. BLESSINGS

THERE are blessings which any priest may use; others, called consecration, used only by a bishop, and a third class which may be given by a priest if he has permission from the Ordinary.[9] To this third class belong the blessing of vestments[10] and others, for which leave is given in the faculties of priests in England.

The general rule for blessings is that the priest wears a

[1] *Ordo adm.*, Tit. VII, cap. ii, pp. 204-206.
[2] *Ib.*, pp. 207-208.
[3] *Ib.*, pp. 203-204.
[4] *Ib.*
[5] *Ib.*, Tit. IX, cap. i, pp. 211-214; O'Kane, pp. 244-252.
[6] As the colour of Candlemas.
[7] O'Kane says on the foot-pace, p. 251.
[8] The three blessings which follow in the *Ordo adm.*, of a woman in danger at childbirth (pp. 214-218), of infants (pp. 218-219), of sick children (instead of extreme unction, pp. 219-223) have no difficulty.
[9] *Cod.*, c. 1147.
[10] The forms for blessing vestments are in the missal among the blessings which follow the Masses and prayers for the dead, before the votive Masses.

surplice and purple stole.[1] In nearly all cases he ends by sprinkling the thing blessed with holy water.

The blessing of holy water[2] (with salt) should normally be made on Sunday before the chief Mass. Then follows the Asperges ceremony.

§ 15. SICK CALLS

The ceremonies to be noted in connection with sick calls are those of the sacraments then administered.[3]

If there is time, a dying man will receive the sacraments of Penance, Holy Eucharist and Extreme Unction.

If these sacraments are to be administered in one visit,[4] the priest will take with him the Blessed Sacrament in the small pyx used for this purpose, the oil of the sick in its stock. By the sick man's bed a table will be prepared, covered with a white cloth, having on it two candles burning (if possible, blessed candles), holy water and a sprinkler,[5] a glass with a little water[6] to drink. It is suitable that a crucifix also stand on the table. If extreme unction will be administered at the same visit, a plate with dry bread, water, a towel to wash the priest's hands and cotton wool should be on the table. Or the priest may bring the cotton wool with him.

The first Synod of Westminster, in 1852, recommended that a box containing all these things be sent beforehand to the house, or brought by the priest when he arrives.[7] Two vases of flowers may be added. A communion cloth should be spread on the bed at the moment of Communion. In England it is rarely possible to carry the Blessed Sacrament to the sick publicly.[8] In a small quiet district, where the

[1] If there is a form of exorcism; otherwise, generally, the stole is of the colour of the day.

[2] In the missal: *Ordo ad faciendam aquam benedictam*, first among the blessings; also in *Ordo adm.*, Tit. XI, cap. i, pp. 240-244.

[3] For prayers, advice and help in general to be given to the sick, see *Ordo adm.*, Tit. V, cap. iv, pp. 125-137.

[4] The liturgical books suppose that extreme unction is not given at the same time as Communion (see p. 413). It is, however, often necessary to do so.

[5] Unless the priest brings holy water with him. The best kind of sprinkler is a small branch of box, yew, or some such plant.

[6] The rubric says that wine and water should be prepared for the ablution (*Ordo adm.*, Tit. IV, cap. iv, no. 8, p. 101). But wine is hardly ever used now; approved authors say that water is sufficient (see O'Kane, p. 380, no. 794).

[7] Decr. xviii, no. 12, p. 20.

[8] *Cod.*, c. 847. The rubrics of the ritual suppose, in the first case, a public procession to take the Blessed Sacrament to the sick, with torches, the priest in surplice, stole, even cope and humeral veil, under a canopy (*Ordo adm.*, Tit. IV, cap. iv, no. 9, p. 101). It is in this case that he should take several particles, so as to make a procession back to the church. But the note on p. 102 says that this public procession may not be held without leave from the bishop. The first Synod of Westminster (Decr. xviii, no. 12, p. 20) and the Congregation *de disciplina sacramentali*

house is not very far from the church, the priest may be able to wear his cassock, surplice, stole and a cloak covering all. In many large towns, and where the distance is great, he must take the Sanctissimum in his usual dress, with no external sign. He carries the burse or pocket which contains the pyx concealed within his coat, either hanging by its strings round his neck, or held all the time in the right hand. If possible, it is certainly fitting that he should go bare-headed. The oil of the sick is carried in another bag around his neck,[1] also a little vessel of holy water, unless it is already prepared at the house. It is convenient, in this case especially, to use a stole white[2] on one side and purple on the other. He wears this round the neck under his coat while carrying the Sanctissimum.[3] The burse or pocket which contains the pyx should also contain a small corporal and purificator, such as are used for sick calls.[4]

In the church the two candles are lighted on the altar. The priest spreads the corporal,[5] opens the tabernacle, takes a consecrated particle and lays it in the pyx, arranges the pyx as he will carry it, and then, without genuflecting, goes straight to the sick man's house, speaking to no one on the way. At the door of the house he is met by a person who holds a (blessed) lighted candle and genuflects as the door is opened. Entering, the priest says *Pax huic domui*, to which the answer is *Et omnibus habitantibus in ea*. He goes to the sick room, first spreads the corporal on the table and puts the pyx on it. If extreme unction is to be administered, he lays the oil and cotton wool there too (p. 413). He genuflects, then vests in surplice and white stole.[6] All present in the room

(23 December 1912, ad I; *Acta Ap. Sedis*, 1912, vol. iv, p. 725) provide for taking the Sanctissimum secretly. In this case only as many particles are taken as will be given in Communion.

[1] It is supposed that a server accompanies the priest, carrying the holy water (*Ordo adm.*, Tit. V, cap. vi, p. 140). In England this is often not possible. If a clerk in minor orders goes with the priest, he carries the holy oil (Le Vavasseur, i, p. 639).

[2] To take Communion to the sick a white stole is always worn, whatever the colour of the day (*Ordo adm.*, Tit. IV, cap. iv, no. 9, p. 101). The rule for this case is different from that of other distributions of Communion out of Mass (p. 404).

[3] S. Congr. de disc. Sacr., 23 December 1912, ad III (*Acta Ap. Sed.*, vol. iv, p. 725).

[4] For communion of the sick, see *Ordo adm.*, Tit. IV, cap. iv, pp. 99-107); Martinucci-Menghini, I, ii, pp. 461-466; Le Vavasseur, i, pp. 628-637; Wapelhorst, pp. 459-464; O'Kane, pp. 363-404.

[5] O'Kane considers two cases. He thinks it well to keep the small pyx always ready, containing the Sanctissimum, in the tabernacle. In this case he says the priest may open the tabernacle and take it out, wearing the dress in which he will go to the sick man's house. But, if he has to take a particle from the ciborium and put it in the pyx, then he should be vested in surplice and stole, changing afterwards to the dress in which he will go out (p. 383).

[6] Even when the priest takes the Sanctissimum secretly, he must vest

kneel. He sprinkles the sick man, the others present and the room saying *Asperges me Domine*, etc., with the versicles and prayer in the Ritual. If no one else can answer, the priest must answer himself. If the sick man will now make his confession,[1] the other people leave the room, genuflecting to the Sanctissimum when they rise from their knees. The priest changes his stole to purple and hears the sick man's confession, sitting so as not to turn his back to the Sanctissimum. The friends of the sick man may now return. Either the man himself or some one else in his name says the *Confiteor*; the priest changes his stole to white, and stands (after genuflecting) before the table. He genuflects, turns and says *Misereatur* and *Indulgentiam*, but in the singular. He genuflects again, takes the Blessed Sacrament in the right hand, holding it over the pyx held in the left, turns and says *Ecce Agnus Dei*, and *Domine non sum dignus*, thrice. The sick man says the same words silently. Meanwhile the cloth is spread on the bed beneath his face. The priest gives him holy Communion, saying either the usual form, *Corpus Domini nostri*, or, if holy Communion is given as viaticum, the form *Accipe frater* (or *soror*) *viaticum corporis Domini nostri Iesu Christi, qui te custodiat ab hoste maligno et perducat in vitam aeternam Amen.*[2]

Returning to the table he washes the forefinger and thumb of the right hand in the water there provided, and gives the ablution to the sick man to drink.[3] He then says *Dominus vobiscum* and the prayer *Domine sancte Pater omnipotens*, in the *Ordo*. If any particle remains in the pyx[4] he genuflects, takes the pyx in the right, and blesses the man with it, saying nothing. If no particle remains he gives the blessing with the hand, using the form *Benedictio Dei omnipotentis*, etc.[5] Finally, if he has been accompanied by pious layfolk, he should tell them, at least in general, of the indulgences they thereby have gained.[6]

in cassock, surplice and white stole at the house (S.R.C., 16 December 1826, no. 2650, 2 facti spec.). If necessary, he must send these vestments beforehand, or take them with him. Only a most urgent reason would allow a priest to give Communion in his out-door dress. See Wapelhorst, p. 461; O'Kane, p. 381.

[1] If possible, the confession should be heard at another visit beforehand. The ritual supposes this, and it prevents the danger that the man may be unfit to receive the holy Eucharist when it has been brought to him. See O'Kane, p. 389.

[2] This form is used whenever Communion is given as viaticum, that is, "when it is probable that he (the sick man) will not again receive it" (*Ordo adm.*, Tit. IV, cap. iv, no. 3, p. 99).

[3] The rest of the water may be poured on the fire, or taken back and poured into the sacrarium. So also, if the sick man cannot drink any water.

[4] See p. 410, n. 8.

[5] See p. 405.

[6] *Ordo adm.*, Tit. IV, cap. iv, no. 22. The list of indulgences is given by O'Kane, pp. 399-400.

If Communion is given to several people in one room, the words are said once only for all, except the actual form of administration (*Accipe frater* and *Corpus Domini*) said to each. In the absence of a priest, and with the Ordinary's leave, a deacon may give holy Communion, using all the forms and blessing as above.[1]

These ceremonies may be shortened in case of urgent danger.

§ 16. EXTREME UNCTION

Normally this sacrament should be administered after confession and Communion.[2] But the ritual does not suppose that it be given habitually at the same visit as when the sick man receives holy Communion.[3] The ideal is that the three sacraments be administered at three successive visits, though it is provided that the man "if he wish to confess," should do so again, immediately before the anointing.[4] If, then, extreme unction be given at a separate visit, a table is prepared near the bed, covered with a white cloth, on which are placed a candle, lighted and held by a server during the anointing,[5] afterwards given to the sick man to hold, also cotton wool divided into six or seven parts (according to the number of anointings), bread, water and a towel to wash the priest's hands, holy water and a sprinkler. The priest arrives in cassock, surplice and purple stole, bearing the oil of the sick. He may also bring the holy water and cotton wool. In England he will generally come in out-door dress and vest at the house.

Arriving he says *Pax huic domni*, etc., lays the stock of holy oil on the table, vests if he is not already vested, gives the sick man a cross to kiss, performs the *Asperges* ceremony, then, if necessary, hears the confession, admonishes the man and begins the rite of extreme unction, saying *Adiutorium nostrum*.

But often it will be necessary to give extreme unction immediately after viaticum, at the same visit. In this case, after the blessing at the end of Communion the priest changes his stole to purple.

The stock of oil of the sick will already be on the table, as

[1] S.R.C., 14 August 1858, no. 3074, ad I.

[2] *Ordo adm.*, Tit. V, cap. i, no. 2, p. 108. For the rite of extreme unction see *Ordo adm.*, Tit. V, caps. i-ii (pp. 108-120); Le Vavasseur, i, pp. 638-643; De Herdt, iii, pp. 272-291; Van der Stappen, iv, pp. 261-282; Wapelhorst, pp. 465-472; O'Kane, pp. 405-467; Pighi, pp. 142-154.

[3] *Ordo adm.*, Tit. V, cap. ii, nos. 1-2, pp. 111-112.

[4] *Ib.*, no. 4, p. 113.

[5] If there is no server the candle may stand in a candlestick on the table. If extreme unction is given immediately after Communion a third candle is not needed. The two used during Communion continue burning, and one of them is given to the sick man.

also the cotton wool, bread, water and towel to wash his hands afterwards. The *Asperges* is not repeated. The priest says *Adiutorium nostrum in nomine Domini*,[1] and the other prayers in the *Ordo*. The server, or sick man, or some person present answers. If no one else can do so, the priest must answer himself.

He says these prayers facing the sick man, and makes the sign of the cross over him where it is marked in the book. When he has said the prayer *Exaudi nos Domine sancte*, the sick man, server, or other person says the *Confiteor* in Latin or the vulgar tongue. In case of necessity the priest must say it himself. The priest, turned towards the sick man, says *Misereatur* and *Indulgentiam*, as usual. He then tells those present to pray for the sick man. They may say the seven penitential psalms and litany, or other suitable prayers, while the priest administers the sacrament. He says *In nomine Patris + et Filii + et Spiritus + sancti*, etc., making the sign of the cross over the man. He then dips the thumb of the right hand into the stock of oil of the sick. If there is a server in holy orders present he will wipe away the oil after each anointing. Otherwise the priest does so himself. The most convenient way is to hold a small piece of cotton wool between the forefinger and second finger of the right, and to wipe the place anointed each time immediately with it. Only in case of contagious disease is it allowed to anoint with an instrument. This may be a small pencil of wood, or piece of cotton wool. There must be a separate piece or pencil for each anointing, lest the infection return to the vessel of oil. These pieces of wool or wood are burned afterwards.[2]

The priest makes the sign of the cross on each organ and limb, saying the form once only for the pairs of organs. According to the rite the eyes (closed), the ears, nostrils, mouth (with closed lips), hands, feet and loins are anointed. The right organ or limb is anointed first. The anointing of the loins is now always omitted.[3] We have permission to leave out the anointing of the feet in hospitals or other places where it might arouse surprise or scandal.[4] For each organ the priest says the form in the *Ordo*. He must know these forms by heart. The hands of priests are anointed on the back, those of laymen on the palms. The nostrils are anointed below, the feet above. If any organ is not anointed it is not lawful to anoint another part of the body instead. For the validity of the sacrament one anointing is sufficient. If a limb or organ

[1] No liturgical book directs a sign of the cross at this versicle, except when it comes before the *Confiteor*.
[2] *Cod.*, c. 947, § 4. O'Kane, p. 453.
[3] *Cod.*, c. 947, § 2. *Ordo adm.*, Tit. V, cap. ii, no. 11, p. 117; O'Kane, p. 459.
[4] *Cod.*, c. 947, § 3. In the faculties for priests of Westminster, no. xiii.

is mutilated or wanting, the nearest part of the body to it is anointed, with the form for that limb. The priest then wipes his hands with dry bread. He continues the prayers in the *Ordo*, facing the sick man. He should then address the man, saying suitable words to prepare him for death (if death is imminent) or warning him to bear his sickness patiently. The priest then gives the Apostolic Blessing for the hour of death.[1] He wears a purple stole and uses the form in the *Ordo*.[2] At the end he washes his hands. He may stay and say the prayers for the dying with those present.

The cotton wool is taken back, burned and the ashes are put in the sacrarium. If there is immediate danger of death, the priest, omitting all that goes before the anointing, at once anoints the organs. If the danger is very urgent he anoints the sick man's forehead, saying the one formula, *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*[3] In doubt whether the man is still alive he begins with the condition *Si vivis*.[4] If the man dies during the rite the priest must stop at once.[5]

Extreme unction may be given to those who are unconscious or delirious, if there is no fear of profaning the sacrament. It may not be given to those who are manifestly impenitent, or excommunicate, nor to children under the age of reason,[6] nor to any who are not sick at the time. It is not given more than once in the same danger of death. It may be given again, if the man has partly recovered, and then again falls into danger.[7]

[1] All priests must now give this blessing and indulgence. *Cod.*, c. 468, § 2.

[2] *Ordo adm.*, Tit. V, cap. iii, pp. 121-124; Wapelhorst, pp. 490-491; O'Kane, pp. 468-478.

[3] *Ordo adm.*, Tit. V, cap. i, no. 20, p. 111.

[4] *Ib.*, no. 12, p. 110.

[5] *Ib.*, no. 11, p. 109.

[6] For such children the "Benedictio puerorum aegrotantium" is used (*Ordo adm.*, Tit. IX, cap. iv, pp. 219-223).

[7] For rules and principles about this, see O'Kane, pp. 425-428.

CHAPTER XXX

FUNERALS

§ 1. THE COMPLETE RITE

AS in the case of marriage, so in that of funerals, there are really several rites which follow one another. The complete function, as supposed normally by the ritual and missal, consists of these five offices: 1. The bringing of the body to the church; 2. Matins and Lauds for the Dead; 3. Requiem Mass; 4. The Absolution; 5. The burying. But there is no law commanding that all these be carried out at every funeral. It is often necessary, especially in England, to omit some. It will be convenient first to describe the entire ceremony, supposed as the ideal,[1] then to show how parts of it may be curtailed.

The bringing of the body to the church, the office for the dead, Requiem Mass, burying, are different functions, which may be performed by different priests. But if the absolution follows Mass immediately it must always be held by the priest who has said the Mass. Only the Ordinary is allowed to give the absolution without having said the Mass before it.[2]

The right and duty of celebrating a funeral belong to the rector of the church in whose district the man lived, even when he died somewhere else.[3] The rector may delegate another priest to perform them.

As far as possible, funerals should not be held on doubles of the first class, and especially not on holidays of obligation. They should be put off to the next day. But if this cannot be done the funeral may be held on such days, as long as it does not interfere with the solemnity of the day.

A funeral Mass may not take the place of the chapter Mass, conventual Mass, or chief Mass of a Sunday or day of obligation. On the following days sung Requiem Mass is forbidden in any case, namely, Christmas Day, the Epiphany, Easter, Ascension Day, Whitsunday, Corpus Christi, the Immaculate Conception, Annunciation, Assumption, both feasts of St. Joseph (19 March and Wednesday after the second Sunday after Easter), Birthday of St. John Baptist, St. Peter and St. Paul, All Saints, also all days to which the solemnity of these feasts is transferred, the dedication and titular saint of the church, the chief patron of the place, the last three days of Holy Week, during solemn exposition of the Blessed Sacrament, whether for the Forty Hours or other

[1] *Ordo adm.*, Tit. VI, caps. i-iii, pp. 161-180; Catalanus, i, pp. 383-421; Martinucci-Menghini, I, ii, pp. 467-479; Le Vavasseur, i, pp. 654-672; De Herdt, iii, pp. 306-350; Van der Stappen, iv, pp. 296-342; Wapelhorst, pp. 496-504; Pighi, pp. 310-344. See *Cod.*, c. 1203-1242.

[2] S.R.C., 12 August 1854, no. 3029, ad X.

[3] *Cod.*, c. 1216. *Ordo adm.*, Tit. VI, cap. iii, nos. 1-2, p. 165.

solemn exposition.[1] If then, it is necessary to bury a man on these days, the funeral must be held in the afternoon or evening without Mass; nor may the church bell be tolled. Moreover, Low Mass for the dead, even in the presence of the body, is forbidden, not only on these days, but also on all doubles of the first class and all Days of obligation, including Sundays.[2] But in England, when High Mass or Sung Mass is impossible, one Low Mass is allowed at the funeral on all days when Sung Mass may be celebrated.[3] From the Mass of Maundy Thursday to that of Holy Saturday, and while the Blessed Sacrament is exposed in the church, a funeral (without Mass) may be held, only if absolutely necessary, without singing or solemnity. The church is not to be adorned with any sign of mourning, the bells are not to be rung, the office is not said.[4]

On all other days the funeral rites, with Mass, are allowed.

For the complete ceremony the following preparations must be made:

In the sacristy the surplices are laid out, also a black stole, a black cope, the holy water and sprinkler, processional cross, acolytes' candles, which if possible should be of unbleached wax. The altar is prepared for Requiem Mass. The frontal is black unless the Blessed Sacrament is there reserved, in which case the frontal and tabernacle veil are purple.[5] The altar candles should be of unbleached wax; the carpet covers only the foot-pace.

In the middle of the church, outside the choir in every case, a hearse or trestles are set up on which the coffin will be laid, so that it is possible to go all round it. Candles, usually six, of unbleached wax, stand around on the ground. They are lit just before the coffin is placed on the trestles. Candles, if possible of unbleached wax, are prepared to be distributed to the clergy during the Mass and absolution.

The priest, with servers and clergy, goes first to the house where the coffin waits.[6] It may await them in some house other than that of the death.[7] The officiating priest wears surplice, black stole, and (for greater solemnity) black cope.[8] The processional cross is carried in front between the

[1] The list is given in the current *Ordo recitandi* (for Westminster, 1916, pp. iii-iv).

[2] *Ib.*, no. iv, p. iv.

[3] *Ib.*, p. v, quoting rescripts of 7 March 1847 and 12 May 1864.

[4] Le Vavasseur, i, p. 662.

[5] See p. 133.

[6] The body of a tonsured clerk or clerk in minor orders is vested in cassock, surplice and biretta; that of a subdeacon, deacon, or priest in purple Mass vestments of his order (*Ordo adm.*, Tit. VI, cap. i, nos. 11-14, pp. 162-163).

[7] Or even, if necessary, at the end of the church (S.R.C., 8 February 1879, no. 3481, ad I).

[8] *Ordo adm.*, Tit. VI, cap. iii, no. 1, p. 164.

two acolytes with lighted candles,[1] then the clergy or singers in order. Servers carry the holy water and book (ritual) near the priest at the end. If he wears the cope he should be assisted by two servers in surplice who hold its ends. The officiating priest and clergy wear the biretta on the way. At the house where the coffin waits it will be more convenient if, at once, the procession is formed in the order in which it will return to the church (as below). The coffin should be already brought to the door of the house, with the feet foremost. Candles are handed to the clergy; all uncover. Standing before the coffin the priest sprinkles it with holy water three times, first in front of him, then at his left, lastly at his right. He hands back the sprinkler and recites *Si iniquitates* and the psalm *De profundis* with those around. Instead of the verses *Gloria Patri* and *Sicut erat*, at this and all psalms at funerals, the verses *Réquiem aetérnam* ✱ *dona ei Dómine*, *Et lux pérpetua* ✱ *lúceat ei* are substituted. Then the whole antiphon *Si iniquitates* is said.[2]

The procession now goes to the church. Confraternities of laymen go first; the cross is borne before the clergy, that is, all who wear cassock and surplice. Regular clergy go before seculars, all walking two and two, holding lighted candles. The officiating priest goes immediately in front of the coffin. He does not hold a candle. Behind the priest the coffin is carried by four men, or it may be drawn on a hearse.[3] Men should walk on either side of it holding lighted candles. If there are wreaths of flowers they should be carried behind the coffin; then come the lay mourners. The church bells are tolled as soon as the procession leaves the house. As soon as it starts the priest recites the antiphon *Exsultabunt*, the cantors begin the psalm *Miserere*, and the clergy continue it. This and all other psalms on the way to the church may be sung.[4] If the way is long, so that the *Miserere* is finished before they arrive at the church, they recite the gradual psalms or others from the office for the dead.[5] The lay mourners behind the coffin pray for the dead man silently. The procession should go to the church by the shortest way.[6] As soon as it arrives at the church the psalm is interrupted,[7] the verses *Requiem aeternam* are said at once, then the antiphon *Exsultabunt.*

As they come up the church the cantor begins the re-

[1] Le Vavasseur, i, p. 665, no. 258; Wapelhorst, p. 497, no. 307. Martinucci omits the acolytes (I, ii, p. 468, no. 14).
[2] They may be sung (S.R.C., 8 February 1879, no. 3481, ad I).
[3] S.R.C., 5 mart. 1870, no. 3212, ad I. It is usually covered with a pall, which should be black (S.R.C., 21 iul. 1855, no. 3035, ad II).
[4] S.R.C., 8 February 1879, no. 3481, ad I.
[5] *Ordo adm.*, Tit. VI, cap. iii, no. 2, p. 169.
[6] Martinucci, I, ii, p. 469, no. 19 and n.
[7] Le Vavasseur, i, p. 668, no. 268.

sponsory *Subvenite sancti Dei.* The choir continues it. This is sung. If the office or Mass is to follow, all go to their places in choir, the priest stands before the altar.[1]

The coffin is set on the hearse or trestles prepared, the candles around are lighted. The body of a layman, clerk in minor orders, subdeacon or deacon, is set with the feet towards the altar, that of a priest with the head towards the altar.[2] A black pall is laid over the coffin and wreaths of flowers placed around.[3] In the case of a priest or deacon a purple stole and biretta may be placed on the coffin, a biretta alone for subdeacons and clerks in minor orders. Any suitable symbol of the dead man's rank or office may be placed here if it is not grotesque or irreverent.[4]

As soon as the clergy are in their places in choir they put out their candles; the cross-bearer sets the cross near the credence table. It may not be stood at the head of the coffin. The acolytes take their candles to the sacristy.[5]

The office for the dead should follow. The priest who will officiate at this takes his place in the first stall. He wears a surplice and black stole.[6] The office for the dead consists of matins (with three nocturns) and lauds.[7] All antiphons are doubled when the body is present. But the ritual contemplates that not all this office be said always. Lauds may be omitted, or only one nocturn said.[8] The *Ordo* supposes that the body is brought to the church in the morning, that Requiem Mass follows after the office. The Mass should always be said, if possible.[9] If another priest celebrates the office the celebrant of Mass, with deacon and subdeacon, goes to the sacristy and vests during lauds or the last part of the office. At the end of the office *Pater noster* and the

[1] In the shorter form, when the absolution follows at once, the clergy and choir will go to stand around the coffin.

[2] This is the rule when the body is present physically or morally, that is, at the funeral ceremony when, for some exceptional reason, the body cannot be brought to the church (S.R.C., 20 iun. 1899, no. 4034, ad III). No change in position is made for the common case of absolution over a catafalque (see p. 425, n. 4).

[3] Le Vavasseur (i, p. 668, no. 269) will not allow wreaths to be placed on the coffin. Yet in England this is the usual custom. The national flag may be used instead of a pall for soldiers and sailors (*ib.*, p. 663, note 1).

[4] Le Vavasseur, i, p. 664, no. 251.

[5] Namely, in the complete rite, when the office or Mass will follow.

[6] Martinucci, p. 471, Art. II, no. 2. This is the one case of a stole worn during the Divine office.

[7] Le Vavasseur (i, p. 655) says the vespers for the dead are not to be considered part of the funeral ceremony. They may be said in the evening, before matins, which follow either at once or next morning. But Martinucci and Menghini (I, ii, p. 471, n. 2) require vespers in the morning before matins.

[8] *Ordo adm.*, Tit. VI, cap. iii, no. 16, p. 180.

[9] *Ib.*, cap. i, no. 4, p. 161. But a festal Mass may not be said before a dead body.

following prayers are sung or said.[1] Mass then follows according to the rules for a Requiem (pp. 68, 133-135). If the same priest celebrates the office and Mass he cannot go to vest till the office is finished.

A funeral oration may be preached after Mass. The preacher wears neither surplice nor stole.

After Mass follows the ABSOLUTION.

The celebrant of Mass with the ministers goes to the seats.

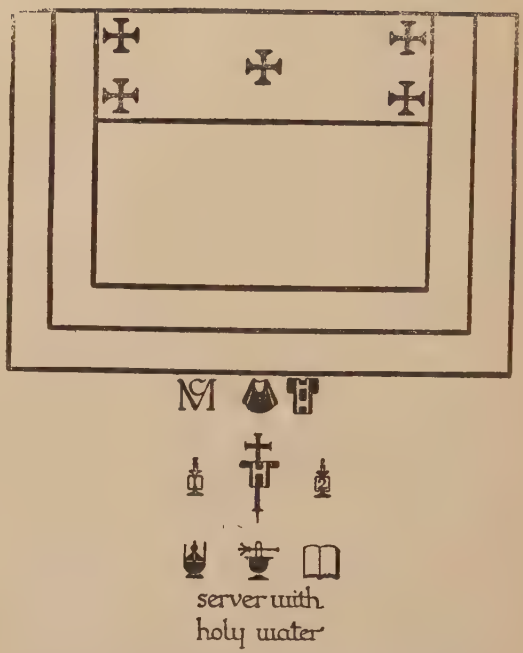


FIG. 45. FUNERAL: BEFORE GOING TO THE HEARSE

Here the celebrant takes off his chasuble and maniple and puts on a black cope. The ministers take off their maniples. If Mass is said without ministers there are none at the absolution.

The subdeacon takes the cross and stands between the acolytes; three servers holding the thurible, holy water and the ritual, the celebrant, deacon and M.C. first stand before the altar in this order (fig. 45).

All make the usual reverence to the altar, turn and go to

[1] *Ordo adm.*, Tit. VI, cap. iii, no. 5, pp. 170-171.

the coffin. The clergy, holding lighted candles, go after the cross, two and two. The celebrant and deacon do not hold candles. The subdeacon, with the cross, and the acolytes stand at the head of the coffin, some way from it.[1] If the dead man is not a priest, this means that they stand at the end farthest from the altar, facing the celebrant at the other end. In the case of a priest's funeral they stand at the end nearest the altar; the celebrant is at the other end. The clergy with

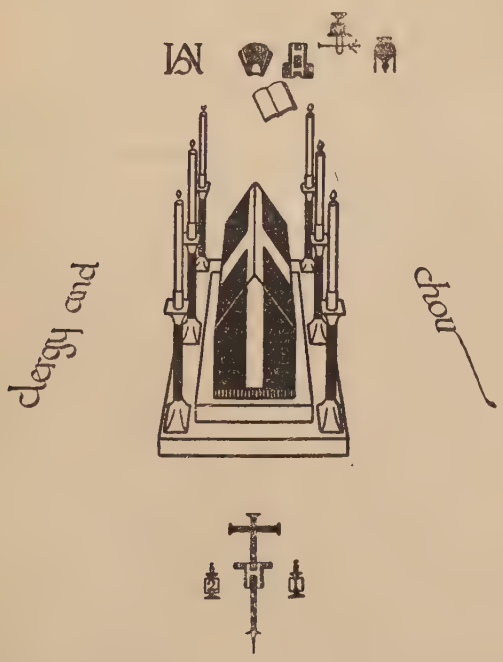


FIG. 46. FUNERAL: THE GROUP AROUND THE HEARSE

their candles stand in a line on either side, leaving room for the celebrant and ministers to go round it. Those of higher rank are nearer to the celebrant. The celebrant stands at the foot of the coffin facing the cross on the other side; when he moves the deacon holds the end of his cope at his left. The M.C. is at his right. The thurifer, bearer of holy water and bearer of the book are at the deacon's left. When all are in their places the celebrant sings *Non intres*[2] in the ferial tone, a

[1] To allow space for the celebrant to pass between them and the hearse.

[2] *Ordo adm.* pp. 172-173.

server holding the book before him; then the cantors begin the responsory *Libera me Domine*;[1] the choir continues. Meanwhile the celebrant puts incense in the thurible, the deacon assisting as usual. He does not kiss the celebrant's hand;[2] the incense is blessed with the usual form. The M.C. holds the right end of the cope. When the responsory is finished, the cantors on the gospel side sing *Kyrie eleison*; the cantors on the other side answer *Christe eleison*; all together sing *Kyrie eleison*. The celebrant intones *Pater noster*, which all continue silently.

The deacon takes the sprinkler, dips it in the holy water, and hands it to the celebrant, not kissing his hand. The celebrant and deacon at his right, who holds the end of the cope, go round the coffin, beginning at the left of the body. The celebrant sprinkles it with holy water, first the feet, then the middle, then the head. As he passes the cross he bows low to it; the deacon genuflects.[3] Coming back the other side, he sprinkles in the same way. At the place from which he set out he hands the sprinkler to the deacon, who gives it back to the server. The deacon takes the thurible and hands it to the celebrant, without kissing it or his hand. They go round the coffin as before, incensing it with single swings of the thurible. The celebrant gives the thurible back to the deacon, who hands it to the thurifer and takes the ritual, which he holds before the celebrant. The celebrant with joined hands chants *Et ne nos inducas in tentationem*, and the other versicles, the choir answering, then the prayer.[4] If there are no ministers a server in surplice holds the processional cross, the M.C. at the celebrant's right takes the place of the deacon.

If the coffin is taken at once to the place of burial, the procession is now formed, as when it was brought to the church. As it is carried to the cemetery the choir sings the antiphon *In paradisum deducant te angeli*.[5] If the distance is great, other suitable psalms may be sung after this antiphon. At the grave the coffin is laid by its side and all stand around, in the same order as during the absolution. If the grave is not already blessed, the celebrant blesses it, using the prayer *Deus cuius miseratione*. He then puts on incense, sprinkles the grave with holy water, and incenses the coffin and grave. If the cemetery or grave is already blessed, the incense is not needed there. The celebrant then intones the antiphon *Ego sum*, the choir sings the *Benedictus*. The celebrant sings *Kyrie eleison* to the simple tone, on one note, falling to the minor third

[1] *Ordo adm.*, Tit. VI, cap. iii, no. 8, p. 173. The chant for this and all the funeral rite is in the Vatican Gradual and *Liber Vsualis* (edited by the Solesmes monks).

[2] All "solita oscula" are omitted at funeral services (cfr. p. 24).

[3] If the deacon is a canon in his own capitular church, he bows.

[4] *Ordo adm.*, p. 175. [5] *Ib.*, p. 176.

below at the last syllable. The choir, in the same tone, answers *Christe eleison*; the celebrant sings again *Kyrie eleison*, then *Pater noster*. While this is said silently, he sprinkles the coffin. The other versicles and prayer follow, as in the *Ordo*.[1] Then the procession leaves the grave, and the coffin is lowered into it.[2] On the way back to the church the celebrant recites the antiphon *Si iniquitates*; all say the *De profundis*.[3] In the church, before the altar, the celebrant may again say *Kyrie eleison*, *Pater noster*, *A porta inferi*, etc., as after lauds for the dead, and the last prayer *Fidelium Deus omnium conditor et redemptor*, *Requiem aeternam*, etc., *Requiescat in pace*, the choir answering.[4] All make the usual reverence to the altar and go to the sacristy.

If several people are buried at the same time all the prayers are said in the plural form, except *Non intres in iudicium* at the beginning of the absolution, which is never changed.[5]

§ 2. MODIFICATIONS OF THE FUNERAL RITE

Various changes may be made in this ceremony, according to the necessity of the time and place.

The first change is that, if the body is brought to the church in the evening, so that Mass will be said or sung and the funeral completed the next day, lauds are finished according to the usual form,[6] then all retire. The coffin is left in the church during the night. At least two candles should be left burning by it. If lauds are not said, *Pater noster* and the other prayers which come at their end are said after matins or the one nocturn which may be said.

After Mass and the absolution, if the body is not taken at once to be buried, the antiphon *In paradisum* may be said or not.[7] In the church the antiphon *Ego sum*, with the *Benedictus* and all that follows, is said or sung. If the body is buried another day, or later, it is not necessary to repeat these prayers at the grave; but this may be done. The whole funeral service may be repeated another day, or at another church, if the burying is delayed.[8]

If it is not possible to bring the body in procession from the

[1] *Ordo adm.*, pp. 178-179.

[2] The ritual does not suppose that the clergy remain while the body is lowered in the grave. It is, however, usual in England to do so. It is also not unusual for the priest at the grave, when the liturgical prayers are said and the coffin lowered, to say "De profundis" in English and other English prayers for the dead.

[3] *Ordo adm.*, Tit. VI, cap. iii, no. 15, pp. 179-180.

[4] This is not prescribed in our ritual. It seems to be required by the S.R.C., 11 mart. 1899, nos. 4014 and 4081, ad III. See Martinucci, I, ii, p. 477, no. 36; Le Vavasseur, i, p. 671, no. 279.

[5] *Ordo adm.*, p. 166, n. 1.

[6] *Ib.*, pp. 170-171.

[7] S.R.C., 28 iul. 1832, no. 2696, ad I.

[8] Le Vavasseur, i, pp. 671-672; Wapelhorst, pp. 501-502.

house to the church, the priest meets it at the entrance of the churchyard, or at the door of the church, there sprinkles it with holy water, and says the *De profundis* and *Miserere*, as above.[1] If the distance to the altar is short, the *Miserere* may be omitted; or both psalms may be omitted and *Subvenite* begun at once.[2]

§ 3. PRIVATE FUNERALS

Under this title (*exequiae privatae*) the *Ordo administrandi sacramenta* provides the shortest possible ceremony.[3] This may take place at any time of the day. The priest, in surplice and black stole, receives the body at the door of the church or churchyard. He sprinkles it with holy water and says *De profundis* with the antiphon *Si iniquitates* as he goes before it to the place in front of the altar. Then he says *Subvenite sancti Dei*, *Pater noster*, etc. Immediately after the prayer *Absolve quaesumus Domine* he adds *Non intres in iudicium* and the absolution. As the coffin is carried to the cemetery he says *In paradisum deducant te angeli*. He may say this as it is borne from the church. He will accompany the coffin to the cemetery (in England generally in a carriage). With him is a server who holds the holy water and sprinkler and, if the grave is not yet blessed, another with incense. At the cemetery he blesses the grave, if it is not yet blessed, says the *Benedictus* with its antiphon *Ego sum*, and the rest of the prayers in the ritual.

It may even be that the body cannot be brought to the church at all. In this case the absolution must be omitted. The priest accompanies it from the house to the grave, saying first *De profundis* (*Miserere*, if there is time), then *In paradisum* and all that follows.[4]

§ 4. OFFICE FOR THE DEAD, WHEN THE BODY IS NOT PRESENT

It may be that it is not possible to bring the body of the dead man to the church for the funeral rites. Also it is allowed to say the office and Mass for him on the third, seventh and thirtieth days after either his death or burial, and on the anniversary of death or burial.[5]

The sung Requiem Mass for these occasions is forbidden on the following days: Doubles of the first and second class, Sundays and Holidays of obligation, the eves of Christmas

[1] S.R.C., 8 February 1879, no. 3481, ad I.
[2] Le Vavasseur, i, p. 668.
[3] *Ordo adm.*, Tit. VI, cap. iii, n. 6, p. 171.
[4] Wapelhorst, p. 498.
[5] *Ordo adm.*, Tit. VI, cap. iv, pp. 181-185; Catalanus, i, 421-422; Martinucci-Menghini, I, ii, pp. 479-485; Le Vavasseur, i, pp. 499-506; De Herdt, iii, pp. 350-355; Van der Stappen, iv, pp. 342-362; Wapelhorst, pp. 505-506.

and Pentecost, during the octaves of Christmas, Epiphany, Easter, Ascension Day, Pentecost and Corpus Christi, Ash Wednesday, all Holy Week, and the time of solemn Exposition of the Blessed Sacrament. Low Requiem Mass is forbidden on all Holidays of obligation, Doubles of first and second class, ferias which exclude a double of the first class.[1]

If the absolution is to follow,[2] a catafalque is set up in the place where the coffin would be placed, or the funeral pall or black cloth is spread on the floor to represent the coffin.[3] The office of the dead is said or sung, either matins and lauds, or matins only, or one nocturn and lauds, or one nocturn. The antiphons are doubled. Then the Requiem Mass is said or sung. The Mass is that appointed in the missal.[4] The absolution follows at the catafalque or pall spread on the ground, as when the body is present, except that the prayer *Non intres in iudicium* is omitted.[5] The clergy stand around with lighted candles, the subdeacon or a server holds the processional cross at the head of the coffin; the celebrant at the foot says the same prayers, sprinkles the catafalque with holy water and incenses it, all as above in the case of funerals. The only other difference is in the final prayer.[6] Then the celebrant makes the sign of the cross over the catafalque, saying *Requiem aeternam*, etc. The cantors sing *Requiescat in pace. ℟. Amen.* The celebrant chants *Animae eius*, etc., all as in the ritual.[7] They go back to the sacristy in order, reciting the *De profundis* with the antiphon *Si iniquitates*, and, in the sacristy, add the last prayers in the *Ordo*.[8]

If the office is for a woman the gender is changed in the prayers. If it is for several people the plural is used; if for a bishop, priest or deacon, this rank is expressed in the collects, after the man's name.

§ 5. PONTIFICAL ABSOLUTION AT THE THRONE

According to the normal rule, after Pontifical High Mass for the dead (pp. 193-195) the bishop should proceed to make the absolution, either over the coffin or (if the body is not present) over a catafalque or black cloth spread on the ground.

[1] The list is given in the *Ordo Recitandi* (Westminster, 1916, p. iv).
[2] It is not necessary that it should. See p. 135, n. 1.
[3] This cloth should not be spread till just before the absolution.
[4] The Mass for anniversaries or other according to the rubric in the missal after the burial Mass.
[5] Nor in the case of a catafalque (unless the body be "morally" present) is the position changed for a priest. The head is supposed to be away from the altar, so the cross-bearer stands at that end, the celebrant between the catafalque and the altar (S.R.C., 20 iun. 1899, no. 4034, ad III).
[6] It is "Absolve quaesumus Domine," or the collect of the Mass, or other suitable prayer (*Ordo adm.*, pp. 182-183).
[7] P. 183. [8] P. 184.

Supposing, first, that the bishop uses the throne and that the hearse or catafalque is erected in the usual place, namely in the centre of the church, outside the choir, the following ceremonies are observed:[1]

A faldstool covered with black is placed at the foot of the hearse,[2] on either side of it are stools for the assistant deacons, if they attend, on the right is a third stool for the A.P.

As soon as Mass is finished the bishop goes to the throne and sits there. The two assistant deacons are at his sides. Candles are distributed to the clergy; the bishop's candle is held for him by a server at the right of the first assistant deacon. The deacon and subdeacon of the Mass take off their maniples at the seat and come to the bishop. Four servers[3] attend to take the Mass vestments, and another server brings the black cope. The three chaplains of the mitre, book and candle[4] will assist at the absolution. The mitre-bearer comes and stands by the deacon of Mass. The subdeacon takes off the bishop's maniple and gives it to a server; the deacon of Mass takes his mitre and gives it to the mitre-bearer; the bishop rises, the deacon, assisted by the subdeacon, takes his chasuble, dalmatic and tunicle. They give these to the servers who lay them on the altar, where they are arranged by the second M.C. The ministers of Mass then vest the bishop in a black cope and simple formale. The bishop sits and the deacon puts on him the simple mitre.

If there is to be a funeral oration, it is preached now, while the bishop sits at the throne. The preacher does not ask his blessing, but genuflects first to the altar, then to the bishop.

After the sermon, if there is one, the subdeacon takes the processional cross, the acolytes take their candles. If the prelate is an archbishop in his own province, the subdeacon carries the archiepiscopal cross immediately before him, according to the general rule. The thurifer takes the thurible and incense-boat; another server takes the holy water and sprinkler. The assistant priest now comes to the bishop's right. The procession goes to the altar, first the thurifer with the holy-water bearer at his right; then the subdeacon with the cross between the acolytes, then the two masters of ceremonies, the A.P. and deacon of Mass, side by side, the A.P.

[1] *Caer. Ep.*, Lib. II, cap. xi, §§ 10-12; Martinucci-Menghini, II, i, pp. 288-289; Le Vavasseur, *Fonct. Pont.*, i, pp. 160-166.

[2] That is to say, between the hearse and the altar for a layman, and always in the case of absolution at a catafalque when the body is present neither physically nor morally. Only in the case of a priest or bishop whose body is present physically or morally (p. 419, n. 2) is the faldstool at the end nearer the door of the church.

[3] Four would be the number if one takes each vestment, chasuble, dalmatic, tunicle, maniple. If there are not four they may take each vestment to the altar, leave it there (where the second M.C. will arrange it) and return for another.

[4] The bishop never uses a crozier at funeral rites.

on the right, then the bishop between the two assistant deacons. The train-bearer carries his train behind; then come the three chaplains of mitre, book and candle. If there are no assistant deacons, the deacon of Mass walks at the bishop's left. In the case of an archbishop, the subdeacon carries the cross immediately before him, with the figure turned backward. All stand before the altar and make the usual rever-

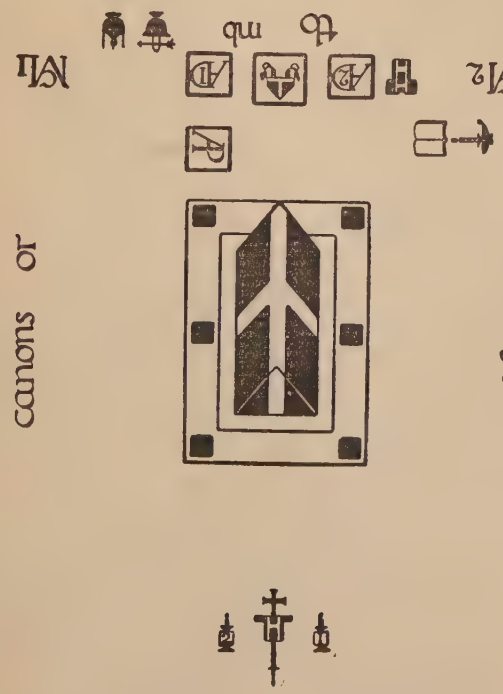


FIG. 47. FUNERAL: PONTIFICAL ABSOLUTION

ences; then they go to the hearse. The canons or clergy join the procession to the hearse behind the cross and acolytes.[1] The subdeacon with the cross and the acolytes stand at the head of the hearse some way from it,[2] the bishop goes to the faldstool at the foot, between the assistant deacons, the thurifer and bearer of holy water go to the

[1] If the archbishop's cross is carried before him, and if his chapter attends, the canons walk between the cross and the archbishop.

[2] To allow space for the bishop and his assistants to pass between them and the hearse.

right of the bishop, a little distance back. The A.P. is at the right of the first assistant deacon, the deacon of Mass at the left of the second. The bearers of book and candle stand on the same side as the deacon of Mass, the mitre-bearer at the bishop's right, behind him. The first M.C. stands at the right of the whole group, the second M.C. at the left. The bishop sits on the faldstool. The canons or clergy stand in two lines on either side of the hearse, leaving a space round it. The bearers of book and candle come before the bishop. The second assistant deacon takes off the mitre; the bishop rises, the A.P. holds the book, with the candle-bearer at his left. The bishop sings, in the ferial tone, the prayer *Non intres*. He sits again and the first assistant deacon puts on his mitre. The choir begins the antiphon *Libera me*. Towards the end of this the bishop, sitting, puts on and blesses incense, the A.P. assisting. The thurifer kneels, as usual. Then the second assistant deacon takes off the mitre and hands it to the mitre-bearer. When the responsory is finished the bishop rises, the cantors sing *Kyrie eleison*, etc.; the bishop intones *Pater noster*. The A.P. hands him the sprinkler and he goes round the hearse sprinkling it with holy water between the assistant deacons. Then, having come back to the faldstool, he takes the thurible from the A.P. and incenses the hearse. The bishop sprinkles and incenses in the same way as a priest, and bows to the processional cross as he passes it (p. 422). When this is finished, the bearers of book and candle come before him. He sings the verses *Et ne nos inducas in tentationem*, etc., as usual; lastly, he makes the sign of the cross over the hearse as he sings *Requiem aeternam dona ei Domine*. ℟. *Amen*. The first assistant deacon holds the end of the cope while he does so. The cantors sing *Requiescat in pace*. ℟. *Amen*. Nothing more is added.[1] The bishop sits, the first assistant deacon puts on his mitre. The procession goes to the throne as it came and the bishop is there unvested. If there are no assistant deacons, the deacon of the Mass walks at the right of the bishop and holds the end of the cope while he goes round the hearse.

If there is no catafalque, a black cloth is spread in front of the throne. In this case the cross is not carried. The ministers of Mass go to the seat, take off their maniples and stand there during the absolution. But if there are no assistant deacons, then the ministers of Mass take their place at the throne, standing one on either side of the bishop. The bishop stays at the throne; the procession to the altar is not made. The clergy do not stand around the cloth. The acolytes hold their candles one on either side of the throne before the bishop. He puts on incense and blesses it at the throne. He sprinkles

[1] Martinucci, II, i, p. 287, § 81; Le Vavasseur, *Fonct. Pont.*, i, p. 166, n. 1.

and incenses the cloth at the throne, not going round it, but doing so thrice each time, once in the middle, once at his left, lastly at his right.[1]

The Ordinary (alone) may perform the absolution, without having sung the Mass first. In this case the celebrant and ministers go to the sacristy after Mass. All proceeds as above, except that the assistant deacons do what would otherwise be done by the deacon and subdeacon of Mass.[2]

§ 6. PONTIFICAL ABSOLUTION AT THE FALDSTOOL

The ceremony in this case is almost the same as when the bishop uses the throne, except that the faldstool at the epistle side takes its place. Another faldstool is placed at the foot of the hearse, outside the choir.[3] There are no assistant deacons; so the deacon of Mass is at the bishop's left. He assists when incense is put on and blessed, he hands the holy water sprinkler, puts on and takes off the mitre. The first M.C. is at the bishop's right. Meanwhile the subdeacon holds the cross at the head of the hearse. The A.P. does not attend. After Mass he takes off his cope and goes to his place in choir. The deacon walks at the bishop's right when he goes round the hearse. The book-bearer holds the book with the scotula-bearer at his right.

If there is no catafalque, a black cloth is spread before the faldstool at the epistle side. The second faldstool is not used. The bishop does everything here as at the throne (above, p. 428). The ministers of Mass are at his sides.

§ 7. THE FIVE ABSOLUTIONS

In certain cases of special solemnity the absolution at the hearse is performed by five prelates.[4]

These cases are the funerals of greater prelates[5] of (Catholic) sovereigns or the lord of the place.[6]

The five absolutions follow Pontifical High Mass for the dead. There are, then, besides the bishop who sings the Mass, four other bishops. The ceremony may be per-

[1] Martinucci, II, i, pp. 291-293; Le Vavasseur, *Fonct. Pont.*, i, pp. 166-167.

[2] But the cross is held by a server in surplice. Martinucci, II, i, pp. 289-291.

[3] *Caer. Ep.*, Lib. II, cap. xi, §§ 10-12; Martinucci, II, ii, pp. 613-619; Le Vavasseur, *Fonct. Pont.*, i, pp. 167-168.

[4] This ceremony is in the pontifical, at the end of part iii: "De officio quod post missam solemnem pro defunctis agitur." Cfr. *Caer. Ep.*, Lib. II, cap. xi, §§ 13-24; Martinucci, II, i, pp. 279-288; Le Vavasseur, *Fonct. Pont.*, i, pp. 168-174.

[5] The *Caer. Ep.* (Lib. II, cap. xi, § 13) mentions the Pope, Cardinals' Metropolitans, Ordinaries. This list corresponds with that of "Greater Prelates" (pp. 32-33).

[6] "Dux magnus aut Dominus loci" (*ib.*).

formed only once for one person. It should take place at the occasion of the funeral if possible, or (failing that) soon afterwards, not a month later. It is not done at anniversaries. It is generally performed at the Cathedral church; but the Ordinary may appoint another for the purpose. The five who perform the absolutions should be bishops or prelates having the right to use pontificals. If so many cannot be procured, the other four may be priests. Those of highest rank available will be chosen.[1] At the cathedral they will naturally be canons.

According to the Caerimoniale episcoporum the five absolutions are performed at the funeral of the Ordinary, which funeral is supposed to be celebrated by the highest dignitary of the chapter, normally not a bishop. It is then clear that the ceremony may be carried out when no bishop is present. It is however usual, in this case, for the chapter to invite a bishop to sing the Mass and preside at the absolutions.[2]

Besides the faldstool at the foot of the hearse prepared for the celebrating bishop, four plain bare stools are set up at its corners, and behind them a bench covered with purple or black on either side for the canons.

Supposing, in the first case, that five bishops will perform the ceremony, the four who assist, besides the celebrant of the Mass, go to the sacristy to vest at the end of Mass or of the funeral oration. Meanwhile the celebrant goes to the throne or faldstool.

The four other bishops vest in amice over their rochet or surplice, black stole and black cope, simple mitre. They wear no train. They come from the sacristy, each attended by a mitre-bearer and a servant or server, who carries a lighted candle. The second M.C. comes first, then the bishops, two and two, those of higher rank behind. On the outer side of each are his mitre-bearer and server with candle. They form in a straight line before the altar; the servers stand behind them. In the middle of their line they leave space for the celebrant. They take off their mitres and hand them to the bearers. In this ceremony the assisting bishops always take off the mitre themselves. They bow to the celebrating bishop at the throne or faldstool. The subdeacon goes to take the processional cross, the acolytes take their candles; other servers bring the thurible, holy water and a pontifical. These stand behind the line of bishops. The first M.C. now invites the celebrating bishop to join the others. He comes, with his assistant deacons, and takes his place in the middle. The deacons stand behind him. Meanwhile the deacon of Mass and A.P. stand near the altar. The four bishops bow with the celebrant, then put on their mitres.

[1] "In defectum episcoporum quatuor primae dignitates vel canonici" (*Caer. Ep.*, Lib. II, cap. xi, § 13).

[2] Cfr. Martinucci, II, ii, p. 431, § 64.

The procession goes to the hearse in this order: first the thurifer with the server carrying the holy water at his right; then the subdeacon holding the cross between the acolytes; the clergy and canons; the four bishops, two and two, those of higher rank behind, with their servers at their sides, as

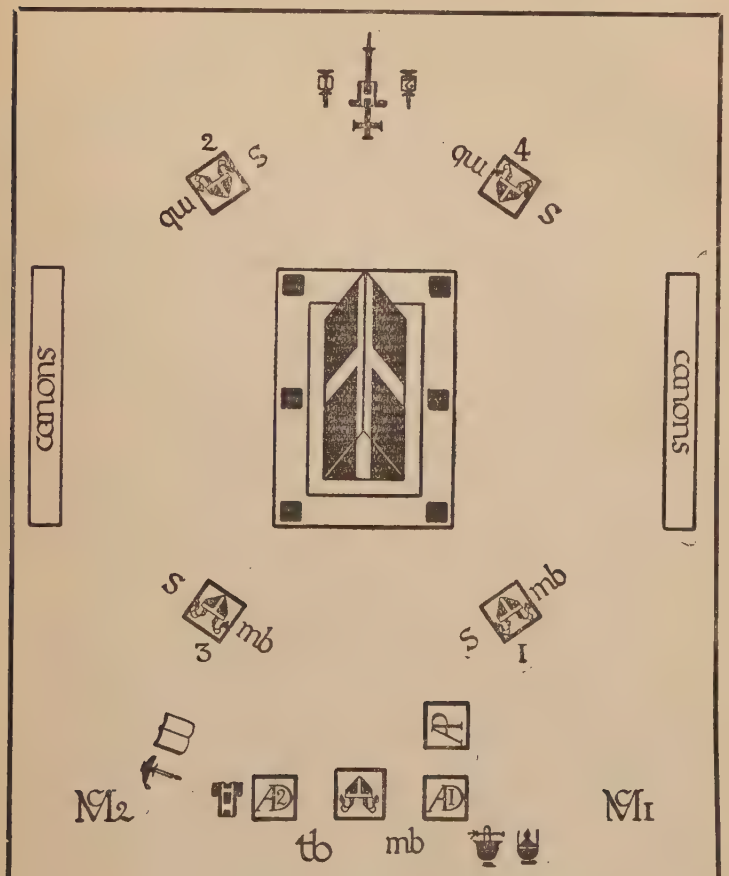


FIG. 48. THE FIVE ABSOLUTIONS

when they came in; the A.P. with the deacon of Mass at his left, the bishop who has celebrated between his assistant deacons. The server who holds his candle is at the right of the first assistant deacon. The train-bearer follows, holding his train; then come the three chaplains of mitre, book and hand-candle.

All stand around the hearse in the usual way, the subdeacon with the cross and acolytes at the head, the celebrating bishop with his attendants at the foot before his faldstool, the clergy or canons around. The four other bishops are at the four stools prepared, in order of rank, the first at the right of the celebrant, the second at the right of the cross at the other end, the third at the celebrant's left, the fourth at the left of the cross. The bishops and canons sit. At the right of each assisting bishop is his mitre-bearer, at his left the server with his candle. Then the second assistant deacon takes the mitre from the celebrant, the other bishops take off theirs, handing them to the bearers. All stand. The celebrant chants the prayer *Non intres* in the ferial tone, the A.P. holding the pontifical. All sit again and put on their mitres. The first assistant deacon puts on the celebrant's mitre. If the four assistants are bishops the A.P. now goes to join the other canons.[1] The choir sings the responsory *Subvenite sancti Dei.*[2] Meanwhile the deacon of Mass goes to the first[3] of the bishops with the thurifer and bearer of holy water. Towards the end of the responsory this bishop puts on and blesses incense, as usual, the deacon assisting. The cantors sing *Kyrie eleison*, etc. As soon as they begin all stand and the bishops uncover. The first assistant bishop chants *Pater noster*, and then, continuing it silently, goes round the hearse twice, first sprinkling it, then incensing. He does not wear the mitre while so doing; he bows as he passes each of the other bishops. Then having given back the thurible to the deacon (who hands it to the thurifer), he sings the verses *Et ne nos inducas*, etc., and the prayer *Deus cui omnia vivunt.*[4] All sit again and put on the mitre. The choir sings the second responsory, *Qui Lazarum resuscitasti.* Meanwhile the deacon goes to the second bishop; all is done by him as before. He blesses incense, sprinkles and incenses and sings the verses and prayer *Fac quaesumus Domine.* The choir sings the responsory *Dcmine quando veneris*; and the third bishop performs the absolution. His prayer is *Inclina Domine aurem tuam.* The choir sings *Ne recorderis peccata mea*; and the fourth bishop makes his absolution, singing at the end the prayer *Absolve quaesumus Domine.* The A.P. comes to the

[1] Because he has no further function till the absolution by the celebrant.

[2] The five responsories, each with its versicles and prayer, are printed in order in the pontifical. The *Liber Vsualis* gives the chants (ed. 780, A.D. 1914, pp. 1196-1198).

[3] Le Vavasseur (*Fonct. Pont.*, i, p. 173, § 254) makes the bishops perform the absolutions in inverse order, beginning with the last. This may seem natural, since the celebrating bishop, who is first of the five, makes his absolution last of all. Yet all the liturgical books say distinctly that the first of the four assistant bishops begins, then the second, and so on (Pontifical, Rubric: "ad digniorem praelatum"; *Caer. Ep.*, Lib. II, cap. xi, § 18). So also Martinucci, II, i, p. 283, § 39.

[4] As in the pontifical.

celebrant. Then follows the last responsory *Libera me Domine*; and the celebrating bishop performs the last absolution as usual, except that he, too, bows to the others as he passes them. The A.P. assists with incense and holy water, and holds the book while he sings. The candle bearer attends. No versicle or prayer follows after *Requiescant in pace*.[1] All go to the altar as they came, the assisting bishops to the sacristy, the bishop to the throne, where he is unvested.

If the assistants who make the absolutions are not bishops and have no use of pontificals, the following exceptions occur.[2] They carry their own candles and have no mitre-bearers. They come in wearing the biretta, uncover and bow to the choir as usual; then make the proper reverence to the bishop at the throne or faldstool. They wear the biretta while going to the hearse and coming from it, and while they sit on the stools there. They uncover to bow. While each makes the absolution he hands his biretta and candle to the second M.C., or to a server, to hold. If the presiding bishop is the Ordinary the priests do not bless the incense; but he does so for each of them. To assist at this, the A.P. stays by his side all the time, sitting on his stool there. They bless incense if he is not the Ordinary.

§ 8. THE FUNERAL OF INFANTS

Infants who die without baptism may not be buried with any ecclesiastical ceremony. When baptized infants die under the age of reason (seven years), there is a special rite for their funeral.[3] There are no signs of mourning; no prayers for the dead child are said. The colour is white; the bells may not be tolled. If they are rung at all they are rung joyfully.

The priest goes to the house, to bring the coffin to the church, with a cross-bearer and servers who carry holy water and incense. He may be accompanied by clergy; there may be acolytes who go on either side of the cross. The cross is borne without its shaft.[4] The celebrant wears surplice, white stole, and he may wear a white cope.

At the house he sprinkles the coffin, then intones the antiphon *Sit nomen Domini*; the choir continues the psalm *Laudate pueri Dominum*. When the antiphon after this psalm

[1] P. 428, n. 1. [2] Le Vavasseur, *Fonct. Pont.*, i, p. 174.

[3] *Ordo adm.*, Tit. VI, caps. v-vi (pp. 185-194); Catalanus, i, pp. 423-427; Martinucci-Menghini, I, ii, pp. 485-488; Le Vavasseur, *Manuel de Liturgie*, i, pp. 672-675; De Herdt, iii, pp. 355-361; Van der Stappen, iv, pp. 363-372; Wapelhorst, pp. 506-507.

[4] The liturgical books make a special point of this. Not the whole processional cross with the long shaft, but a smaller hand-cross is carried. The processional cross should be so made that its upper part can be detached from the shaft for the funeral of infants. *Ordo adm.*, Tit. VI, cap. vi, p. 186.

has been said the procession goes to the church in the same order as for a grown-up person. On the way they recite the psalm *Beati immaculati*, and (if there is time) *Laudate Dominum de caelis*. The verses *Gloria Patri* and *Sicut erat* are said at the end of these psalms. All may be sung or recited.

If the priest cannot go to the house to bring the coffin to the church, he may meet it and carry out this rite at the gate of the churchyard or door of the church.

When the procession arrives at the church, the psalm is interrupted; at once they say or sing *Gloria Patri* and *Sicut erat*.[1]

Candles may be lighted around the coffin, placed in the usual place before the altar, outside the choir. But they are not distributed to the clergy.[2] If it is morning, the votive Mass of the Angels may be said or sung; but only if it is a day on which votive Masses are allowed. No special privilege is attached to this Mass. In the evening votive vespers of the Angels, or those of the little office of our Lady may be said or sung.[3]

Then, instead of the absolution, all stand around the coffin, the celebrant in white stole or white stole and cope. The cross (without shaft) is held at the head of the coffin, the celebrant stands at the feet. The psalm *Domini est terra* is said or sung, with the antiphon *Hic accipiet*. The prayers *Kyrie eleison*, etc., follow, as in the ritual.[4] While *Pater noster* is said silently the priest sprinkles the coffin three times before him. He does not go round it; nor is it incensed.

After the prayer *Omnipotens et mitissime Deus* the coffin is carried to the grave. Meanwhile the choir in procession sings the psalm *Laudate Dominum de caelis*, with the antiphon *Iuvenes*.[5] Incense and holy water are taken in this procession. At the grave the celebrant says *Kyrie eleison*, and the following prayers. After the collect *Omnipotens sempiterne Deus, sanctae puritatis amator*, he puts incense into the thurible and blesses it. Then he sprinkles the coffin and grave with holy water and incenses them, not moving from his place. The procession returns to the church, and the body is buried.[6] On the way to the church they sing or recite the psalm *Benedicte*, with the antiphon *Benedicite Dominum*. Before the altar the celebrant says *Dominus vobiscum*, and the prayer *Deus qui miro ordine*.[7] All go to the sacristy.

If the body is not to be taken to the grave at once, all these prayers are said in the church.

[1] Le Vavasseur, i, p. 673, no. 288.
[2] *Ib.*
[3] S.R.C., 8 February 1879, no. 3481, ad II.
[4] *Ordo adm.*, pp. 188-189.
[5] *Ib.*, pp. 190-191.
[6] As in the case of adults, it is supposed that the celebrant and clergy have left the grave before the actual burial.
[7] *Ordo adm.*, p. 194.

If the priest does not accompany it to the grave, they may be said or sung at the door of the church, before it is taken farther.

If all the prayers have been said in church, it is not necessary to repeat them at the grave; but they may be repeated.

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Sicut portus gratus nautae ita finis operis scriptori.

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